

St. Michael Orthodox Church

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Sunday, March 7-----Divine Liturgy, 10 am. **Exaltation of the Cross.**
Deanery Vespers, 6 pm.

Wednesday, March 10-----Presanctified Liturgy, 6:35 p.m.

Saturday, March 13-----Vigil & Confessions, 5 p.m. *Daylight Savings Time.*

Sunday, March 14-----Divine Liturgy, 10 am. **St. John of the Ladder.**

Wednesday, March 17-----Canon of St. Andrew, 6:30 p.m.

Thursday, March 18-----Parish Council, 7 p.m.

Saturday, March 20-----Akathist, 3 p.m. Vigil & Confessions, 5 p.m.

Sunday, March 21-----Divine Liturgy, 10 am. **St. Mary of Egypt.**

Wednesday, March 24-----Presanctified Liturgy, 6:35 p.m.

Thursday, March 25-----Vespers Liturgy, 6:30 p.m. **Annunciation.**

Saturday, March 27-----Divine Liturgy, 9:30 am. **Lazarus Saturday.**
Church cleanup & palm preparation. Festal
Vigil & Confessions, 5 p.m.

Sunday, March 28-----Festal Divine Liturgy, 10:00 a.m. **Palm Sunday.**
Bridegroom Matins, after Coffee Hour.

Monday, March 29-----Bridegroom Matins, 6:30 p.m.

Tuesday, March 30-----Presanctified Liturgy, 6:35 p.m.

Wednesday, March 31-----Bridegroom Matins-Uncion, 7 p.m.

Thursday, April 1-----Vesperal Liturgy, 9:30 a.m.

-----Holy Friday Matins-Passion Gospels, 7 p.m.

Friday, April 2-----Holy Friday Vespers, 4 p.m.

-----Holy Saturday Matins-Lamentations, 8 p.m.

Saturday, April 3-----Holy Saturday Vesperal Liturgy, 9:30 a.m.

-----**Pascha!** Nocturn, Paschal Matins, Paschal Divine Liturgy, Basket Blessing, Agape Feast, beginning at 11:30 p.m., Saturday.

Coming Events & Notices:

- Paschal Flowers: Donations gratefully accepted!

- About the Presanctified Liturgy: We will begin the Ninth Hour/Typica at 6:30 p.m. (which means the Presanctified Liturgy proper will start at about 7:00 p.m.). This should give an extra cushion for travel time on freeways. As usual, we will break the fast with a potluck afterwards. The fast for receiving Communion begins at lunchtime.



Parish Life

	<u>Reader</u>		<u>Coffee Hour</u>	<u>Cleaning</u>
	<u>Hours</u>	<u>Epistle</u>		
3-07	S. Scioscia	S. Scioscia	Blank/Tolkach	Hayashi
3-14	Andrew	Blank	McNich./Zapotow.	Macwilliams
3-21	T. Scioscia	Bliss	Salazar/Kakulia	McNicholas
3-28	Crawford	Crawford	Perry/Sekella	Perry
4-04	<i>Pascha!</i>	Brown	<i>Paschal Agape!</i>	<i>Pascha</i>



Lazarus Saturday & Palm Sunday

Great Lent is completed and comes to an end with two bright, festal days, or rather, a two-in-one, two-day feast. This is Lazarus Saturday, recalling Christ's raising of his dead friend Lazarus, and Palm Sunday, when we celebrate Christ's triumphal entrance into Jerusalem six days before he was betrayed to suffer and die on the cross....

Christ was far from Jerusalem when Lazarus died, and it was not until four days later that he arrived in Bethany and met Lazarus' sisters, Martha and Mary, and his weeping and grieving friends. The gospel of St John recounts this meeting in detail (John 11) ... How can we reconcile Christ's sadness and tears with his power to raise the dead? Through its entire celebration, the Church replies that Christ weeps because, in seeing the death of his friend, He sees also death's victory over the whole world; He sees that death, which God did not create, has usurped the throne and now rules over the world, poisoning life, turning everything into a meaningless stream of days flowing mercilessly towards the abyss. Then comes this command, "Lazarus, come forth!" Here is the miracle of love triumphant over death, a summons announcing Christ's declaration of war on death, a vow that death itself will be destroyed and put to death. And in order to destroy death and its darkness, Christ himself, and this means God himself, love itself, life itself, descends into the grave to encounter death face to face in order to annihilate it and to give us the eternal life God created us to possess.

The next day Christ enters Jerusalem. But this time He doesn't enter as He did before, unrecognized, unknown, unacknowledged. No, now He himself, who never before sought either power or glory, prepares for his triumph. ... This means that Christ was a king, if only of a single city far away from us. It means that He reigned, that the people recognized Him as a king! Yes, He taught about the Kingdom of God and about his future reign. But on this day, six days before Passover, He reveals his kingdom on earth, He opens it, inviting the people, and all of us as well, to become citizens of this Kingdom of Christ, subjects of this humble King, a King with no earthly authority, with no earthly might, but with all-powerful love.

We live in a world, under governments, that have renounced God and are busy only with themselves, jealously guarding their own authority, power, might and victories. There is almost no place in this world for God's love, God's light, God's joy. But on this one day of the year, when we stand in overflowing churches, raising up our palm branches and hearing once again the thunder of that royal Hosanna, we say to ourselves and to the world: Christ's Kingdom lives! The kingdom that shone so brightly on that day in Jerusalem has not died, it has not perished, it has not disappeared from the face of the earth. ... The joy of this faith no one can take from us, even if others put all their hope in power and violence, even if their only belief is in bullets, prisons, terror, and torture. No, this kingdom of violence, evil and lies will not stand. It will collapse, as every previous kingdom has collapsed, as every previous tyrant has vanished. But Your Kingdom, Lord, will remain. And the time will come when with Your love You will wipe every tear from our eyes, dissolve every sorrow in Your joy, and fill the world You created with the light of immortality.

— Fr. Alexander Schmemmann, *The Church Year* (Sermons, vol. 2), pp. 115-118.