What is Happening on Great Friday, 4/6

Bier of Christ will be decorated with flowers on Friday, April 6th around 10:30 am in the church hall.

Royal Hours services (1st, 3rd, 6th, and 9th hours) will start at 4pm. During the Gospel reading, our Lord's body is taken off the cross and wrapped in a new, white linen sheet. Processions and Lamentations start at 7:30pm.

We will also celebrate the Divine Liturgy at midnight for the Annunciation of the Most Holy Theotokos. After the Divine Liturgy at midnight, there will be an all-night vigil and readings from the Old Testament and Psalms on Friday night through Saturday morning. The church will remain open all night. Please feel free to stay in church at this beautiful, quiet, and fully spiritual night. Feel free to bring comfortable clothes and sleeping bags.
Services For the Holy Week

**Great Monday 4/2**
Bridegroom Service – 7:00pm

**Great Tuesday 4/3**
Bridegroom Service – 7:00pm

**Great Wednesday 4/4**
Blessing of the Oil and Seven Gospels
(Holy Unction Service) – 7:00pm

**Great Thursday 4/5**
Divine Liturgy of the Mystical Supper – 10:00am
Holy Thursday and Twelve Passion Gospels – 7:00pm

**Great Friday 4/6**
Royal Hours and taking down Christ from the Cross – 4:30pm
Procession / Lamentations – 7:30pm
Divine Liturgy of Holy Saturday and the Annunciation of the Theotokos – 12:00am (Midnight – Saturday morning)

**Saturday 4/7**
The Bright Resurrection of our Lord – 8:30pm (Hajmeh at 9pm)

**Sunday 4/8**
No Services
The Meaning of Holy Week Services

Holy Monday and Holy Tuesday
The first thing that must be said about these services, and most of the other services of Holy Week, is that these services are "sung" in anticipation. Each service is rotated ahead 12 hours. The evening service, therefore, is actually the service of the next morning. Understanding that, let's turn to the Services of Holy Monday, Tuesday and Wednesday. The services of these days are known as the Bridegroom Services.

Each of these Bridegroom services has a particular theme. On Holy Monday (observed on Palm Sunday evening), the Blessed Joseph, the son of Jacob the Patriarch, is commemorated. Joseph is often seen as a Type of Christ. Joseph was betrayed by his brothers, thrown into a pit and sold into slavery by them. In the same way, our Lord was rejected, betrayed by His own, and sold into the slavery of death. The Gospel reading for the day is The Barren Fig Tree, which Christ cursed and withered because it bore no fruit. The fig tree is a parable of those who have heard God's word, but who fail to bear the fruit of obedience. Originally the withering of the fig tree was a testimony against those Jews who rejected God's word and His Messiah. However, it is also a warning to all people, in all times, of the importance of not only hearing God's word, but putting it into action.

The Parable of the Ten Virgins is read on Holy Tuesday (observed on Monday evening). It tells the story of the five virgins who filled their lamps in preparation for receiving the bridegroom while the other five allowed their lamps to go out and hence were shut out of the marriage feast. This parable is a warning that we must always be prepared to receive our Lord when He comes again.

Great and Holy Wednesday – Holy Unction (Blessing of the Oil)
The Mystery or Sacrament of Holy Unction is celebrated on Holy Wednesday evening. This is not historically part of Holy Week. Actually this service can be celebrated any time during the year, especially when one is ill. However, because of our need for forgiveness and spiritual healing, we offer this service during Holy Week for the remission of our sins.
Great and Holy Thursday
On Holy Thursday we turn to the last events of our Lord and His Passion. Thursday morning begins with a Divine Liturgy commemorating the Mystical Supper. Everyone who is able should make an effort to receive Holy Communion at this service as it was at the Mystical Supper that our Lord instituted the Holy Eucharist. Holy Thursday evening The service of the 12 Passion Gospels commemorates the solemn time of our Lord's Crucifixion. After the reading of the 5th Gospel, the holy cross is carried around the church in procession, and Christ's body is nailed to the cross in the center of the church.

Great and Holy Friday
This is a day of strict fast. As little as possible - preferably nothing - should be eaten on this day. It is the only day in the entire year that no Divine Liturgy of any kind can be celebrated. In the morning we celebrate the Royal Hours. These solemn hours are observed as we read the various accounts and hymns concerning the crucifixion. In the afternoon we celebrate the Vesper service of the taking down of Christ's body from the cross. During the Gospel reading, our Lord's body is taken off the cross and wrapped in a new, white linen sheet. This act commemorates the removal of Christ's body from the cross by Joseph. Later in the service, the winding-sheet, with Christ's body on it is carried in procession and placed in the recently decorated tomb. In the evening the Lamentation service is sung. This service begins in a solemn manner, but by the end of the service we are already anticipating the Resurrection of our Lord. Keep in mind, that the Holy Friday evening is in anticipation of the first service of Holy Saturday, the day in which we commemorate our Lord's body resting in the tomb while His all-pure soul descends into Hades to free the faithful of the Old Covenant.

Great and Holy Saturday
This day is a day of hope and waiting. In the morning (Friday Mid-night) we celebrate Divine Liturgy which commemorates Christ's victory over death. Bright vestments are worn as we anticipate Christ's Resurrection. The Old Testament story of Jonah in the belly of the whale is read at this service because Jonah is seen in the Church as a Type of Christ. As Jonah was three days in the belly of the great fish, and was then safely deposited back onto land, so our Lord was three days in the tomb before His glorious Resurrection. The Divine Liturgy of Holy Saturday concludes the services of Holy Week, and brings us to the eve of Great and Holy Pascha.

