

Parish Prayer List (Living)

(Parish)

Evangelos	Carolyn	Robert	Sharon
John	Maria	Anamay	Ron
Lawrence	Dianna	Efthalia	Denny
Anthony	Pauline	Nadja	Jerry
Beverly	David	Michael	Anastasia
Nina	Walter	Nathan	Mary
Joseph	Duncan	Thecla	Michael
Reader Mark	Jason	Silouan	Susan Mary
Maximus	Emily	Clint	George
Magdalini	Connie	Emil	John H.
Barbara	Yevgeniya	Roman	Ilija
Olga	Marina	John	James S.
Maria	Sophia	Danny	

(non-Parish)

Alexandra	Rachael	Jessilyn	Amanda
Christopher	Fr. Michael	Paige and Paul	Sean
James	Nicholas B.	Karin	Meg
Barry Pierce	Rick P.	Susan K	Michael C.
Anna	Brian	Kathy Tanner	Salvatore
Travis	Billy Ray	Alma	Charles Kahn
Peter	Maria	Michael	Timothy
Petrese	Mary	Astilee	Dan Brown
Tony	Donna	Joe and Jessie	Sherry
Pani Susan	Emily M.	Clyde	Luka Stagon
Rosco			

Parish Prayer List (Fallen Asleep)

Metropolitan Nicholas (+3/13)

Laura Crikis (+3/17)

Michael Baker (+3/26)

Michael Pilja (+4/7)

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Words from the Fathers

O Savior who lovest mankind, Thou hast wept over the dead, in this way showing to all the peoples that, being God, Thou has become man for our sakes; and shedding tears by Thine own choice, Thou hast given us proof of Thy heartfelt love. When Lazarus, four days dead, heard Thy voice below, O Savior, he rose up and sang Thy praises, crying joyfully: ‘Thou art my God and Maker; I glorify and worship Thee, for Thou hast raised me up.’ ‘Though I lie in bonds, O Savior,’ Lazarus cried from below to his Deliverer, ‘yet shall I not remain for ever in the depths of hell, if Thou wilt only call to me,

‘Lazarus, come out;’ for Thou art my Light and my Life

‘O Lazarus, why dost thou not rise up swiftly?’ cried hell below lamenting. ‘Why dost thou not run straightway from this place? Lest Christ take prisoner the others, after raising thee.’ Thou art magnified, O Master Christ, through the many miracles Thou hast performed. For Thou hast given light to the blind and opened the ears of the deaf by a word; and, calling Thy friend Lazarus, as God Thou has raised him from the dead.

Selected Troparia of Canticle Seven at Great Compline on the Saturday of Lazarus

When the time came for Christ to suffer for the human race, He entered into Jerusalem, where the Jews had a triumphal reception waiting for Him. This reception is connected with the miracle of the raising of Lazarus who had been dead four days and had been buried in the tomb. The Jews, discouraged by various social conditions and hoping for the coming of the Messiah, thought that He was the awaited leader of Israel. But it must be said that these Messianic expectations were interwoven with struggles for national liberation and national rights.

Metropolitan of Nafpaktos, Hierotheos

Praying by the prayer of Jesus is a divine institution. It was instituted not by means of an Apostle or by means of an Angel; it was instituted by the Son of God and God Himself. After the mystical supper among other sublime, final commandments and orders, the Lord Jesus Christ instituted prayer by His name. He gave this way of prayer as a new extraordinary gift, a gift of infinite value. The Apostles partly knew already the power of the name of Jesus; they healed incurable diseases by it, they reduced devils to obedience, conquered, bound and expelled them by it. This most mighty, wonderful name the Lord orders us to use in prayer. He promised that such prayer will be particularly effectual. ‘Whatever you ask,’ He said to the holy Apostles, ‘the Father in My name, I will do, that the Father may be glorified in the Son. If you ask anything in My name, I

will do it' (Jn. 14:13).

Saint Ignatius Brianchaninov, On The Prayer of Jesus

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Protoperbyter Alexander Schmemmann

Saturday of Lazarus

The joy that permeates and enlightens the service of Lazarus Saturday stresses one major theme: the forthcoming victory of Christ over Hades. "Hades" is the Biblical term for Death and its universal power, for inescapable darkness that swallows all life and with its shadow poisons the whole world. But now — with Lazarus' resurrection — "death begins to tremble." A decisive duel between Life and Death begins giving us the key to the entire liturgical mystery of Pascha. Already in the fourth century Lazarus' Saturday was called the "announcement of Pascha." For, indeed, it announces and anticipates the wonderful light and peace of the next — The Great — Saturday, the day of life-giving Tomb.

Lazarus, the friend of Jesus, personifies the whole of mankind and also each man, as Bethany — the home of Lazarus, — stands for the whole world — the home of man. For each man was created as a friend of God and was called to this friendship: the knowledge of God, the communion with Him, the sharing of life with Him: "in Him was Life and the Life was the light of men" (John 1:4).

And yet this Friend, whom Jesus loves, whom He has created in love, is destroyed, annihilated by a power which God has not created: death. In His own world, the fruit of His love, wisdom and beauty, God encounters a power that destroys His work and annihilates His design. The world is but lamentation and sorrow, complaint and revolt. How is this possible? How did this happen? These are the questions implied in John's slow and detailed narrative of Jesus' progression towards the grave of His friend. And once there, Jesus wept, says the Gospel (John 11:35). Why did He weep if He knew that moments later He would call Lazarus back to life? Byzantine hymnographers fail to grasp the true meaning of these tears. "As man Thou weepst, and as God Thou raisest the one in the grave..." They arrange the actions of Christ according to His two natures:

the Divine and the human. But the Orthodox Church teaches that all the actions of Christ are both Divine and human, are actions of the one and same person, the Incarnate Son of God. He who weeps is not only man but also God, and He who calls Lazarus out of the grave is not God alone but also man. And He weeps because He contemplates the miserable state of the world, created by God, and the miserable state of man, the king of creation... "It stinketh," say the Jews trying to prevent Jesus from approaching the corps, and this "it stinketh" can be applied to the whole of creation. God is Life and He called the man into this Divine reality of life and "he stinketh." At the grave of Lazarus Jesus encounters Death — the power of sin and destruction, of hatred and despair. He meets the enemy of God. And we who follow Him are now introduced into the very heart of this hour of Jesus, the hour, which He so often mentioned. The forthcoming darkness of the Cross, its necessity, its universal meaning, all this is given in the shortest verse of the Gospel — "and Jesus wept."

We understand now that it is because He wept, i.e., loved His friend Lazarus and had pity on him, that He had the power of restoring life to him. The power of Resurrection is not a Divine "power in itself," but the power of love, or rather, love as power. God is Love, and it is love that creates life; it is love that weeps at the grave and it is, therefore, love that restores life... This is the meaning of these Divine tears. They are tears of love and, therefore, in them is the power of life. Love, which is the foundation of life and its source, is at work again recreating, redeeming, restoring the darkened life of man: "Lazarus, come forth!" And this is why Lazarus Saturday is the real beginning of both: the Cross, as the supreme sacrifice of love, and the Common Resurrection, as the ultimate triumph of love.

"Christ — the Joy, Truth, Light and the Life of all and the resurrection of the world, in His love appeared to those on earth and was the image of Resurrection, granting to all Divine forgiveness."

Archpriest Alexander Schmemmann, *The Christian Way* (1961)