

# ST. JOHN THE BAPTIST GREEK ORTHODOX CHURCH

# *THE MESSENGER*

“Behold I send My messenger before Your face, who will prepare Your way before You. The voice of one crying in the wilderness: Prepare the way of the Lord; make His paths straight.” Mark 1:2-3

## April 2013

### MISSION STATEMENT:

St. John Greek Orthodox Church is dedicated to spreading the Gospel of Jesus Christ as the one, holy, catholic and apostolic church.

### VISION:

The church shall seek to fulfill its mission by:

1. Embracing the Spiritual Life of the Orthodox Church through regular prayer, worship, and frequent participation in the sacraments.
2. Supporting the Church through stewardship of time and talent and sacrificial giving.
3. Providing a welcoming, caring, loving environment.
4. Having its members exemplify Orthodox Christian character and morals.
5. Supporting ministries that facilitate the overall mission of the Church
6. Exemplifying commitment to community service and charitable outreach.
7. Creating an environment which encourages members to grow in their faith.

## Father Stavros' Message

We all know the saying “You only get out of something what you put into it.” Any person with business experience knows that you must invest in order to receive return. Anyone who is a parent of a successful child remembers that in order for that child to be successful, there was a LOT of “grunt” work involved, most of which was repetitive and not entirely pleasant. Behind every successful adult, there was once a baby who struggled to learn to use the potty, who had to learn the alphabet, who struggled with learning the multiplication tables, who mispronounced words when reading, who made someone cry on the playground, who made missteps as a teenager, who didn't study enough at times, and many other things. For those who have grown children who are successful in what they are doing, a great thanksgiving is due to you, the parents, for not only showing consistency in an often-times maddening repetitive cycle, but for showing enthusiasm in making learning and the other challenges of growing up somehow attractive, even fun, for your children.

In speaking with my Spiritual Father recently, I asked him (because many people ask me this), “What is the point of belonging to church anyway? What is the point of worshipping anyway? Can't we just be good people without

this stuff?” To which he answered “What good is it to know your multiplication tables? I mean, by themselves, what does it matter if  $3 \times 3 = 9$ . The point of learning your multiplication tables is so that when a real life word problem comes up, you have the means to solve it. Let's say you have 20 people coming to an event, and each person is going to eat 3 pieces of pizza. How many pizzas do you order? Well if a pizza has 8 pieces, then 20 people times 3 pieces is 60 pieces, and 8 pieces times 8 pizzas will give you 64 pieces. So for the 20 people coming to the event, you need 8 pizzas. Now  $8 \times 8 = 64$  and  $20 \times 3 = 60$  are really not very useful pieces of information until you put them into a real life situation. And when you get into a real life situation, if you don't know your multiplication tables, then you are going to be in some trouble. It's the same thing with the church—the liturgy by itself doesn't mean a whole lot. The meaning of the Divine Liturgy, or prayer, or confession, or reading the Bible, or following the commandments, or charitable giving, take on a real meaning when they are integrated into the context of your whole life. Trying to live a Christ-centered life without the church, without worship, without guidance, without education, without prayer, is like trying to solve a real-life word problem without knowing your multiplication tables—it's

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nearly impossible to do.”

Now we all remember from our school days that learning anything is about repetition. Rarely is it that you learn something thoroughly the first time you do it—in fact, I can’t think of a single thing you can learn well in one shot. (Well, I guess you can learn from a serious mistake NOT to do something again.) Everything we learn well requires repetition. And thus it is for us in learning to be children of God, so that one day, as a child graduates from childhood to adulthood, that one day we graduate from earthly life to Everlasting Life. The child who does not do well in school is ill-equipped for the adult world and the workforce. And the child of God who does not do well in the earthly life, in the sense of not learning to live a Godly life, is going to be ill-equipped for everlasting life and is going to find himself or herself not partaking in the everlasting Kingdom of God.

The smart person knows that learning does not end with graduation from high school or college, but is a continual and life-long process—finding a new challenge, repetitively learning it, until there is some degree of mastery, and then moving on to the next challenge. Over time, this is how successful people become even more successful, because they are always fine-tuning themselves and what they do. They are always finding new challenges, mastering them, and finding still more challenges.

The smart Christian knows that learning does not end with Sunday school (unfortunately some think it ends with baptism and they go through life never learning anything about our Faith) but it is a continual and life-long process. Finding a new spiritual challenge, repetitively learning it, until there is some degree of mastery, and then moving on to the next spiritual challenge. Over time, this is how people radiate Christ in their lives, because they are always seeking to deepen their relationship with Christ and their commitment to Him.

As we navigate our way through Lent and enter Holy Week, in preparation of our celebration of Pascha, there are pre-dominantly two kinds of people who will enter our church—there are people who don’t have much of a relationship with Christ, and there are people who already have a relationship with Christ. (There are also other categories—those who won’t come at all during the Lent/Holy Week season, and there are those who I suppose don’t WANT a relationship with Christ, but I’m not going to worry about people in these two categories. There is also the category of people, the Chreasters, those who only will come once or twice a year, like Good Friday or Palm Sunday, who are there because, well, actually I’m not sure why they come?!) But let’s talk about the two categories I began with, the ones who already have a relationship with Christ and those who desire to have one.

We know that life is about relationships—there is no one in life that has no relationship with anyone unless he or she is the only person on a deserted island. Everyone lives in relationships with others. In some of our relationships, we don’t know the names—i.e. we don’t know the names of the drivers on the road, yet each of us has a relationship with thousands of people we encounter on the streets of Tampa each day—for some the relationship is good, they are courteous law-abiding drivers. And for some the relationships are strained—they are rude, road-rage filled maniacal drivers. But there is a relationship nonetheless.

We know from our successful, meaningful relationships in life that they take TIME to build. We have to spend time communicating with others, we have to listen to others, we have to make an effort to deepen relationships and we have to show some vulnerability in order for a relationship to go to a deeper level. Think about your relationship with your spouse or with your close friends—those relationships are not possible with only cursory participation or without showing some kind of vulnerability. Christ certainly made Himself vulnerable—He allowed Himself to be tortured and killed for us. It takes some kind of vulnerability to open up your heart to accept a God who is unseen, yet is all around us. It takes vulnerability to maintain a steadfast faith in the goodness of God when life gets hard. It takes vulnerability to stand fast and cling to a faith that the entire world is trying to tear down. Imagine the courage of the martyrs. Imagine the courage of a martyr like St. Demetrios, who stood in an arena like Raymond James Stadium, filled with 100,000 people screaming for him to die. Imagine him facing the emperor who said to him, “You are a hero to these people (St. Demetrios was a well-known and popular soldier), I don’t have to kill you. The people will still love you. You made a mistake. Renounce Christ and you can live and still be a hero to them.” And for St. Demetrios to say “I love the Lord, and I will not renounce Him for you or them. Kill me if that’s what you must do.” Imagine that courage! Imagine to love God so much that you are willing to lay down your life for Him. Most of us can’t imagine that! We have a hard time setting aside our worldly cares in order to pray, to worship, or to help. We have a hard time setting aside earthly treasures to make a sacrificial contribution for the work of the Church.

***Whether your relationship with Christ is good at this moment, or whether you seek a relationship that hasn’t really caught fire; whether you are solving complex “word problems” or haven’t yet mastered your multiplication tables; whether you’ve put a lot of effort into your Christian walk, or whether you haven’t put in any at all; this year’s Holy Week journey has something to offer you.***

These are the lessons that everyone can learn this Holy Week:

1. The benefit of setting aside some time to pray, turning off the cell phone and other distractions.
2. The benefit is sitting with God by worshipping in church for an extended amount of time.
3. The benefit of seeing and hearing the story of Christ’s Passion told in scripture, in hymn and in action.
4. The slow journey through the Holy Week Book that may seem tedious and repetitive at times but which takes us through an adventure to spiritual renewal, from the “slow days” and “short services” of early in Holy Week to the long and painful journey of Holy Thursday night and Good Friday morning to the transition of Good Friday night to the joy of Holy Saturday and Pascha.
5. You will discover a peace and a power that comes from opening your heart by offering time to pray during Holy Week.
6. If you’ve never come to a Pre-Sanctified Liturgy on Holy Monday, Holy

Tuesday or Holy Wednesday; or if you've never been to a Bridegroom Service on Palm Sunday, Holy Monday or Holy Tuesday; or if you've never been to the Royal Hours on Good Friday morning, you'll discover that the most powerful services of Holy Week are the ones that are the least attended. You will get the sense of that well known scripture verse from Matthew 18: "Where two or three are gathered in My name, there I am also in the midst of them." (One of my FAVORITE Holy Week services is the Royal Hours of Good Friday morning—because it looks like the scene on Golgotha—Christ hangs on the Cross, alone, and very few people keep vigil with Him, very few are there until the end. Another one of my favorite Holy Week services is Good Friday afternoon, when we take the Body of the Lord down from the Cross—it is very moving and powerful for me as the priest, to inter the Body of the Lord on top of the altar table, to see our beautiful altar stripped of its adornment and waiting for the Body of the Lord. Every year I cry during this service)

7. A release of emotions is very cathartic and is something we don't do often enough. Getting on your knees, or raising your hands, or shedding a tear, or smiling for joy, these things are things we don't do often enough, but when you do them, it's amazing how good it feels. If you've ever been to confession, you know how much of a release it is to unburden yourself of sins and failings and to take away the peace, love and acceptance that can only come from God, and can only come when we fully let God into our hearts. There are lots of opportunities in Holy Week to express emotions—kneeling in front of the Cross and tomb of Christ, chanting the powerful hymns, listening to the moving prayers. If you set aside some time during Holy Week, pair down your activities to a bare minimum (no TV, no music, setting aside extra time for worship), you can truly take a sense of peace and renewal away from the Holy

Week experience. It can be more than just rituals we march through every year without taking the time to fully appreciate the meaning of what it is that we are doing.

So, as we approach Holy Week in 2013, I am giving a challenge to our entire parish family. The challenge is three-fold:

1. To attend as many Holy Week services as possible (see schedule of services in this issue of The Messenger.
2. To attend at least one Holy Week Service that you have never attended in your entire life.
3. To do everything possible to make this special week HOLY.

You will be so enriched in return by receiving enormous spiritual blessings. All the Holy Services speak directly to us and assist us with every aspect of life. Let us set this Holy Week aside and put away all distractions and receive our Resurrected Lord. Come to the services prepared and on time. Whether you are working complex word problems or just learning your multiplication tables, whether you are a spiritual master or know little about the faith, COME, LEARN, GROW, CELEBRATE and allow the power of Christ to take root and blossom in your life. I wish you a blessed Holy Week and a Kali Anastasi!

With love in the Lord,

+Fr. Stavros

*caring for people  
making a difference<sup>SM</sup>*

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# LITURGICAL HELPS FOR THE REMAINDER OF GREAT LENT

*As I do each year, I am putting out some guidelines and "helps" for how to get the most out of the remainder of Great Lent and Holy Week, so please keep reading:*

**Why does Liturgy seem longer on Sundays during Lent?** Because it is. It is the Tradition of the Church to celebrate the Divine Liturgy of St. Basil the Great on the 5 Sundays of Great Lent, Holy Thursday morning, Holy Saturday morning, in addition to Christmas Eve, the Eve of Epiphany (January 5) and the Feast of St. Basil (January 1). St. Basil wrote his liturgy in the middle part of the 4th century. St. John Chrysostom would later edit some of the priestly prayers of Basil's liturgy, significantly shortening them. The Anaphora of St. Basil (from the Creed until right before the Lord's Prayer) has the priestly prayers significantly longer. They contain all the theology of the Orthodox Church. A copy of the "Anaphora" of St. Basil's Liturgy has been placed in the pews for you to use on Sundays.

**Lenten Services for the last week of Lent-** As we begin the month of April, there are still four weeks of Lent before Holy Week. We will offer the Service of the Great Compline every Monday (April 1, 8, 15 and 22) at 5:30 p.m. We hold the Pre-Sanctified Liturgy on Wednesdays (April 3, 10, 17 and 24) at 6:00 p.m. And we will hold the Salutations to the Virgin Mary on Fridays, April 5 and 12, with the Akathist Hymn on Friday, April 19, each Friday beginning at 6:30 p.m. Service books for all of these services are available in the Narthex for you to use during the service. Just please return them after the service.