For Orthodox Christians around the world, we celebrate these events as they happened not only in the past, but as they also happen today. We celebrate Christ as the king who enters our hearts, our own personal Jerusalem. But is Christ able to enter? Is there room in our hearts for Christ to rule as king? Often the doors of our hearts are locked. Often Christ is unable to enter because there is already another king of the heart—ourselves. And
This Saturday we celebrate the singularly most glorious conception. The conception of the Son of God in the womb of the Virgin Mary. The pages of the New Testament begin to turn with the first word of the Holy Archangel Gabriel to the Virgin: “Rejoice.” Today the wheels of our salvation begin to turn, and the eternal mystery of the union of God and man is revealed. The Son of God becomes the Son of the Virgin (St. Lk. 1:28).

Together with the Archangel let us cry aloud to the Theotokos: “Rejoice, O full of grace, the Lord is with Thee.” Let us stand in awe not only of the unspeakable and ineffable miracle of God becoming man in the womb of the Virgin, but today let us stand in awe of the Virgin herself. This petite and unknown Virgin shows Herself to be today the strongest person in the world. How is it that our Lady upon hearing this remarkable news, which would involve her in sorrows inconceivable as well as joys inexpressible, how is it that we hear no protest? How is it that She does not say, “What about my plans for my future Lord? How can you simply dictate my path and do this without consulting me first? How can you put me in such a compromising situation to be the object of scorn and ridicule since I will be pregnant and unmarried?” Did we hear any such thing? Only from Eve. These are the type of questions we expect to hear from her who chose egoism over fidelity to God. What do we hear rom our Lady? “Behold the bond slave of the Lord.” Why did She not protest? Why did She not demand her rights? Because she humbly understood that She was the Lord’s servant. Servants are here to do their Master’s will, not to pursue self-fulfillment and egotistic dreams. How often we hear about “dreaming dreams” and “thinking big”, for these ideas are so common in our culture. We ought make sure that in all our dreaming we are dreaming as God’s servants and not as though we are demigods ruling our own small universes. Any dream without service to God is no dream, it is a nightmare. So this Thursday we celebrate our Lady's faith and humility, and we hold them up before all for emulation. This is the life of peace free of all anger and frustration. It is the beginning of our salvation. To the Lord of all, the Almighty, to His Only-Begotten Son our Lord Jesus Christ, and to the All-Holy, Good and Life-Giving Spirit be all glory and honor forevermore. Amen.
A Few More Easter Announcements!

Thank You to the Asfour Family for providing the church with the beautiful Palms for Palm Sunday, God Bless you all!

Thank you to the family who has donated the Easter Eggs. Fr. Jeries will pass them out following the Easter Service.

A potluck dinner will follow the Divine Liturgy of the Bright Resurrection of Our Lord (Easter). If you would like to bring an item, please contact one of the members of the Ladies Auxiliary.

The Origin of Red Easter Eggs

Traditionally, Easter eggs are dyed throughout the Orthodox Christian world on Holy Thursday, and they are dyed red to represent the redeeming blood of Christ that was shed on the Cross, the white egg (before being dyed) represents the white marble tomb were Christ's body was laid after He was taken down from the Cross, and the hard shell of the egg symbolises the sealed tomb of Christ. On Easter Sunday, a ritual of the cracking of the eggs take place, with people tapping each others' egg, symbolising the 'cracking' of Christ's tomb and the bonds of death and His resurrection.

We are now accepting donations for the flowers for the Bier of Christ - نعش المسيح

Your Name: _________________________________________________________________

For the Good Health of: _____________________________________________________

______________________________________________________________________________

In Blessed Memory of: ______________________________________________________

______________________________________________________________________________

All names of the living and the departed will be commemorated during Holy Week
Happy Palm Sunday!
HISTORIC GRAND OPENING EVENT
We are excited to announce that His Eminence, The Archbishop of America
DEMETRIOS
Will be arriving to the Bay Area on Friday, May 11, 2018 and is scheduled to spend May 12 & 13 with the Vicariate!

DINNER RECEPTION
When: May 12th
Where: San Francisco Airport Marriott Waterfront
Tickets: $150 - No Children

5:00 No Host Cocktail
6:00 Door Open
7:00 Dinner will be Served

DOOR OPENING
Door Opening Service will be on May 13th at 9:00 am at the new St. George Cathedral

Location:
1617 Southgate Ave,
Daly City, CA 94015
ST. JAMES ANNUAL
BENIHANA LUNCH
APRIL 15TH AT 1:45
TICKETS - $35ea
KIDS 10 & UNDER - $25
TEXT 408.449.7534 TO RESERVE YOUR TICKETS

BENIHANA
2074 Vallco Fashion Park, Cupertino, CA
St. James Orthodox Church invites you to our Annual Picnic in the Park!

CARDOZA PARK “Area A”
Kennedy Drive off North Park Victoria Drive, Milpitas, CA 95035

Sunday, May 20th, Directly following the Liturgy (12:45pm)

- Two Full Size Playgrounds for all ages! Great Raffle Prizes!
- BARBECUE
  - WELCOME TO THE PARTY
  - B-B-Q Chicken, Arayis, Burgers, Hot dogs & Much More!

- Adults $15 Donation
- Kids 12 & Under $5
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