The service of the **Great Compline** will be read each Monday at 5:30 p.m. This service lasts about an hour and consists of Psalms and hymns of repentance. **Service Books for this service will be available in the Narthex.**

The **Divine Liturgy of the Pre-Sanctified Gifts (also called Pre-Sanctified Liturgy)** will be held on the Wednesdays at 6:00 p.m. This service consists of Vespers with Holy Communion added at the end from Communion that was "Pre-Sanctified" the previous Sunday. It is an opportunity to receive Communion frequently during the season of fasting. The Pre-Sanctified Liturgy is preceded by the reading of the 9th Hour (each Wednesday at 5:30 p.m.), a short service with penitential prayers as well as the recitation of the Creed, a pre-requisite for the reception of Holy Communion. **Service Books for this service will be available in the Narthex.**

**A Lenten Supper will be served after each Pre-Sanctified Liturgy. Our ministries are generously hosting a Lenten Supper each week after Pre-Sanctified Liturgy. They are being held as follows:**

**Wednesday, March 20** AHEPA/Daughters of Penelope  
**Wednesday, March 27** Choir

**Wednesday, April 3**  
**Wednesday, April 10**  
**Wednesday, April 17**  
**Wednesday, April 24**

**Sunday School**  
**Philoptochos**  
**Young at Heart**  
**Community Outreach**

**So, spend the hour you would spend cooking dinner worshipping in church and then stay for a complementary dinner. This is being offered in the hopes that more people will attend this service, and that each member of each ministry will attend at least one of these moving services.**

The **Salutations to the Virgin Mary (Heretismoi)** will be held on Fridays at 6:30 p.m. This service also lasts about an hour and is a series of prayers and devotions that invoke the intercessions of the Virgin Mary for our salvation. **Service Books for this service will be available in the Narthex.**

**What we celebrate on the Sunday of the Veneration of the Cross? (April 7)** On this third Sunday of the Great Lent we are celebrating the Veneration of the Cross; the Cross helps us to prepare for the Crucifixion of our Lord and Savior Jesus Christ. We are not just witnessing from afar the passions of our Lord, but we participate in them. In the Synaxarion we read, "Through the forty-day fast, we too are in a way crucified, dying to the passions". Our efforts to keep up with the Fast, through prayer, fasting and alms giving, might take a toll over our bodies; we need help and encouragement, and the help and encouragement comes from the power of the Cross.

In the middle of Great Lent, the Church gives its faithful a sign of victory, one that can bring strength to them in this time of fasting. The **Sunday of the Holy Cross** is one that brings everything into perspective, especially with the Gospel reading (Mark 8:34-9:1), the Lord saying to all His disciples: **"If anyone wishes to come after me, let him deny himself and take up his cross and follow me. For whoever would save his life will lose it; and whoever loses his life for my sake and the gospel's will save it. For what does it profit a man, to gain the whole world and forfeit his life?"**

**4TH SUNDAY OF LENT—ST. JOHN OF THE LADDER (April 14)**—St. John of the Ladder was only 16 years old when he left Palestine and went to St. Catherine's monastery (at Mt. Sinai, Egypt). He lived there for 50 years, where he wrote his famous book, *The Ladder of Divine Ascent*. This is a spiritual ladder; Christians follow certain rules so that they can get closer to God, and symbolically climb to heaven. He had struggles, like any person does, but he won over those struggles that the Devil put for him. That's why we celebrate his memory on this Sunday of Lent: St. John is a perfect example of how a person could be faithful all of their life, and be together with God in the Kingdom of Heaven.

**Vigil of the Akathist (April 19)**—It is the tradition of the Orthodox Church (practiced in monasteries and in a few parishes) that the Akathist Hymn is celebrated as part of an all-night vigil, culminating in the celebration of the Divine Liturgy. A Vigil is when more than one service is held in sequence. I have always made it a practice in my ministry to celebrate the Akathist Hymn (the fifth Friday of Lent) and to immediately follow it with a celebration of the Divine Liturgy. So, as we do each year, we will begin the Akathist Hymn at 6:30 p.m. on Friday, April 19, followed by the Divine Liturgy at 8:15 p.m., with both services concluding by 9:15 p.m. This will afford us the opportunity to pray the Divine Liturgy together in a more subdued atmosphere (and how often do we get to celebrate Liturgy at night in our church?) and to receive Holy Communion on this very special feast day. For those who wish to receive Holy Communion, please abstain from food after 2:00 p.m. on that Friday

**5<sup>TH</sup> SUNDAY OF LENT—ST. MARY OF EGYPT** (April 21)—St. Mary of Egypt was anything but a Saint throughout the first part of her life. From a very young age, she was a prostitute. Being from Egypt, she decided that she wanted to see the Holy Land and the Tomb of Christ (also known as the Church of the Holy Sepulchre). As she went to enter the Church, a force kept her from entering. She was unable to enter, while so many others did. She realized that God had done this to have her stop her sinning. She promised to God that day she would stop. She repented with a pure heart, and she was allowed to enter. She went for Confession, received Holy Communion, and then went to the desert to live for years in repentance. Years later, she was visited by a Priest-monk, Zosimos (later a Saint in our Church). He gave her Holy Communion, and they discussed her trials and tribulations. Although she suffered much, she was so happy to be with Christ. Later that same day, she fell asleep in the Lord. Her example of repentance is SO great, we commemorate her life many centuries later.

## TALKING ABOUT OUR FAITH THIS LENT

In the past couple of weeks, I have been approached by several people who have had a great desire to talk about God. No, these conversations didn't occur in the sacrament of confession. One was in my office and the other two encounters occurred over lunch. The Protestant Churches have been highly successful in "small group ministry," where small groups of people come together to discuss matters of faith. No, these are not lectures or sermons, but people who are peers sharing their feelings and their experiences with the Faith, and their relationship to Christ. One of the traps in Orthodoxy, if you want to call it that, is that we don't provide the opportunity often enough to talk about Christ and Faith among ourselves. We have ample opportunities to worship and ample opportunities to learn (sermons, retreats, articles, etc.) but we don't make enough opportunities to talk about faith. We have a long-established Bible Study in our church. And yet many do not take advantage of it. Perhaps it is difficult to make a weekly commitment to attend, or the night we have it on is not convenient. Be that as it may, in speaking to even more people about these three amazing conversations I had (without naming who I had them with of course), I am hearing that there is a great desire to talk about the faith among each other. And as we go through Lent and Holy Week, I hope that you will take advantage of the opportunities to talk about your faith that are outlined below. And as we go forward through 2013, I am carefully studying the phenomenon of the small groups with the idea of starting a couple of these groups in the fall of this year.

### WHY YOU SHOULD ATTEND THE ADULT LENTEN RETREAT ON APRIL 6—

For the past seven years, we have held a Lenten Retreat for Adults during Lent. Our eighth annual adult Lenten Retreat will be held on Saturday, April 6, from 9:00 a.m.-3:00 p.m. (Please see attached flyer). The theme of the Retreat is "What is the Role of God in Your Life?" It will be an opportunity to talk about this very important question. In addition to the subject material related to the theme, there will be ample opportunity for general questions

about our faith. Please sign up by sending the attachment from the flyer to the church office by April 1 or emailing Fr. Stavros at [frstav@gmail.com](mailto:frstav@gmail.com). This event is open to all adults in our parish, as well as surrounding Orthodox parishes of the area. Non-Orthodox friends and friends from other churches are certainly welcome. During this retreat, we will get into some small groups for discussion about our faith—and while this may take some people out of their comfort zones, you will see how powerful and faith-building this experience can be when there is some shared vulnerability. You will also be able to see how the small group ministry can work, even on this small scale of being able to talk and share things of faith with others who are experiencing the same joys, struggles and challenges as you are.

**Sacrament of Confession**—Many people have already made appointments for their confessions to be heard, many for the first time in their lives. It is confidential. It helps you re-connect with God and unburden yourself of guilt. It helps you to make a new start in your spiritual journey and is an integral part of any successful Lenten journey. If you have questions about confession, please ask. There is no better way to prepare for Pascha than to receive this sacrament. Confessions will be heard up to April 26, and then again after Pascha. I ask that you make your appointment as soon as possible, because I like to give people whatever time they need. As it gets closer to Holy Week and more and more people are coming, I'm forced to go quicker, and it is very important not to be rushed in this Sacrament.

**Visit of Fr. Christodoulos Papadeas**—His Eminence Metropolitan Alexios has, for many years, utilized a priest as an *lerokyrix*, a travelling preacher/confessor. In years past, we've had visits from Fr. Grigorios Tatsis (who has now become a Bishop in the Carpatho-Russian Orthodox Church). Succeeding Fr. Grigorios is Fr. Christodoulos Papadeas, a priest/monk who has spent years living in a monastery, and now has spent years outside of the monastery, travelling the world preaching and hearing confessions. As with Fr. Grigorios, Fr. Christodoulos will be visiting our par-

ish from time to time, to hear confessions, participate in services, and offer sermons and discussions. His first visit to our parish will be Monday, April 15-Tuesday, April 16. He will arrive on Monday afternoon, April 15 and will be available to hear confessions. He will preside at the Compline Service at 5:30 p.m. on April 15 and then speak to our Bible Study class, and anyone else who wishes to attend. And he will be available for much of the day on Tuesday, April 16 to hear confessions. There are many people in our parish who have never been to confession, for whatever reason. Certainly, some probably don't feel comfortable speaking with me in this context—perhaps we haven't hit it off in our relationship, or perhaps the relationship is "too close" that you don't feel comfortable. This is just one of the reasons that we have a travelling confessor, so that everyone in a parish has the opportunity to avail themselves of this important sacrament. *And if you don't want confession, just some spiritual conversation or spiritual counsel, that is alright as well.* There will be a sign-up sheet in the office, just call Michele our secretary, with times you can sign up to speak with Fr. Christodoulos on the days he will be here. Also, we are looking for a family who is interested in hosting Fr. Christodoulos during his visit to Tampa. He customarily stays

with a parish family when he visits parishes. If you are interested in hosting Fr. Christodoulos, please contact Fr. Stavros so that this can be arranged. I encourage you to take advantage of yet another opportunity to speak about our faith with someone who lives his faith with great zeal—please come to Compline on April 15 and also please consider attending the Bible Study as well. We look forward to welcoming Fr. Christodoulos to our parish!

**Lenten Reading Materials**—This year, for our Lenten reading, we will be reading the book "Beginning to Pray" by Anthony Bloom. If you are interested in reading this book, please see Fr. Stavros. Cost is \$15, but we only have 25 copies so get yours as soon as possible. We will have a dinner/book review on Monday, April 22 at 6:30 p.m., following the service of the Great Compline.

**Interested in Reading during Lenten Services**—In years past, we've offered the opportunity to parishioners to read during the Lenten services on Monday, Wednesday and Friday evenings. If you are interested, you can sign up by calling the office and he'll tell you the times and dates that are available.

## HOLY WEEK GUIDELINES

**Saturday of Lazarus/Service of the Proskomide**—Father Stavros has received the blessings of Metropolitan Alexios to celebrate the service of the Proskomide on the solea once a year, on the Saturday of Lazarus. The Proskomide is the service where the bread and wine are prepared to be offered at the Divine Liturgy. On Saturday, April 27, Father Stavros will celebrate this service at 9:30 a.m., on the solea at St. John and will explain the service to those who are in attendance. He will also pray for everyone in attendance and offer a piece of bread on each person's behalf in the preparation of the Holy Communion. Please plan to come to this service to see this important aspect of the Liturgy which is not usually witnessed by the congregation. If you've never seen this service, it is really something you should do at least once in your lifetime.

**Making Palm Crosses**—Following Divine Liturgy on Saturday, April 27, we will be preparing the palm crosses for Palm Sunday, the following day. Please plan to stay for a while to decorate our church and make the palms as we do every year. No experience necessary. Come and we'll be happy to teach you. Breakfast will also be served.

**Earlier Starting Time for the Evening Services of Holy Week**—Please note that the Holy Week services this year will begin at 6:30 p.m. (with the exception of Good Friday Night which will still begin at 7:00 p.m.) It is hoped with the earlier starting time, more people will attend the services, especially early in the week. Palm Sunday evening, Holy Monday evening and Holy Tuesday evening should be over by 8:00 p.m.

**Nymphios (Bridegroom) Services**—The Bridegroom services are actually Orthros (Matins) or morning services, celebrated the evening before by anticipation, i.e. the Orthros of Holy Monday is celebrated Palm Sunday evening by anticipation. The name of this service comes from the central figure in the well-known parable of the ten maidens (Mt.

25:1-13). The Kingdom of God is compared to the bridal feast and the Christ of the Passion is the Divine Bridegroom of the Church. The title Bridegroom also suggests the Parousia or Second Coming. The central hymn of these services is "Behold the Bridegroom comes in the middle of the night. . ." and is a reminder to all of us that we must be vigilant in our faith. On Palm Sunday evening, we have the procession of the icon of the Nymphios. The Nymphios service is also celebrated on Holy Monday in the evening and Holy Tuesday in the evening, and the choir will also sing the Hymn of Kassiane during the service Holy Tuesday evening.

**Why are the services at night during Holy Week called Matins Services, even though they are taking place during the evening hours?** Traditionally, the morning service in the Orthodox Church is called the Matins, or Orthros service with the evening service known as the Vespers Service. Traditionally, the Matins or Orthros is done in the early morning hours, ending with the sunrise, when the Great Doxology (Glory to God who has shown us the light) is sung or read. The Orthros or Matins Services of Holy Week are VERY long—The Orthros of Good Friday lasts almost three and a half hours. Same thing with the Orthros of Holy Saturday. During the Middle Ages, the services were transposed ahead several hours, from the early morning hours to the evening of the preceding night. Thus, the Orthros of Good Friday was moved to Holy Thursday evening, and is the service we are familiar with, the 12 Gospels and the Procession of the Crucified Christ. The Lamentations, which is the Orthros of Holy Saturday, was moved from Saturday morning to Friday night. Thus, the Vespers services, like the Vespereal Liturgy of Holy Thursday morning (which commemorates the Last Supper), was moved from Holy Thursday evening to Holy Thursday morning, where it currently is celebrated. Thus, our services commemorate events about 12 hours before they happened in real time, with the Last Sup-

per Holy Thursday morning, the Crucifixion Holy Thursday evening, etc. The Descent from the Cross on Friday afternoon remains at its proper time, as a Vespers service, but the interval between the Vespers of Friday afternoon and the Orthros of Holy Saturday, which normally would be 12-15 hours, is only about 3 hours. Easter takes place at the proper time. The schedule of transposing services begins Palm Sunday with we celebrate Orthros and Liturgy in the morning, as we usually do, and celebrate the Orthros of Holy Monday on Palm Sunday evening. There is a vespers on Palm Sunday, which has been suppressed in modern usage.

**Holy Unction**—The Mystery of Holy Unction is established upon the words and actions of our Lord Jesus Christ. This is a sacrament of healing and transformation from a bruised and hurt world to the deliverance from sin and corruption. Holy Unction is a sacrament of the church. All sacraments of the church are administered by the priests of the church. In fact, the primary role and identity of the priests of the church is to be the celebrant of the sacraments. Because of this, Holy Unction may not be taken home. Father Stavros will anoint people who are unable to attend services on Holy Wednesday evening on Holy Thursday and Good Friday after each service, and will make such announcements at each of these services. For those unable to come to church, Father will be happy to come to your home and anoint those who are home-bound. And as for use throughout the year, Holy Unction is kept in the church year-round. If there is ever a time when you would like to be anointed, or have a loved one anointed, all you have to do is ask. TWO Holy Unction services will be held this year, on Wednesday, May 1, one at 3:00 p.m. for those with young children, and one at 6:30 p.m. for everyone else.

**Bridegroom Service for Last Supper**—There is actually a Bridegroom Service which is traditionally celebrated on Holy Wednesday evening. However, this service has been suppressed in most parishes because of the Sacrament of Holy Unction. This service, however, is important because it contains the Gospel lesson of the Last Supper. So, if you are not going to attend church on Holy Thursday morning, and would like to have a complete narrative of Holy Week, please plan to attend this brief service at 5:45 p.m. on Holy Wednesday, which will be celebrated before the evening's Holy Unction Service.

**Holy Thursday Evening**—The Service of the Passion—The service of the 12 Gospels and procession of the crucified Lord is the longest service of the Church year. On Holy Thursday, light and darkness, joy and sorrow are mixed. At the "upper room" and in Gethsemane the light of the kingdom and the darkness of hell come together. The way of life and the way of death converge. In many parishes this service is not very well attended. **However, one cannot truly celebrate the Resurrection if he/she has not stood at the foot of the cross of Christ.** As one prayer of the Sunday Orthros states, "Through the Cross, joy has come to all the world." Without the Crucifixion, there could be no Resurrection. Thus, after the Resurrection Service on Holy Saturday Night, one could argue that Holy Thursday evening is the next most-important service of Holy Week. **If you are unable to attend the entire service, then please come from 7:30-8:30 p.m., witness the Procession of the Crucified Lord, venerate His precious**

**Body on the Cross and leave early. But please do not abandon the Lord as He hangs on the Cross. HOLY THURSDAY EVENING, AS YOU EXPERIENCED LAST YEAR FOR THOSE WHO ATTENDED IS THE MOST POWERFUL SERVICE OF THE ENTIRE HOLY WEEK, AND OF THE ENTIRE CHURCH YEAR.**

**An All-Night Vigil at the Cross of Christ**—For several years, there have been requests about having an all-night vigil at the Cross of Christ, which would begin following the Thursday evening service and conclude with the Royal Hours on Good Friday (we might even continue until the afternoon service). It will consist of taking shifts reading Psalms at the foot of the Cross, possibly some singing and maybe even reflections on the meaning of the Crucifixion. We just decided to have this and we are still developing what will happen. Charlie Hambos, our seminarian, will be leading this event. More information will follow so please consult the weekly bulletin. If you are interested in being part of the all-night vigil at the Cross of Christ, please contact either Fr. Stavros (frstav@gmail.com) or Charlie Hambos at charlie.hambos@gmail.com.

**Good Friday**—Decoration of the Epitaphios will be done in church following the Royal Hours on Good Friday (about 10:30 am) All are invited to come and help decorate the tomb of Christ. Please, however, work quietly—this job is meant to be solemn not social.

**Sunday School Retreat**—We will again be having a retreat for our Sunday School children (please see enclosed flyer) from 9:00 a.m.-4:00 p.m. The church will also be open throughout the day for those who wish to sit and pray.

**Apokathelosis**—The Service of Apokathelosis (literally, the Un-Nailing) re-enacts the narrative of Christ descending from the Cross. The figure of Christ is removed from the cross and wrapped in a new linen cloth, carried into the sanctuary and placed on the altar table. In the same service, a procession with the Epitaphios (embroidery of the dead Christ) is made around the interior of the church, and the Epitaphios is placed in the Kouvouklion (tomb of Christ). This year, we will celebrate the Apokathelosis at 3:00 p.m.

**The Lamentations and the Epitaphios Procession**—The Lamentations are short, poetic verses lamenting the Passion, Death and Burial of Christ. Interspersed with the Lamentations are Psalm verses from Psalm 119, the same verses we sing at a funeral service, which is appropriate, as the Lamentations are the funeral service for the Lord. The service starts with the Canon, and after the Canon is complete, the priest opens the Royal Doors, the lights are turned up, and the Lamentations begin. Everyone is invited to sing together. Books will be provided for your use. The outdoor procession of the tomb of our Lord will take place, weather permitting, at the Service of the Lamentations. We invite all the faithful to participate in this procession by proceeding in an order, quiet and dignified manner befitting the solemnity of this occasion. Please, refrain from conversing with others or acting in a way which will bring attention to you instead of the dead Lord. Please sing along with the choir—don't check your cell phone for messages. This is a time to pray, not to text message!

Everyone will pass under the Epitaphios, symbolizing the passing from death to life, re-enter the church quietly and await the resumption of the service. Finally, everyone will be given a flower from the Epitaphios as a blessing at the end of the service.

**Anastasis Service**—The service of the Anastasis will begin at 11:00 p.m. on Holy Saturday evening, with the chanting of the Canon. Shortly before midnight, the light of the Resurrected Christ will be given to all the faithful. We will then go outside, weather permitting, to read the Easter Gospel and sing the Christos Anesti for the first time. Please proceed outside in an orderly manner so that we can complete this service in a timely manner. We will then proceed back into the church for the celebration of the Divine Liturgy. **Please plan to stay for the entirety of the Divine Liturgy on Easter. Please don't leave early. Plan from now to stay for the entire Liturgy, the most joyous Liturgy of the year, and to receive Holy Communion. After all, we don't break our fast with meatballs and cheese, but with Holy Communion.** There will be a reception following the Divine Liturgy for all in attendance, in the Kourmolis Center. After making the journey through Holy Week together, what better way to continue our celebration than to sit down as a family and break bread together on the greatest feast day of the church year.

**Blessing of Baskets of Food**—It is the Orthodox Tradition on Easter that we do not only bless eggs but other types of food that will go on the table for the Easter Banquet. Though this practice has become sort of dormant in the Greek Orthodox Church, it is very much alive in other Orthodox jurisdictions. Therefore, if anyone wishes to bring a basket of food to be blessed on Easter night, they may come and place it beneath or around the table on the Solea where the basket of Easter eggs will be.

**Reading of the Resurrection Gospel at the Agape Vespers**—Those interested in participating in the beautiful Easter Vespers of Agape on Easter Sunday morning at 11:00 a.m. by reading the Gospel of the Resurrection in a foreign language are encouraged to see Father Stavros or call the church office, PRIOR TO HOLY WEEK. DON'T JUST SHOW UP EXPECTING TO READ. WE NEED TO CAREFULLY PLAN THE SERVICES SO THEY ARE DONE PROPERLY. Please contact Fr. Stavros or the church office if you are interested in reading. Please come to the Agape service by 10:45 a.m. to find out where you will stand for the reading of the Gospel. The reading is from the Gospel of St. John 20: 19-25. You may read it in any language you wish, the more the better.

**Holy Communion to be given only in context of the Divine Liturgy**—There are eight opportunities to receive Holy Communion during Holy Week—Saturday of Lazarus, Palm Sunday, Holy Monday morning, Holy Tuesday morning, Holy Wednesday morning, Holy Thursday morning, Holy Saturday morning, and of course, at the Paschal Divine Liturgy on Easter (and a ninth opportunity on Easter Monday with the feast of St. George). Please plan to receive Holy Communion through prayer and fasting at as many of these services as possible. Incidentally, a person may receive Holy Communion each time it is offered. For instance, you can receive Holy Communion on both Holy Saturday morning and at the Anastasis. For those who have kept the entire Lenten fast, you

can receive Holy Communion conceivably, all eight times during Holy Week. Since there are so many opportunities to receive Holy Communion during the Divine Liturgies of Holy Week, Holy Communion will only be given in the context of the Divine Liturgy, not before or after. (no drive through Communion) Also, even if we receive Holy Communion on Holy Thursday or Holy Saturday, we should not break the fast until the conclusion of the Easter Liturgy. When receiving Holy Communion, it is important and necessary to have celebrated the entire Liturgy. Please no phone calls about what time is Communion, so you can duck in and out quickly. Come for the entire service. Be there for the invitation to enter the Kingdom, be there for the reading of the Gospel, the reciting of the Creed. And after Communion, don't just take your Communion and run, as many people will do on Holy Saturday morning, stay the remaining minutes of the services and pray the prayers of Thanksgiving in the back of the Liturgy book.

**A note on Kneeling and Sitting**—It is the tradition of the church that we kneel or stand for the majority of the services. In fact, in many old churches, there were not even pews, the people did not sit at all. However, by dispensation, we now have pews in the church and the faithful are allowed to sit at certain points in the services. Because of the long lines for Communion and because the length of the services, and because many of our congregation are elderly and not in good health, PLEASE DO NOT HESITATE TO SIT as you need to during Holy Week, especially during Holy Communion. Also, for those with bad knees, just sit with your head bowed during times we are kneeling, do not attempt to kneel. Our church never seeks our physical hurt in worship, nor do we want people passing out or becoming sick, which will only make us nervous and anxious.

**The same thing goes for fasting—if you are on medication, are sick, are pregnant or nursing, you do not need to fast before Holy Communion—follow the directions of your doctor. Again, fasting is designed for our spiritual benefit, not as a threat to our health.**

**Holy Week Books are available for sale in the church bookstore.** The Holy Week Book contains the words and hymns of all the Holy Week services and will serve not only as an aid to worship but as a complete theology book, for the services of Holy Week contain all the theology of the Orthodox Church. These books are well made and will last forever, so get yours today and get more out of your Holy Week experience.

**Pascha versus Easter**—In every language except English and German, the feast of the Resurrection is identified with a word whose root is "Pasch." For instance, in Spanish, the word is "Pasqual." "Pascha" comes from the Hebrew for "Passover." The first Passover occurred in the Old Testament book of Exodus. The last of the 10 plagues on the Egyptians was the death of the first born son. The Hebrews were told to slaughter an unblemished lamb outside the city wall on a Friday, to not break any of its bones, and to spread its blood over their doorways. Those who had the blood of the lamb on their homes would be spared. The angel of death then came to the Egyptians and killed the first-born son in each home. Passover was a holiday celebrating the deliverance of the Hebrews from the bondage of Pharaoh and his taskmasters. The Crucifixion occurred at the Passover—the

Lamb of God was killed outside the city wall on a Friday, none of His bones were broken, and by His blood we are set free from the bondage of sin and death. "Easter" comes from the word "Oestre" and was actually a Pagan holiday each spring. That's why in the Orthodox Church, and in my personal life, I try to use the word "Pascha" to describe the feast of the Resurrection, rather than Easter.

**No Kneeling until Pentecost**-It is actually the Tradition in the Orthodox Church that we not kneel on Sundays in honor of the Resurrection of Christ (exceptions being if you are receiving the sacrament of confession on a Sunday, or are present at an ordination on a Sunday). Because we do not worship on a daily basis in our church communities, priests have encouraged people to kneel on Sundays, the thought being that if we do not kneel on Sundays, that we'll never kneel in church. It is a Tradition, that for 50 days after Pascha, we do not kneel in honor of the Resurrection. The next time we will kneel after May 4 is on the Feast of Pentecost, after the liturgy, at the Vespers of the Descent of the Holy Spirit, when the priest says "Again and again on bended knees let us pray to the Lord." Until you hear that petition, do not kneel from May 5-June 23.

**Fast Free the week after Pascha**-Having kept a fast for almost 8 weeks, including the week before Lent, Lent and Holy Week, the church gives us a "week off" from fasting the week after Pascha. During Bright Week, or Renewal Week, as that week is called each day is like a Sunday. Hence, there is no fasting during this celebratory week. Who, then,

may receive Communion? Whoever wishes to, providing that they abstain from food the morning they are receiving. So, the Sunday after Pascha, everyone in the congregation may receive, provided you abstain from food on Sunday morning. There is no fasting on Wednesday or Friday of renewal week, or any other day of that week either.

**Feast of St. George-to be celebrated May 6 this year**-St. George the "Trophy Bearer" is one of the most famous saints of our church. He lived in the third century. He was a soldier, famously memorialized in icons as slaying a dragon. Symbolically, he "slayed" the "dragons" that opposed Christianity and was martyred for his faith. His relics were placed in the altar of our church when it was consecrated in 1986. St. George's feast day is celebrated on April 23 (or the Monday after Pascha if Pascha falls on or after April 23). Thus, this year, we will celebrate his feastday on Bright Monday, May 6.

**Feast of the Life-Giving Fountain-Friday after Pascha**-Commemorates the consecration of a Chapel dedicated to the Virgin Mary, which was built over a spring in Constantinople, that emitted water with healing powers. Hundreds of miracles and healings have occurred at this spring. This feast day of "Zodochos Peghe", the Feast of the life-giving Fountain, is always celebrated on the Friday of Bright (Renewal) week, the week after Pascha, May 9 this year.

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# Liturgical Calendar for April

Monday, April 1            Great Compline            5:30 p.m.  
Wednesday, April 3        Reading of the 9th Hour    5:30 p.m.  
                                  Pre-Sanctified Liturgy    6:00 p.m.  
Friday, April 5            Salutations to the Virgin Mary—3rd Stanza    6:30 p.m.

Sunday, April 7            Third Sunday of Great Lent—Sunday of the Holy Cross  
                                  Orthros 8:30 a.m.            Divine Liturgy 10:00 a.m.  
                                  Procession of the Holy Cross to follow the Divine Liturgy  
Altar Boys: Captains and St. John (Mihail Kaburis, Dean Mitseas, Dominic Garcia, Nicholas Alsina)  
Ushers: Chris Kavouklis, George Fellios, Florin Patrasciou  
Coffee Hour: AHEPA/Daughters Lenten Soup and Salad Luncheon

Monday, April 8            Great Compline            5:30 p.m.  
Wednesday, April 10        Reading of the 9th Hour    5:30 p.m.  
                                  Pre-Sanctified Liturgy    6:00 p.m.  
Friday, April 12            Salutations to the Virgin Mary—4th Stanza    6:30 p.m.

Sunday, April 14            Fourth Sunday of Great Lent—St. John of the Ladder (Climacus)  
                                  Orthros 8:30 a.m.            Divine Liturgy 10:00 a.m.  
Altar Boys: Captains and St. Matthew (Nicholas Kavouklis, Karter Lenardos, Gregory Koutroumanis, Harry Koutroumanis, Brigham Sibley)  
Ushers: Pete Trakas, Ed Gerecke, David Voykin  
Coffee Hour: Young at Heart

Monday, April 15            Great Compline            5:30 p.m.  
(Fr. Christodoulos Papadeas, Ierokyriox of the Metropolis of Atlanta, will preside at this service)  
Wednesday, April 17        Reading of the 9th Hour    5:30 p.m.  
                                  Pre-Sanctified Liturgy    6:00 p.m.  
Friday, April 19            Vigil of the Akathist  
                                  Akathist Hymn to the Virgin Mary    6:30 p.m.  
                                  Divine Liturgy              8:15 p.m.

Sunday, April 21            Fifth Sunday of Great Lent—St. Mary of Egypt  
                                  Orthros 8:30 a.m.            Divine Liturgy 10:00 a.m.  
Altar Boys: Captains and St. Mark (John Karamitsanis, Lukas Karamitsanis, George Hambos, Andrew Mellon-Lynn, Nicholas Yotis and Tyler Shanahan)  
Ushers: Nick Kavouklis, Gregory Tisdale, John Tsibris  
Coffee Hour: TBA

Monday, April 22            Great Compline            5:30 p.m.  
Wednesday, April 24        Reading of the 9th Hour    5:30 p.m.  
                                  Pre-Sanctified Liturgy    6:30 p.m.  
Saturday, April 27-Sunday, May 5    HOLY WEEK-See Separate Schedule

Monday, May 6            Feast of St. George  
                                  Orthros 9:00 a.m.            Divine Liturgy 10:00 a.m.  
Friday, May 9            Feast of the Life-Giving Fountain (Zodochos Peghe)  
                                  Orthros 9:00 a.m.            Divine Liturgy 10:00 a.m.

## HOLY WEEK AND EASTER SCHEDULE FOR 2013

April 27 **Saturday of Lazarus**-Commemoration of the raising of Lazarus from the dead

**Orthros 8:30 a.m. Proskomide 9:30a.m.**

**Divine Liturgy 10:00-11:15 a.m.**

\*Fr. Stavros will celebrate the service of the Proskomide, the Preparation of the Holy Communion on the solea at 9:30 a.m.

GOYA and Sunday School students are requested to attend to help in preparing the crosses for Palm Sunday, following Liturgy.

April 28 **Palm Sunday**-The Triumphal Entry into Jerusalem

**Orthros 8:30 a.m. Divine Liturgy 9:45 a.m.-noon**

**Service of the Bridegroom 6:30-8:00 p.m.**

Procession of the Icon of the Nymphios

Theme: Christ as the Bridegroom of the Church; watchfulness

April 29 **Holy Monday**

**9th Hour 9:00 a.m. Pre-Sanctified Liturgy 9:30-11:00 a.m.**

**Service of the Bridegroom 6:30-8:00 p.m.**

Theme: The Parable of the Talents

April 30 **Holy Tuesday**

**9th Hour 9:00 a.m. Pre-Sanctified Liturgy 9:30-11:00 a.m.**

**Service of the Bridegroom 6:30-8:00 p.m.**

The Choir will sing the Hymn of Kassiane

Theme: Repentance of the harlot vs. the Betrayal by Judas

May 1 **Holy Wednesday**

**9th Hour 9:00 a.m. Pre-Sanctified Liturgy 9:30-11:00 a.m.**

**Holy Unction for Children 3:00-4:00 p.m.**

**Matins of Holy Thursday-Reading of the Gospel of Last Supper 5:45 p.m.**

**Holy Unction for Adults 6:30-8:00 p.m.**

Theme: washing away of sin; healing of soul and body

May 2 **Holy Thursday**

**Vespers and Divine Liturgy of St. Basil 9:30-11:00 a.m.**

**Service of the Holy Passion 6:30-10:00 a.m.**

Reading of the 12 Gospels, Procession of the Crucified Christ

Themes: The Betrayal, Trial and Death of Christ, the Passion

All-Night Vigil will follow the service

May 3 **Good Friday**

**Reading of the Royal Hours 9:00-10:45 a.m. Standing vigil at the Cross of Christ**

Decorating the Epitaphios 10:45 a.m. (all are invited to help)

**Apokathelosis 3:00-4:15 p.m.** The Unnailing/Burial of Christ

**Lamentations 7:00-10:30 p.m.** Singing of the Funeral Lamentations and Procession with the Epitaphios

May 4 **Holy Saturday**

**Vespers and Divine Liturgy of St. Basil 8:45-11:00 a.m.**

Reading of Prophecies foretelling the Resurrection of Christ

Great Canon 11:00 p.m.

May 5 **PASCHA**

**The Service of the Resurrection of Christ-Midnight**

**Divine Liturgy of St. John Chrysostom 12:30-2:00 a.m.**

Following Liturgy, all are invited to a reception in the Kourmolis Center

**AGAPE Vespers 11:00 a.m.-noon**

Easter Vespers of Love-The Gospel is read in numerous languages to indicate the universal character of the Christian message

Easter Egg Hunt for Children NOON

## ΠΡΟΓΡΑΜΜΑ ΑΚΟΛΟΥΘΙΩΝ ΤΗΣ ΜΕΓΑΛΗΣ ΕΒΔΟΜΑΔΟΣ—2013

Σάββατο, 27 Απριλίου	Σάββατο του Λαζαρου
Ορθρος 8:30—9:30 π.μ.	
Ακολουθια τη Θεια Προσκομιδη	9:30—10:00 π.μ.
Θεια Λειτουργια	10:00—11:15 π.μ.
Κυριακη, 28 Απριλίου	Κυριακη των Βαιων
Ορθρος 8:30 π.μ.	Θεια Λειτουργια 9:45 π.μ.
Ακολουθια Νυμφιου	6:30—8:00 μ.μ.
Δευτερα, 29 Απριλίου	Μεγαλη Δευτερα
Ενατη Ωρα	9:00—9:30 π.μ.
Θεια Λειτουργια των Προηγιασμενων Δωρων	9:30—11:00 π.μ.
Ακολουθια Νυμφιου	6:30—8:00 μ.μ.
Τριτη, 30 Απριλίου	Μεγαλη Τριτη
Ενατη Ωρα	9:00—9:30 π.μ.
Θεια Λειτουργια των Προηγιασμενων Δωρων	9:30—11:00 π.μ.
Ακολουθια Νυμφιου	6:30—8:00 μ.μ.
Τεταρτη, 1 Μαιου	Μεγαλη Τεταρτη
Ενατη Ωρα	9:00—9:30 π.μ.
Θεια Λειτουργια των Προηγιασμενων Δωρων	9:30—11:00 π.μ.
Ακολουθια Ευγγελιον για τα παιδια	3:00—4:00 μ.μ.
Ακολουθια Νυμφιου	5:45—6:30 μ.μ.
Ακολουθια Ευχελαιον	6:30—8:00 μ.μ.
Πεμπτη, 2 Μαιου	Μεγαλη Πεμπτη
Θεια Λειτουργια του Αγιου Βασιλειου	9:30—11:00 π.μ.
Ακολουθια Σταυρωσεως	6:30—10:00 μ.μ.
Παρασκευη, 3 Μαιου	Μεγαλη Παρασκευη
Οι Βασιλικες Ωρες	9:00—10:40 π.μ.
Αποκαθηλωσις	3:00—4:15 μ.μ.
Επιταφιος Θρηνος	7:00—10:30 μ.μ.
Σάββατο, 4 Μαιου	Μεγαλο Σάββατο
Θεια Λειτουργια του Αγιου Βασιλειου	8:45—11:00 π.μ.
Ο Κανων	11:00 μ.μ.
Ακολουθια της Αναστασεως	Μεσανυχτα
Θεια Λειτουργια της Αναστασεως	12:30—2:15 π.μ.
Κυριακη, 5 Μαιου	Αγιον Πασχα
Μεγας Εσπερινος της Αγαπης	11:00 π.μ.
Δευτερα, 6 Μαιου	Αγιος Γεωργιος
Ορθρος 9:00 π.μ.	Θεια Λειτουργια 10:00 μ.μ.
Παρασκευη, 9 Μαιου	Ζωοδοχος Πηγη
Ορθρος 9:00 π.μ.	Θεια Λειτουργια 10:00 μ.μ.

# SCHEDULE OF USHERS/ALTAR BOYS FOR HOLY WEEK

<b>Saturday, April 27</b>	<b>Saturday of Lazarus</b>	<b>Divine Liturgy</b>	<b>10:00 a.m.</b>	Any Altar Boys may Serve
<b>Sunday, April 28</b>	<b>Palm Sunday</b>	<b>Divine Liturgy</b>	<b>9:45 a.m.</b>	
Ushers: Peter Theophanous, John Alexander Altar Boys: Matthew Peckham, Thanasi Halkias, Andreas Paloumpis, Samuel Alem, Nicholas Kavouklis, Christopher Scarfogliero, Yonathan Alem, Savvas Ferekides, Peter Hanhan, Tyler Shanahan Coffee Hour: Philoptochos Palm Sunday Luncheon				
<b>Sunday, April 28</b>	<b>Palm Sunday</b>	<b>Service of the Bridegroom</b>	<b>6:30 p.m.</b>	
Ushers: Amin Hanhan, Mike Trimis Altar Boys: Matthew Peckham, John Karamitsanis, Lukas Karamitsanis, Christos Nenos, Nicholas Katzaras, James Katzaras, Dominic Garcia, Dean Mitseas				
<b>Monday, April 29</b>	<b>Holy Monday</b>	<b>Service of the Bridegroom</b>	<b>6:30 p.m.</b>	
Ushers: Florin Patrasciou, Kevin Fentress Altar Boys: Thanasi Halkias, George Hambos, Gregory Koutroumanis, Harry Koutroumanis, Christos Nenos, Andrew Mellon-Lynn, Nicholas Alsina				
<b>Tuesday, April 30</b>	<b>Holy Tuesday</b>	<b>Service of the Bridegroom</b>	<b>6:30 p.m.</b>	
Ushers: Tom Georgas, Demetrios Halkias Altar Boys: Andreas Paloumpis, Val Courialis, Karter Lenardos, Brigham Sibley, Nicholas Yotis, Christos Nenos, Alexios Diniaco				
<b>Wednesday, May 1</b>	<b>Holy Wednesday</b>	<b>Holy Unction</b>	<b>3:00 p.m.</b>	
Ushers: Tom Georgas, Greg Tisdale Altar Boys: Anyone attending may serve				
<b>Wednesday, May 1</b>	<b>Holy Wednesday</b>	<b>Holy Unction</b>	<b>6:30 p.m.</b>	
Ushers: Tom Georgas, Amin Hanhan, John Alexander, Ippokratis Kantzios Altar Boys: Christopher Scarfogliero, Matthew Peckham, Thanasi Halkias, Andreas Paloumpis, Samuel Alem, Yonathan Alem, Dean Mitseas, Nicholas Alsina, Alexios Diniaco, Nicholas Yotis				
<b>Thursday, May 2</b>	<b>Holy Thursday</b>	<b>12 Gospels</b>	<b>6:30 p.m.</b>	
Ushers: George Fellios, Ed Gerecke, Brett Mourer, David Voykin Altar Boys: Matthew Peckham, Thanasi Halkias, Andreas Paloumpis, Samuel Alem, Nicholas Kavouklis, Christopher Scarfogliero, Yonathan Alem, Mihail Kaburis, Savvas Ferekidis, George Hambos, Val Courialis				
<b>Friday, May 3</b>	<b>Good Friday</b>	<b>Apokathelosis</b>	<b>3:00 p.m.</b>	
Ushers: Tom Georgas, Greg Tisdale Altar Boys: Anyone attending may serve				
<b>Friday, May 3</b>	<b>Good Friday</b>	<b>Lamentations</b>	<b>7:00 p.m.</b>	
Ushers: John Alexander, George Fellios, Peter Theophanous, John Tsibris and Entire Parish Council Outside Candles: Pete Trakas, Nick Kavouklis Altar Boys: Matthew Peckham, Thanasi Halkias, Andreas Paloumpis, Samuel Alem, Peter Hanhan, Christopher Scarfogliero, Yonathan Alem, Savvas Ferekides, Tyler Shanahan, Mihail Kaburis				
<b>Saturday, May 4</b>	<b>Holy Saturday</b>	<b>Divine Liturgy</b>	<b>8:45 a.m.</b>	
Ushers: Tom Georgas, David Voykin Altar Boys: Thanasi Halkias, Karter Lenardos, Brigham Sibley, John Karamitsanis, Lukas Karamitsanis, Christos Nenos, Nicholas Katzaras, James Katzaras, Nicholas Alsina, Dominic Garcia				
<b>Saturday, May 4</b>	<b>PASCHA</b>	<b>Resurrection Service</b>	<b>11:00 p.m.</b>	
Ushers: Mike Trimis, Peter Theophanous, Jason Pill, Brett Mourer, Entire Parish Council Outside Candles: George Mitseas, George Fellios, Chris Kavouklis Altar Boys: Matthew Peckham, Thanasi Halkias, Andreas Paloumpis, Samuel Alem, Nicholas Kavouklis, Christopher Scarfogliero, Yonathan Alem, Savvas Ferekides, Mihail Kaburis, Peter Hanhan				
<b>Sunday, May 5</b>	<b>PASCHA</b>	<b>Agape Vespers</b>	<b>11:00 a.m.</b>	
Ushers: Greg Tisdale, Florin Patrasciou Altar Boys: Anyone Attending may Serve				

# COMMUNITY NEWS

**Batteries Needed for Lent/Holy Week**—Tis the Season of the many services in our church and consequently the greatest need for batteries for the wireless microphones in church. If you wish to donate new AA batteries (preferably Duracell or Energizer), please bring them in any quantity to the church office. Thank you.

**St. John Chrysostom Oratorical Festival**—On Sunday, March 3, we held our Parish Level St. John Chrysostom Oratorical Festival. Participants in the Junior Division included Christos Nenos, Mihail Kaburis, Larissa Krinos, Nedi Ferekides and Savvas Ferekides. In the Senior Division, Arianna Krinos and Angelina Bartucci were our participants. Mihail Kaburis, Nedi Ferekides, Arianna Krinos and Angelina Bartucci will be representing our parish at the District Level Competition which will be held at St. Katherine Greek Orthodox Church in Naples on Saturday, April 20. A special thank you to our judges—Maria Xenick, Bill Manikas and Brett Mourer. And most of all, we thank Peggy Bradshaw for coordinating this event year after year. On March 31 there will be an award presentation to the participants and the four speakers who went to the District Competition will offer their speeches in church. Congratulations to our young people! We are so proud of you!

**American Foundation of Greek Language and Culture (AFGLC) Scholarships Awarded**—We wish to congratulate this year's winners of the AFGLC Scholarships. The AFGLC Dr. Demetrios Halkias Scholarships were presented to Miss Despina Lucas (Clearwater) and Mr. Corin Peter Agoris (Tarpon Springs). The AFGLC Peter Kourmolis Scholarships was presented to Miss Deanna Bousalis (Tampa). These scholarships were presented in late February at the AFGLC Annual Forum. We congratulate the winners!

**Please send us your email**—Announcements on short notice are communicated to all members whose email address we have. Also, flyers and other notices that are too bulky to mail or won't fit in the Messenger, including news from other churches, are also mass emailed to our parishioners. We have sent several of these in the past month, so if you haven't received on, call the church office and give Nick your email address so we can add you to our list. Please keep us apprised if you change your email address as well.

**A Big Thank You to Garden of Memories/Myrtle Hill Cemeteries** who allowed our church to use the mausoleum chapel at Garden of Memories Memorial Park FREE of charge for a Divine Liturgy on Saturday of the Souls. Approximately 50 parishioners attended the Liturgy and afterwards accompanied Father Stavros to bless the graves of their loved one. We hope to make this an annual tradition each year for one of the Saturday of the Souls before Great Lent.

**Ushers Meeting**—A Meeting for all ushers will be held on Sunday, April 21, following Divine Liturgy, in the Zaharias Room. All ushers are requested to attend. Tom Georgas is the Head Usher for our parish and we will be re-organizing the groups as well as going over the procedures for Holy Week. Are you interested in serving as an usher? We are looking for some more people to serve in this capacity. If so, please come to the meeting on April 21. If you are on the list as an usher and do not wish to serve in this capacity, please notify Tom Georgas at [Georgas@verizon.net](mailto:Georgas@verizon.net).

**Luminaries for Good Friday and Easter**—The GOYAns of our parish will be selling Luminaries, votive candles, for Good Friday and Easter. These are little bags with votive candles inside that line the way of the procession of Christ's tomb around the church on Good Friday and which are lit around the empty tomb on Easter Sunday. On each bag can be written the names of loved ones, either for their health and well-being if they are living (Easter), or in memory of someone who has passed away (Good Friday evening). We hope to have 100 for each night to add to the beauty of the services. The GOYAns will be selling the luminaries after church on Sundays, April 14, April 21 and April 28. This is a wonderful way to honor those who are living, those who passed away, to make our services even more beautiful and to help out our GOYAns.

**Calling all Young Adults to a meet and greet gathering on Wednesday, April 10**—There are lots of young adults in the 25-45 demographic who do not know one another. Come and meet one another, exchange information, and discuss what kind of ministries we can offer to this group on Wednesday, April 10, following Pre-Sanctified Liturgy. Pre-Sanctified Liturgy will begin at 6:00 p.m. A dinner will follow at 7:00 p.m. Please attend the dinner in the hall, and then we will break to the side to meet one another. See you there!

**Successful Philoptochos Missions Sunday**—On February 17, the Philoptochos Missions Sunday was able to raise over \$1,100 for missionary efforts spreading Orthodoxy overseas. The Philoptochos donated \$530 from the luncheon and our two guests, Presbytera Renee Ritsi and Alexandria Ritsi received \$600 directly. Presbytera and Alexandria each gave a wonderful presentation. We all learned more about overseas missions through their presentation in church and one church member even expressed a desire to go on a missions trip this summer. Thanks to everyone who supported this worthy cause!

**Congratulations to Thanasi Halkias and Andy Paloumpis for achieving the rank of Eagle Scout!!!** Thanasi Halkias is the son of George and Elaine

Halkias, and for many years has been involved in GOYA, the Greek dance group, serves in the altar and now sings in the choir. Andy Paloumpis is the son of Tom and Jenny Paloumpis, and he also has been active in GOYA, Dance Group, and serving in the altar. Both Andy and Thanasi are seniors in high school. We congratulate both of them and their families!

### Leave the Church in Your Will

Part of our life's legacy is the inheritance we leave our children. By leaving an inheritance, a part of us lives on through them. When preparing your will, you should consider leaving money to our church—this is the church of your children and part of their future can be positively impacted by leaving some of your inheritance to the church. The ability of the church to spread the Word of God is facilitated by everyone's stewardship. By leaving a portion of your inheritance to the church in your will, you remain a steward in perpetuity, but more importantly, you help cement a solid financial future for the church for your children and your grandchildren. If you are interested in leaving the church in your will, please contact Russell Sibley (church member) at rsibleylaw@gmail.com. Thank you for your

### April Meeting Schedule

Tuesday	2	Young at Heart	11:00 a.m.	Zaharias Room
Saturday	6	Adult Lenten Retreat	8:30 a.m.	Kourmolis Center
Sunday	7	JOY Pre-Teen Seminar	After Liturgy	Library
Sunday	7	GOYA	5:00 p.m.	Kourmolis Center
Tuesday	9	Parish Council	6:15 p.m.	Multi-purpose Room
Monday	22	Lenten Book Review/Dinner	6:30 p.m.	Kourmolis Center

### Parish Registry

**Baptism-** Maryann Martin, daughter of Tyson and Marissa Martin, was baptized on Sunday, February 24. Emmanuel and Amelia Nafpliotis were the Godparents. Na Sas Zisi!

**Baptism-** Penelope Calamunci, daughter of Alex and Sarah Calamunci, was baptized on Sunday, February 24. Christopher Calamunci was the Godfather. Na Sas Zisi!

**Chrismation-** Thomas Joseph Sheridan was received into the Orthodox Church through the sacrament of Chrismation on Sunday, March 3. Ekaterini Sheridan was the Sponsor. Congratulations!

**Chrismation-** Rex Garrison (Vasilios) Mason was received into the Orthodox Church through the sacrament of Chrismation on Saturday, March 9. Eleni Papadakis and Nick Papadakis were the Sponsors. Congratulations!

**Wedding-** David Whitaker and Niki Papakos were married on Sunday, March 3. Koumbaroi were Panayiotis Dhima and Panayiota Papakos. Congratulations!

### STEWARDSHIP UPDATE

	2013	2012
Stewardship Goal	\$300,00	\$300,000
Total Pledged	\$254,387	\$245,383
Number of Families Pledged	201	238

**If you have pledged for 2013, we sincerely thank you for your support of our church. If you have not pledged for 2013, we ask that you please do so today. If you need a pledge form, please contact the church office and we'll be happy to send you one today. As you can see, we are ahead of last year's pledged amount (good) but behind last year's pledged number of families. Please make**

**your stewardship pledge TODAY if you haven't done so. Thanks!**

# MINISTRIES

## COMMUNITY OUTREACH

Thank you to everyone who continues to support our Community Outreach ministry to serve the homeless and those in need. For those who don't know, we serve breakfast at First Presbyterian Church on the third Saturday of each month from 8:00-10:30 a.m. Upcoming dates are Saturday, April 19 and Saturday, May 18. For more information or to sign up to serve one Saturday, please contact, please contact Betty Katherine Palios at [bettypalios@gmail.com](mailto:bettypalios@gmail.com) or 813-468-1596.

## GOYA

**April GOYA Meeting-April 7**-The GOYA Meeting for April will be held on Sunday, April 7, from 5:00-7:30 p.m. Dinner, as always, will be provided.

**9th Annual GOYA Lenten Retreat**-Our 9th Annual GOYA Lenten Retreat will be held on April 12-14. GOYAs from Tampa, Clearwater, St. Petersburg, New Port Richey, Sarasota, Naples and Fort Myers, together with advisors and clergy will spend the weekend growing in faith and in fellowship. The theme of this year's retreat is "What is the role of God in your Life? He is more than the chain around your neck." GOYAs from our parish are encouraged to sign up with Elaine Halkias for this event. Retreat participants will be attending the Salutations of the Virgin Mary on Friday, April 12, having their retreat on Saturday, April 13, and attending Divine Liturgy on Sunday, April 14.

## SUNDAY SCHOOL

**Youth Sunday-April 14**-Each Monday we have one Sunday designated as "Youth Sunday." Our Sunday school students sing with the choir and sing part of the liturgy by themselves. Sunday School students also read the Epistle and act as greeters. Youth Sunday in April is April 14, so please bring your children to Liturgy at 9:45 a.m. and sit next to the choir.

**Communion Breakfast/Palm Crosses**-All the youth of our parish are invited to attend Divine Liturgy on Saturday of Lazarus, April 27 at 10:00 a.m. We will have a breakfast after Liturgy for all in attendance and will be making the palm crosses for Palm Sunday.

**Excused Absences from School for Good Friday**-If you would like to have your child/children attend Good Friday Services at St. John, please let Fr. Stavros know and he will write a letter to your child's school asking for an excused absence for religious holiday.

**Sunday School Retreat for Good Friday**-see attached flyer-The Sunday School will again be sponsoring a retreat on Good Friday on Friday, May 3, for all children of our Sunday School.

**Easter Egg Hunt**-The Annual Easter Egg Hunt will take place on Easter Sunday, May 5, following the Agape Vespers, at noon. Please plan to attend the Agape Vespers as a family beginning at 11:00 a.m. which will be followed by the Easter Egg Hunt.

## YOUNG AT HEART

Your *St John's Young At Heart* group wishes to extend our deepest gratitude for all of the support we received during the **2013 Apokriatiko Glendi**. We want to extend special recognition to all who made the event possible with their unselfish gifts of time, effort, and resources. Additionally, we received an out pouring of kind words of support from so many people and those words meant so much to us. We thank God for each of you. We hope this event will continue to grow for many years to come and always be remembered as warm & happy tradition within the community. We wish to thank the following people for their assistance: Set up and Decorate—Ann Demas, Artie Palios, Carole Fotopoulos, Mary Nenos, Christine Worley, Nick Antonakakis, Florian Royack, Jeannie Royack, Mary Voykin, Peter Nenos and Judy Antonakakis. Bar-Byron Nenos and Davide Voykin. Pastries—Mary Nenos, Kay Kladakis, Adis Choundas and Ann Demas. Gift Baskets—Carole Fotopoulos. Tickets—Kay Kladakis, Carole Fotopoulos and Mary Voykin. And Donations—Florian Royack (beer and water), Tony Fotopoulos (cold drinks); anonymous donation of the gift prizes and wine, as well as an anonymous donor for the band. Florian Royak and Nick Antonakakis (Printing); Judy Antonakakis (balloons); Chris Heath (beads); and monetary donations from Wayne and Pauline Spencer, Engie Halkias, Anne Jacobsen, Terry and Linda Heath and Joanna Vourloumis.

**Young At Heart Meeting for April**-The Young At Heart meeting for April will be Tuesday, April 2 at 11:00 a.m. in the Zaharias Room. The meeting will be pot-luck. For more information on our group, contact Nick Antonakakis (813-477-6639) or Mary Nenos (813-935-2096).

## BIBLE STUDY

Bible Study in April will be held as follows for the month of April:

**Monday, April 1 and Monday, April 8**

Bible Study as normal from 6:30-8:00 p.m. in the multi-purpose room (Dr. Bill Manikas leading the Bible Study)

**Monday, April 15**

Bible Study will meet with Fr. Christodoulos Papadeas following the Great Compline Service

**Monday, April 22**

Bible Study will participate in the Lenten Book Review at 6:30 p.m. with Fr. Stavros in the Kourmolis Center.

**Monday, April 2**

Holy Monday Services

After May 1, Bible Study will be on summer hiatus and will resume at the end of summer.

*"Whether you turn to the right or to the left, your ears will hear a voice behind you, saying, 'This is the way; walk in it.'"*  
Isaiah 30:21

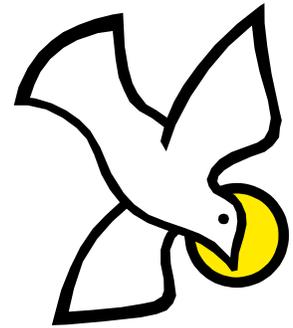
**Choices: How to make Godly decisions  
A workshop for pre-teens and their parents**

**St. John Greek Orthodox JOYinvites all pre-teens (Grades 4-6) and their parents  
to join us for an afternoon of discussion, activities, and prayer.**

**Sunday, April 7, 2013  
12:30-3:00 p.m.**

*"Trust in the Lord with all your heart; do not depend on your own understanding. Seek His will in all you do, and He will show you which path to take."*  
Proverbs 3:5-6

# Great and Holy Friday Youth Retreat



**Friday, May 3, 2013  
9:00 AM – 4:00 PM**

Please join us for a day of crafts, games, activities, music, reflection and worship with your Sunday School friends  
Come spend a wonderful day at Church preparing for the Triumphant Resurrection!

Lunch and snacks included

**Please register your child by Sunday, April 28, 2013**

All parents are encouraged to attend the Descent from the Cross Service at 3:00 p.m.  
Students should dress appropriately for Church and also for comfort during the retreat (or bring a change of clothes.)

Parent volunteers are needed for any part of the day!  
Please call the church office or send email to [mpxenick@tampabay.rr.com](mailto:mpxenick@tampabay.rr.com)

**PLEASE COMMEMORATE THE NAMES OF MY DEPARTED FAMILY MEMBERS  
IN FRONT OF THE EPITAPHIOS (TOMB OF CHRIST) ON GOOD FRIDAY EVENING**

_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____

*\*\*You only need to list the first name of the person you wish to be commemorated. You may list names of people who are Orthodox or non-Orthodox.  
Please mail to the office or bring to church by May 1.*



## A BIG EXPERIENCE-BY ARTEMIS XENICK AND ELIZABETH XENICK

This weekend we did something we've never done before. Our whole family went to First Presbyterian Church and helped serve breakfast to numerous homeless men and women. We were shocked at how many people came in when the doors were opened. We watched at how appreciative these people were when we gave them their food. It was such a good feeling to know that we really made a difference in their lives.

Our family was assigned to serve beverages. Our dad poured the coffee. My sister and I filled water glasses and passed them out to those who wanted them. Our brother helped pour the lemonade. Our mom helped us all. We noticed how many people wanted warm coffee because it was a cold morning. Daddy got very busy filling the coffee! Soon the line was very long and the tables filled up fast. It was shocking to see how many people came for a hot and fresh meal. Since their hands were full, we had to approach them with our cold drinks when they sat down at their tables.

Most everyone told us, "thank you," when we handed them their drinks. They smiled warmly at us and were grateful for something cold and fresh to drink. Several times we had to wait to serve them because they were bowing their heads and saying a prayer to God thanking Him for the food. One man said, "Thank you for coming out to help me." Once everyone was seated, we said a group prayer. Everyone wore name tags so we could call them by their names and we tried very hard to greet them politely and with respect. We noticed another worker ask a man to stop. She ran to a closet and pulled out a white shirt for the man. He was so grateful and had a big smile on his face. Another

man showed his thanks by helping us clean up at the end. He put away chairs, cleaned up plates, and folded tables.

When we were finished, we all felt really good because we helped others. We knew that we wanted to return to help out again. One man told us about some flowers that he created and sold. They were beautiful roses he made out of palm branches with little pink flowers. We bought two of them. He was proud to offer something he made. That was one of his ways of showing thanks to us. We saw most of the people come to the line for food more than once. Mommy said some of those people would not eat again for a whole day. It was difficult to see all those people in there. We realized that we are very blessed to have so many things to eat and drink.

Serving the homeless for the first time makes us want to do more to help people in need. We tried to think of different things that we could do such as donate food, collect clothing, and go back and help again. We will include them in our prayers each night. Although we were nervous at first, we were happy to be with other people from our church and work together to help make a difference. We know that Jesus told us all to help others in need. We can't wait to do it again and we encourage other people to try it.

*Artemis Xenick is in 5th grade and Elizabeth Xenick is in 3rd grade. They are the children of Mike and Maria Xenick (who also have a son named George who is in Kindergarten)*

## WHY IS IT NECESSARY TO WORSHIP?

The simple answer is: ONE CHRISTIAN IS NO CHRISTIAN. We are Christian because we exist in community, in communion with one another. The Holy Trinity is the par excellence example of this. The Holy Trinity is one God, in three persons. The Son does nothing without the Father and the Spirit, and so with the Father and the Spirit. One Godhead, in three persons, working and acting in complete oneness. This "communion" is extended to the human race. We are created in God's image and likeness, created to live in union and oneness with God and with each other. With the fall of mankind, this perfect communion with God has been severed. This is why we sin against both God and each other. This is why God says that the two greatest commandments are to love God and to love our neighbor. For in loving God and loving our neighbor, we again unite with God and with one another, restoring in some sense the "communion" that we squandered.

Worship is when individual members of the community come together as one body and praise God together. This is the greatest demonstration of love for our neighbor, because we are praying for our neighbor when we gather to worship. Worship is the greatest way to unite us to God and to our neighbor at the same time.

The church is not merely a building, but a BODY, an organism, a group of people who are extensions of Christ Himself, hence we call the church the "body of Christ." Each member of that body has an important function. Just like each part of our body has an important function. How well does the body work when your foot falls asleep? Or when you have a headache, or a sore throat or a runny nose. We need all the parts of the body to work in unison so that the body can be successful in what it wants to do.

So, back to the analogy of the church as a body, each of us plays an important role in the functioning of that body. Some offer talents, some offer large amounts of their treasure, but everyone is called upon to offer their time. And the greatest need for that time is in prayer for one another, and WITH one another, which is done each time we worship. We should pray privately for our parishioners and friends every day. But we should also worship with them in a corporate context every week.

With more services during Lent, there is greater opportunity to worship, to support the body of the church with prayer. The more you come, not only the stronger will your individual part of the body become, but the stronger the whole of the body will become. St. Athanasios wrote on the feast of the Incarnation that "God became a man so man could become like God." The immediate meaning of this is that God came to live with us and die for us, so that the gates of heaven can one day be opened to us. But God also became a man to teach us how to be with one another, what it means to love and to sacrifice. And we become like God not only when we love God, but when we love our neighbor. And we experience God in worship, by expressing both as individuals and as a community, our hopes and our needs before Him.

Worship is the way we prepare to meet God—because in worship we express our love for God and our hope in Him. In worship, scripture and sermon, we learn the way to God. And in worship, we learn to acknowledge those who are worshipping with us—to pray with them, to meet them, and eventually, to help and minister to them, in other words, in worship is where we learn to not only love God but to love our neighbor as well.

# SOME NOTES ON CHURCH ETIQUETTE

As we are in the Lenten and Easter seasons, many people will be attending church services. It's always helpful to be reminded of a few basic points of etiquette for church services.

1. Please remember that the church is a place of worship.
2. Be respectful; you are a guest in the House of God.
3. Come on time at the beginning of the services.
4. Please refrain from talking; rather, everyone is encouraged to sing along with the Choir or the Chanters.
5. There should be no movement in the church, including entering and leaving a pew or walking down the side aisles, whenever the Priest is:
  - i. Out on the Solea during the Small Entrance with the Gospel.
  - ii. During the Great Entrance with the Holy Gifts.
  - iii. During the readings of the Epistle or Gospel Lessons.
  - iv. During any procession.
  - v. At the Consecration
  - vi. During the Sermon
6. During Holy Communion, all those who are prepared are asked to come forth quietly with respect and the anticipation that they will be receiving the very Body and Blood of our Lord and Savior Jesus Christ. Cross yourself, take the cloth and hold it under your chin, state your baptismal name clearly, open your mouth, close your mouth on the spoon to insure that the spoon is empty when it comes out of your mouth, then cross yourself, and take Antidoron, being careful not to let the crumbs fall on the floor.
7. Those who bring up infants, please hold them in your left arm (because Fr. Stavros is left-handed), and make sure their arms and legs are as secure as possible.
8. Please do not cross your legs in church—too casual. When sitting, sit up straight “at attention,” since we are in God’s house.
9. On the same note, don’t put your hands in your pockets, or behind your back, again, too casual. And please tell your children as well.
10. A note about lipstick—For a long time, large lipstick stains have been left on the icons in the narthex or on the special icons that our on the solea. We come to church to worship. The emphasis should not be on appearance. We dress nicely in church as a sign of respect, not fashion. Therefore, please be careful that you do not leave lipstick marks on the icons. You should not wear lipstick on Holy Thursday or Good Friday. These are days of extreme humility and sadness. Do not leave lipstick marks on the body of Christ as it hangs on the Cross. Please refrain from wearing lipstick if you plan to receive Holy Communion.
11. Please dress appropriately for church. Short skirts, strapless dresses and exposed cleavage are not appropriate in church. And outside of church, we should consider what kind of statement our clothing makes about us and the Christian values of modesty that we claim to hold.
12. The Narthex is part of the church and all of the above apply. Please do not linger in the narthex after you arrive. The only people that should be in the narthex are the ushers for the day, and mothers who have fussy babies that want to stand with them in the narthex, that is fine as well. The narthex is the place we light our candles, the pews in the nave are the place we are to worship.
13. **Please turn off cell phones!**

14. As the Holy Week services are long and run late, for those who bring small children to the services, please sit near either the side door or in the back and if your child becomes fussy, please take them outside for a few minutes.

14. Please don’t chew gum—this is church, not a baseball game.

Thank you for your cooperation in honoring the sanctity of our Holy Church. Your cooperation will assure that our services will continue to be celebrated with the proper honor and dignity with which they should be afforded and will make our celebration of Holy Week and Easter truly memorable. These etiquette practices should be observed all year round!

## **For those who don’t come to church often**

As there are in all churches, whether they are Orthodox or not, **there is a segment of the congregation that doesn’t come often.**

- Some people come sporadically.
- Some come for the occasional wedding, baptism, funeral or memorial service.
- Some come in time of crisis.
- Some come for Christmas and Easter (in Tampa, we call them “Chreasters”).

## **There are different reasons why people don’t come to church.**

- Some are angry at other parishioners.
- Some are angry at something that happened in the community in the past.
- Some are angry at God because their lives haven’t gone well and they blame Him.
- Some work on Sundays.
- Some don’t understand why it is important.
- Some have fallen out of the habit.
- Some choose to do other things.
- And some are just lazy.

## **Church is important. Why?**

- It’s not because God needs our praise—He is God, He doesn’t need anything.
- It’s not so we can brag about how many people come to church—church is about faith, not about counting
- bodies in the pews.
- It’s not a matter of giving God His due, once in a while, or especially at Easter.
- It’s not a matter of tradition or pride or culture.

## **Church is important because**

- It helps us slow down the hectic pace of our life so we can reflect on what is really important—our salvation.
- It gives us the opportunity to pray for ourselves and our loved ones
- It gives us the opportunity to receive the prayers of others
- It gives us the opportunity to enjoy fellowship with people like us
- It gives us the opportunity to pray in a way that is structured so well, that the Divine Liturgy is a complete prayer that touches on every aspect of our life and our World.

- It gives us an opportunity to touch God and for God to touch us, in the sacrament of Holy Communion.
- It unites us with the saints, the holy ones of God; and also with those in our family who have passed away, since we pray for the departed in our services.

**It gives us a foretaste of the kingdom of heaven. Why?**

- Because heaven won't be anything like life on earth.
- Heaven will not be a secular experience but a holy, awesome and moving one. The central activity in heaven is Communion with God and fellowship with those in God's kingdom.
- If we don't learn how to worship, we won't be ready to enter God's Kingdom, just like those who do not practice their sport don't play well on the field, just like those who don't do well in school do not graduate.

How can you get back in the habit of coming to church?

**JUST START COMING!!!**

When is a good time to come back?

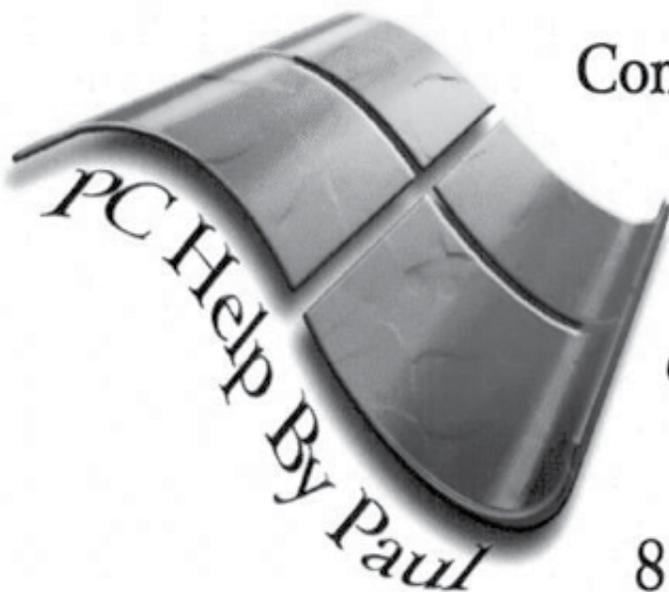
**ANY TIME, BUT ESPECIALLY DURING LENT**

But what if I'm mad at someone? **It's a great time to forgive them. After all, if we want God to forgive us, we must forgive one another.**

What if I'm totally lost in my faith and don't know how to start over again?

**Make an appointment to meet with Fr. Stavros**

**SEE YOU IN CHURCH!!! PLEASE COME BACK!**



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## List of those who have made a stewardship pledge for 2013

Akrotirianakis, Fr. Stavros & Lisa

Alikakos, Maria

Alsina, Angel & Lisa

Ambrozy, Edward & Philip

Andreadakis, Nicholas & Doris

Antonakakis, Nickolas & Judy

Assimiadis, Paul

Badrane, Denise

Bakirdgi, Joan

Balasis, Matthew & Suzy

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# The Life of Jesus—Chapter Nine

## Jesus' Final Week—The Path to Crucifixion

### Adapted from “The Life of Christ: Rediscovering How His Life, Death and Resurrection Changed the World”

By the American Bible Society, 2011

Christians commemorate Jesus' final days on earth by observing the solemnity of Good Friday and anticipating the joy of Jesus' resurrection that is celebrated on Easter Sunday. Often referred to as The Passion, the last days and death of Jesus have been reenacted repeatedly through the years in various forms and manners, from movie screens to rural church auditoriums, from street processions to vast outdoor pageants.

The account of Jesus' trials and crucifixion make up much of the closing chapters of the four Gospels, the first four books of the New Testament. While those recorded details have remained the same since they were first written, we have come to understand more and more about them as scholars have helped advance our understanding of cultural history and as we learn to carefully read ancient texts. Thus, it is important to continue to revisit the biblical accounts of the story and to explore the significance of those accounts to our lives today.

#### The Timeline-The Events Leading up to the Resurrection

##### **Palm Sunday-Jesus' Triumphal Entry into Jerusalem**

*The next day a great crowd who had come to the feast heard that Jesus was coming to Jerusalem. So they took branches of palm trees and went out to meet him, crying, “Hosanna! Blessed is he who comes in the name of the Lord, even the King of Israel!”* John 12:12-13

##### **Holy Monday-Jesus runs the merchants out of the Temple**

*And he entered the temple and began to drive out those who sold, saying to them, “It is written, ‘My house shall be a house of prayer’; but you have made it a den of robbers.” And he was teaching daily in the temple. The chief priests and the scribes and the principal men of the people sought to destroy him; but they did not find anything they could do, for all the people hung upon his words.* Luke 19:45-48

##### **Holy Tuesday-The conflicts in the Temple**

*And they sent to him some of the Pharisees and some of the Herodians, to entrap him in his talk. And they came and said to him, “Teacher, we know that you are true, and care for no man; for you do not regard the position of men, but truly teach the way of God. Is it lawful to pay taxes to Caesar, or not? Should we pay them, or should we not?” But knowing their hypocrisy, he said to them, “Why put me to the test? Bring me a coin, and let me look at it.” And they brought one. And he said to them, “Whose likeness and inscription is this?” They said to him, “Caesar’s.” Jesus said to them, “Render to Caesar the things that are Caesar’s, and to God the things that are God’s.” And they were amazed at him.* Mark 12:13-17

##### **Holy Wednesday-The Plot for Jesus' Death Grows**

*It was now two days before the Passover and the feast of Unleavened Bread. And the chief priests and the scribes were seeking how to arrest him by stealth, and kill him; for they said, “Not during the feast, lest there be a tumult of the people.”* Mark 14:1-2

##### **Holy Thursday-The Last Supper; Betrayal and Arrest; Trial before Annas; Trial Before Caiaphas**

*Now as they were eating, Jesus took bread, and blessed, and broke it, and gave it to the disciples and said, “Take, eat; this is my body.” And he took a cup, and when he had given thanks he gave it to them, saying, “Drink of it, all of you; for this is my blood of the covenant, which is poured out for many for the forgiveness of sins.* Matthew 26:26-28

##### **Good Friday-Morning Trial before the Sanhedrin; Trial before Pilate; Trial before Herod; Final Trial before Pilate; Crucifixion and Burial**

*After this Jesus, knowing that all was now finished, said (to fulfil the scripture), “I thirst.” A bowl full of vinegar stood there; so they put a sponge full of the vinegar on hyssop and held it to his mouth. When Jesus had received the vinegar, he said, “It is finished”; and he bowed his head and gave up his spirit.* John 19:28-30

### **Holy Saturday-Jesus Lies in the Tomb**

*Next day, that is, after the day of Preparation, the chief priests and the Pharisees gathered before Pilate and said, "Sir, we remember how that impostor said, while he was still alive, 'After three days I will rise again.' Therefore order the sepulchre to be made secure until the third day, lest his disciples go and steal him away, and tell the people, 'He has risen from the dead,' and the last fraud will be worse than the first." Pilate said to them, "You have a guard of soldiers; go, make it as secure as you can." So they went and made the sepulchre secure by sealing the stone and setting a guard. Matthew 27: 62-66*

### **Pascha—The Resurrection**

*Now after the sabbath, toward the dawn of the first day of the week, Mary Mag'dalene and the other Mary went to see the sepulchre. And behold, there was a great earthquake; for an angel of the Lord descended from heaven and came and rolled back the stone, and sat upon it. His appearance was like lightning, and his raiment white as snow. And for fear of him the guards trembled and became like dead men. But the angel said to the women, "Do not be afraid; for I know that you seek Jesus who was crucified. He is not here; for he has risen, as he said. Come, see the place where he lay. Matthew 28:1-6*

## **The Trials**

The trials of Jesus are described toward the end of all four Gospel accounts, though the sequence of events is different in John's Gospel when compared to Matthew's, Mark's and Luke's. The trials took place in a haphazard, almost ping-pong fashion, as the case was switched, in midstream, between courts and judges.

This was not unusual in Judea at the time, where the justice system was controlled by representatives of the mighty Roman Empire. It worked to the advantage of imperial Rome to let the Jews settle as many smaller disputes as possible on their own. Less serious cases were tried in a Jewish court that had limited powers, particularly in terms of capital punishment. More significant cases were tried in the Roman court. It was between these two courts that Jesus' fate seemed to hang in the balance.

### **First Trial: The Religious Leaders**

The temple guards, chief priests, and Jewish elders came at nightfall to the Mount of Olives on Jerusalem's outskirts to arrest Jesus. Judas Iscariot, one of Jesus' inner circle of twelve disciples, had betrayed him for money. Jesus' closest followers, intimidated and afraid, fled the scene and watched fearfully from a distance.

In the courtyard of Caiaphas, the High Priest, the council debated ways to silence Jesus, whose claims to be the Son of God undermined their authority at every turn. Outside, the guards decided to have a little fun with their captive. They blindfolded and taunted the miracle-worker, demanding he mystically identify each man who hit him. Jesus, turning the other cheek, remained silent. Finally, at dawn, Caiaphas asked: "Are you the Messiah, the Son of God?" (Matthew 26:63). When Jesus refused to deny that he was the long-promised savior of the Jews, the leaders had what they needed: a charge of blasphemy, claiming equality with God.

### **Second Trial: Pilate**

The mob, sensing blood, carried Jesus along to the Roman governor, Pontius Pilate. Rome had ruled Jerusalem and the surrounding Mediterranean for the past 80 years, and the religious leaders needed the Empire's political approval if Jesus were to be handed the death penalty.

Yet Pilate had difficulty finding fault with Jesus; he believed the Jewish authorities were jealous, threatened by this itinerant preacher's growing reputation as a great spiritual leader.

### **Third Trial: Herod**

Luke's Gospel alone reports on a third trial before Herod (Luke 23:6-12). Upon hearing that Jesus was a Galilean and thus technically outside his jurisdiction, Pilate was happy to outsource the case; he handed it over to Herod, the northern governor who had come to Jerusalem for the spring festivals. (Herod is a family name. This is a different Herod, though a descendant, from the king of Judea who sought to kill the child Jesus shortly after his birth.)

Delighted to finally see the famous wonder worker, Herod barraged Jesus with questions and hoped he would perform a miracle. Again, Jesus remained silent. His dogged refusal to submit to Herod's will enraged the official, and he switched from cajoling his captive to venomously mocking him. Burning with hatred, the priests, Herod, his soldiers, and the angry mob threw an elegant robe over Jesus and returned him to Pilate in disgust.

## Final Judgment

Dismayed by the vengeance of the mob, Pontius Pilate offered the crowd an obvious choice: he would either release a notorious murderer, Barabbas, or Jesus. Even Pilate's wife tried to intervene: after having a dream about Jesus' innocence (Matthew 27:19), she rushed a message to her husband, imploring him not to have anything to do with the obviously innocent teacher. Yet as the frenzied crowd shouted for Barabbas to be released and Jesus killed, Pilate folded to their demands: better to give the people what they wanted, he reasoned, than to have a riot on his hands. And thus Jesus was condemned to death by the court.

## Why the Accusations?

In order to bring a case against Jesus before Pilate and Herod, the religious leaders had to accuse him of a serious crime. They understood that their primary accusation – that Jesus had blasphemed when he claimed to be God – would matter little to the secular Romans. Therefore, the religious elders turned the charge into a claim that Jesus wanted to be king and had incited his followers to rebellion. These grave allegations would certainly command Pilate's attention, for the charges painted Jesus as a rebel against Rome, and Pilate's primary duty was to maintain imperial rule and keep order among Rome's subjects, the Judeans.

Under Roman law, Caesar alone must be worshiped as both king and deity. Because of this, the additional accusation that Jesus opposed paying taxes to Caesar (an inaccurate twisting of his words) was an offense that demanded punishment. Yet, as is obvious from Pilate's puzzlement at the accusations, it was by no means certain that this charge, even if found to be true, was so serious as to demand Jesus' execution.

Of course, the real issue throughout Jesus' ministry was that he challenged the religious establishment's traditional practice, as well as their claims of righteousness. While it was the leaders' role to debunk false messiahs, their opposition to Jesus, as it is described in the four Gospels, seemed to focus on what they saw as his highly unconventional message that everyone could participate in the kingdom of God, a message that effectively bypassed the elders' authority.

*And they brought him to the place called Gol'gotha (which means the place of a skull). And they offered him wine mingled with myrrh; but he did not take it. And they crucified him, and divided his garments among them, casting lots for them, to decide what each should take. And it was the third hour, when they crucified him. And the inscription of the charge against him read, "The King of the Jews." And with him they crucified two robbers, one on his right and one on his left. And those who passed by derided him, wagging their heads, and saying, "Aha! You who would destroy the temple and build it in three days, save yourself, and come down from the cross!" So also the chief priests mocked him to one another with the scribes, saying, "He saved others; he cannot save himself. Let the Christ, the King of Israel, come down now from the cross, that we may see and believe." Those who were crucified with him also reviled him. And when the sixth hour had come, there was darkness over the whole land until the ninth hour. And at the ninth hour Jesus cried with a loud voice, "E'lo-i, E'lo-i, la'ma sabach-tha'ni?" which means, "My God, my God, why hast thou forsaken me?" And some of the bystanders hearing it said, "Behold, he is calling Eli'jah." And one ran and, filling a sponge full of vinegar, put it on a reed and gave it to him to drink, saying, "Wait, let us see whether Eli'jah will come to take him down." And Jesus uttered a loud cry, and breathed his last. Mark 15:22-37*

In some countries, Good Friday is a national or bank holiday, in other traditions, people cease work at 3:00 pm. The Republic of Ireland, a predominately Catholic country, prohibits all alcohol from being sold on Good Friday. Some traditions hold street processions, recalling Jesus' journey to his death.

Eastern Orthodox Christians customarily do not eat on this day or on Holy Saturday. The Roman Catholic Church observes some fasting as well.

## Good Friday

Good Friday is the Friday before Easter. This day commemorates the crucifixion and death of Jesus on a hill outside Jerusalem known as Golgotha, which means "Place of the Skull."

Since Jewish custom measures a day as running from sunset to sunset, Good Friday for Jesus and his disciples began after sundown of Maundy Thursday. Following the Last Supper, Jesus was arrested in the Garden of Gethsemane, where he was praying alone. He was dragged before the ruling religious council, known as the Sanhedrin, who convicted him of blasphemy (falsely claiming to be God). But this body did not have the authority to hand down a sentence of capital punishment, so during the early hours of Friday, the Sanhedrin sent Jesus to the Roman governor of Judea, Pontius Pilate.

Pilate, in turn, ordered Jesus to appear before Herod, the Roman-appointed Jewish ruler of Galilee, Jesus' home area. Herod quickly sent Jesus back, disappointed when the man who called himself the Son of God refused to perform any miracles. Frustrated, Pilate finally consented to the Sanhedrin's wishes and the demands of the crowd, and agreed to order the death sentence for Jesus.

Jesus was crucified and hung on the cross from the sixth hour to the ninth hour, or from noon to 3 p.m. John's Gospel notes that this coincided with the time the Passover lambs were being prepared for the sacrifice. His death was agonizing and painful; it is described in the Bible as both a terror and a triumph (Matthew 27:45-56; Mark 15:22-41; Luke 23:44-49; John 19:28-30).

**After Jesus tasted the vinegar, he said, "It is finished!" And He bowed his head and gave up His spirit. John 19:30**

## The Crucifixion

In the last 2,000 years, artists from many traditions and cultures around the world have created representations of Christ's suffering on the cross – in paintings, in sculptures, in drawings. Yet even the most macabre of such images often tell us more about the era in which they were created than they do about the actual physical ordeal that Jesus endured.

In fact, after the trials had concluded, with the crucifixion still ahead, Jesus' back was already flayed open from the whipping some writers refer to as the Roman Half-Death. This term was more fact than metaphor: half of the men who suffered this extreme round of scourging died. As Jesus was taken to be crucified, blood loss had already weakened him to the point that the soldiers had to drag a man from the crowd, Simon for Cyrene, to help carry the cross.

Romans usually tied criminals to the cross, knowing that the victim's weakness from beatings and blood loss would make it difficult to lift his body enough to take even a shallow breath. Thus crucifixion was actually a form of hanging – it cut off the victim's air flow as he lost his strength. Sometimes a guard would have mercy and break the sufferer's legs to end the torturous pain of the slow death.

Nailed to the cross rather than tied to it, Jesus would receive no respite from the misery of his death. His mother stood nearby weeping, and some of his closest friends looked on in silence, keenly aware that none of them had spoken up in his defense. The soldiers – who were just carrying out another day's routine executions – sat gambling, dividing up the personal effects of the dying men who were beyond all comfort or need of material things. In addition to suffering extreme physical distress, Jesus also endured the shame of dying alone and seemingly powerless, high on a hill, exposed for all to see.

*The soldiers made fun of Jesus and brought him some wine. They said, "If you are the king of the Jews, save yourself!" Luke 23:36-37*

## Why the Crucifixion?

Faith invites us to view Christ's ordeal from two perspectives. First, there is the scene described above – the smell of sweat mingled with blood, the darkness that eyewitnesses recount fell over the city, the groans of the suffering men – the bare facts of crucifixion. But behind these grim details is the glorious plan of God.

The crucifixion personalizes Jesus' sacrifice. There, exposed for all to see, is a man who claimed to be God's own Son: naked, beaten, utterly deserted. The robber beside him, suffering his own hellish death, was the only one to offer a kind word. The rest of his supporters stood at a distance, watching (Luke 23:49). Jesus suffered as a human, but he also suffered as the innocent Son of God, made to feel the full weight of God the Father's justice, poured out on a world overflowing with grief and sin – all so humanity could be forgiven.

The crucifixion is the lowest point of the New Testament, the nadir of both the Easter story and the history of humanity. At the moment of Jesus' death, when he cries to heaven in a pain-wracked voice, asking why he was being forsaken, the Gospels recount that darkness fell over Jerusalem (Mark 15:33-34). Matthew writes of marvels far outside the natural order of this world: the earth shook and the dead rose up and walked about the city (Matthew 27:51-53).

Yet in another sense, the crucifixion is Jesus' greatest hour, his moment of triumph. One of the soldiers standing watch exclaimed that Jesus was surely the Son of God (Matthew 27:54).

At that point, Jesus' followers had only his cryptic promise of resurrection to comfort themselves. As they carried his shattered body to the tomb, the overwhelming finality of his death, which they had all witnessed, oppressed them with crushing grief.

## The Thieves

As Jesus suffered on the cross that Friday, a microcosm of the world's reaction to his death unfolded beside him. Two criminals, sentenced to death for their crimes, endured their own prolonged ordeals along with him. The first, embittered by his physical pain and none-too-happy life, hurled sarcastic demands at Jesus: "Aren't you the Messiah? Save yourself and save us!"

It isn't hard to understand such an attitude; the man beside him had been celebrated for raising people from the dead and walking on water. He had even claimed to be God's own Son. And now he seemed no different from the broken, powerless criminal who taunted him.

But the other thief presented an alternative to despair: he clung to his faith, against all odds, in the very darkest hour of adversity. "Don't you fear God?" he asked. Those four words contained his belief. He turned toward Jesus and with reverence asked Jesus to remember him. And with compassion and authority in his voice, Jesus promised him paradise (Luke 23:39-43).

## Medical Report: What Happened to Jesus' Body?

**Hematidrosis:** Luke recounts that just before Jesus' arrest in the Garden of Gethsemane, his sweat appeared to be like drops of blood (22:44). This medical condition has been observed in cases of extreme psychic stress, when capillaries near the skin's surface rupture and mix with sweat.

**Hypovolemic shock:** The punishment of scourging, which often preceded crucifixion, frequently resulted in blood loss to the point of shock. It was often accompanied by symptoms of delirium, fainting, vomiting, and in the most extreme cases, death.

**Crucifixion:** Exhausted from extreme emotional and physical stress, a crucified prisoner would literally gasp for air as his full body eight bore down on his lungs. Incredible thirst, that basic human need, would overcome the body as it desperately tried to compensate for the loss of blood. These agonies might last for hours as the major systems of the body collapsed.

## Holy Saturday

Holy Saturday is sometimes called Easter Eve. In the Philippines, it is called Black Saturday; in the Czech Republic and Slovakia it is called White Saturday (probably because of the white garments of the newly baptized). On the day that we now call Holy Saturday, Jesus' body was still in the tomb.

In Eastern Orthodoxy this day is also called the Great Sabbath, since it is said on this day Christ "rested" in the tomb, in death, just as the Sabbath is a day of rest in the Jewish tradition.

Liturgical churches remember this period when Christ lay in the tomb with the traditional Easter Vigil, considered by the Roman Catholic Church and the Anglican Communion (and some other liturgical faith traditions) as the most important Mass of the church calendar. It is held in the hours of darkness between sunset on Holy Saturday and sunrise on Easter Day. Divine Liturgy is held in the Orthodox Church right after the passing of Saturday and before dawn on Sunday.

## Events of Holy Saturday

After being taken down from the cross, Jesus was buried in a tomb donated by a man name Joseph, who lived in the town of Arimathea. Joseph, described in John's Gospel as a disciple of Jesus, was assisted by Nicodemus, who had come to Jesus in secret to learn from him (see John 3). Even though Joseph and Nicodemus were members of the first-century religious leadership that so fiercely opposed Jesus' ministry, they were followers of Jesus and, out of love for their teacher, prepared Jesus' body for burial.

Often the graves of the first century were caves carved out of stone. The deceased was laid inside and often, as was the case here, a stone was used to block the opening of the grave. Spices were used to lessen the stench of the body's decay.

Those caring for Jesus' body were in a hurry, for the Sabbath began at sundown of Friday evening. All work was to be completed before this sacred day of rest. Then they all waited – the men who buried Jesus, the women who prepared additional spices for his grave, and the disciples, who seemed unsure of what would happen next.

*After this Joseph of Arimathea, who was a disciple of Jesus, but secretly, for fear of the Jews, asked Pilate that he might take away the body of Jesus, and Pilate gave him leave. So he came and took away his body. Nicodemus also, who had at first come to him by night, came bringing a mixture of myrrh and aloes, about a hundred pounds' weight. They took the body of Jesus, and bound it in linen cloths with the spices, as is the burial custom of the Jews. Now in the place where he was crucified there was a garden, and in the garden a new tomb where no one had ever been laid. So because of the Jewish day of Preparation, as the tomb was close at hand, they laid Jesus there. John 19:38-42*

The women who had come with Jesus from Galilee followed Joseph and watched how Jesus' body was placed in the tomb. Luke 23:55

**Next Month: The last installment in this series—The Resurrection of Christ and the Post Resurrection Appearances**



# April 2013

Sun	Mon	Tue	Wed	Thu	Fri	Sat
	<p>1 Compline 5:30 p.m. Bible Study 6:30 p.m. Fast Day</p>	<p>2 Young at Heart 11:00 a.m. Fast Day</p>	<p>3 9th Hour 5:30 p.m. Pre-Sanctified Liturgy 6:00 p.m. Lenten Dinner following services Fast Day</p>	<p>4 Adult Greek School 6:00 p.m. Fast Day</p>	<p>5 Salutations to the Virgin Mary 3rd Stanza-6:30 p.m. Fast Day</p>	<p>6 Adult Lenten Retreat 8:30 a.m.-3:00 p.m. Fast Day</p>
<p>7 Veneration of Holy Cross Orthros 8:30 a.m. Liturgy 10:00 a.m. Pre-Teen Seminar 12:30pm GOYA 5:00 p.m. Fast Day</p>	<p>8 Compline 5:30 p.m. Bible Study 6:30 p.m. Fast Day</p>	<p>9 Parish Council 6:15 p.m. Fast Day</p>	<p>10 9th Hour 5:30 p.m. Pre-Sanctified Liturgy 6:00 p.m. Lenten Dinner following services Young Adult Dinner Fast Day</p>	<p>11 Adult Greek School 6:00 p.m. Fast Day</p>	<p>12 Salutations to the Virgin Mary 4th Stanza-6:30 p.m. GOYA Retreat Fast Day</p>	<p>13 GOYA Lenten Retreat Fast Day</p>
<p>14 Orthros 8:30 a.m. Liturgy 10:00 a.m. Fast Day</p>	<p>15 Confessions available with Fr. Christodoulos Compline 5:30 p.m. Bible Study/Discussion with Fr. Christodoulos 6:30 p.m. Fast Day</p>	<p>16 Confession Available with Fr. Christodoulos 9:00 a.m.-1:00 p.m. Fast Day</p>	<p>17 9th Hour 5:30 p.m. Pre-Sanctified Liturgy 6:00 p.m. Lenten Dinner following services Fast Day</p>	<p>18 Adult Greek School 6:00 p.m. Fast Day</p>	<p>19 VIGIL OF THE AKATHIST Akathist Hymn 6:30 p.m. Divine Liturgy 8:15 p.m. Fast Day</p>	<p>20 Community Outreach Fast Day</p>
<p>21 Orthros 8:30 a.m. Liturgy 10:00 a.m. Fast Day</p>	<p>22 Compline 5:30 p.m. Lenten Dinner/Book Review 6:30 p.m. Fast Day</p>	<p>23 Fast Day</p>	<p>24 9th Hour 5:30 p.m. Pre-Sanctified Liturgy 6:00 p.m. Lenten Dinner following services Fast Day</p>	<p>25 Adult Greek School 6:00 p.m. Fast Day</p>	<p>26 Fast Day</p>	<p>27 Saturday of Lazarus Orthros 8:30 a.m. Proskomide 9:30 a.m. Liturgy 10:00 a.m. Breakfast/Preparation of Palm Crosses Fast Day</p>
<p>28 PALM SUNDAY Orthros 8:30 a.m. Liturgy 9:45 a.m. Philopochos Luncheon Bridegroom Service 6:30-8:00 pm Fast Day</p>	<p>29 HOLY MONDAY 9th Hour 9:00 a.m. Pre-Sanctified Liturgy 9:30-11 am Bridegroom Service 6:30-8:00 p.m. Fast Day</p>	<p>30 HOLY TUESDAY 9th Hour 9:00 a.m. Pre-Sanctified Liturgy 9:30-11 am Bridegroom Service 6:30-8:00 pm Fast Day</p>				

