



Holy Virgin Mary
Russian Orthodox Cathedral

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May 2016

№652

PASCHA, 2016

Christ is Risen!

**“Angels in heaven sing Thy Resurrection, Christ Saviour;
grant that we too, who are on earth, may with pure hearts
give glory to you ”**

Dear Brothers and Sisters.

**My Beloved Parishioners and Friends of The Holy Virgin
Mary Russian Orthodox Cathedral in Los Angeles, CA!**

Please accept my warm and heartfelt Paschal greetings!

**As we celebrate the glorious day and time of Christ's
Resurrection, may our Lord and Saviour Jesus Christ,
Who for our salvation was nailed to the Cross and risen on
the third day, be with you every day of your life, granting you
hope and joy, inspiring you towards the attainment of the
Kingdom of God.**

Yours in Risen Christ the Saviour

**Archpriest Nazari Polataiko
Rector of The Holy Virgin Mary Russian Orthodox Church in
Los Angeles, CA**

The Resurrection of Christ, or Pascha, does not enter into the cycle of the twelve principal feast days of the Church. "With us", says St. Gregory the Theologian, "it is the feast of feasts and the celebration of celebrations; it excels all other festivals, as the sun excels the stars; and this is true not only of human and earthly feasts, but also of those belonging to Christ and celebrated for Christ." This greatest of all feasts of the Church is singled out among other feasts as the highest manifestation of Christ's omnipotence, the confirmation of faith and token of our own resurrection. "If Christ be not raised, your faith is vain" (Cor. xv, 17) says Apostle Paul.

Christian iconography knows several representations of the Resurrection of Christ. In early Christian times it used the Old Testament prefiguration of the event, namely, the Prophet Jonah coming out of the whale's belly. However, even in very early days, there appears the historical representation of the Resurrection of Christ, based on the Gospel story the appearance of the angel to the women bringing spices to the sepulchre. According to certain data, it existed already in the 3rd century (the Church in Dura Europos, 232). The iconographic type concerning the Resurrection of Christ that comes next in time is the Descent into Hades. The earliest known representation of this, belongs to the 6th century, and is to be found on one of the ciborium columns of St. Mark's in Venice. These two latter compositions are used in the Orthodox Church as the Paschal icons. In traditional Orthodox iconography the actual moment of the Resurrection of Christ was never depicted. Unlike their treatment of the Raising of Lazarus, both the Gospels and the Church Tradition are silent about that moment and do not say how Christ arose. Neither does the icon show it.

This silence clearly expresses the difference, which exists between the two events. The raising of Lazarus was a miracle, which could be perceived by all; whereas the Resurrection of Christ was inaccessible to any perception. In the 6th Canticle of the Paschal canon the Church draws a definite parallel between the Resurrection of Christ and His Nativity.

"Having preserved the seals intact, O Christ, Thou hast arisen from the tomb, and having left unbroken the seals of the immaculate Virgin in Thy Nativity, Thou hast opened to us the gates of Paradise." Just like His birth from the Virgin, the Resurrection of Christ is here glorified as an ineffable mystery, inaccessible to all inquiry. "Not only was the stone not removed from the sepulchre, but the seals on it were left intact when Christ arose and life shone forth from the tomb while yet the tomb was sealed. The resurrected Christ came forth from the tomb just as He came in to the Apostles through shut doors, which He did not open; He came out of the tomb with no outer signs that a bystander could observe." The unfathomable character of this event for the human mind, and the consequent impossibility of depicting it, is the reason for the absence of icons of the Resurrection itself. This is why in Orthodox iconography there are, as we have said, two images corresponding to the meaning of this event and supplementing one another. One is a conventionally symbolical representation. It depicts the moment preceding the Resurrection of Christ in the flesh the Descent into Hades; the other – the moment following the Resurrection of the body of Christ, the historical visit of the myrrh-bearers to Christ's sepulcher.

In the teaching of the Church, the Descent into Hades is indissolubly connected with the Redemption. Since Adam was dead, the abasement of the Saviour, Who had assumed his nature, had to reach the same depths to which Adam had descended. In other words, the descent into hell represents the very limit of Christ's degradation and, at the same time, the beginning of His glory. Although the Evangelists say nothing of this mysterious event, Apostle Peter speaks of it, both in his Divinely-inspired words on the day of Pentecost (Acts ii, 14-39), and in the third chapter of his first Epistle (1 Peter iii, 19), "He went and preached unto the spirits in prison". Christ's victory over hell, the deliverance of Adam and of the righteous men of the Old Testament is the main theme of the Divine Service of Great Saturday; it runs through all the Paschal service and is inseparable from the glorification of Christ's Resurrection in the flesh. This theme is, as it were, interwoven with the theme of Resurrection. "Thou hast descended into the abyss of the earth, O Christ, and hast broken down the eternal doors which imprison those who are bound, and, like Jonah after three days inside the whale, Thou hast risen from the tomb."

Following the texts of divine services, the icon of the Descent into Hades expresses the spiritual, transcendental reality of the Resurrection the descent of our Lord's soul into hell – and reveals the purpose and results of this descent. In harmony with the meaning of the event, the action in the icon takes place in the very depths of the earth, in hell, shown as a gaping black abyss. In the center of the icon, standing out sharply by His posture and colours, is the Saviour. The author of the Paschal canon, St. John of Damascus, says "Although Christ died as a man and His holy

soul departed from His pure body, His Divinity remained inseparable from both I mean both soul and body ." Therefore He appears in hell not as its captive, but as its Conqueror, the Deliverer of those imprisoned therein; not as a slave but as the Master of life. He is depicted in the icon with a radiant halo, symbol of glory, usually of various shades of blue, and often spangled with stars round the outer edge and pierced with rays issuing from Him. His garments are no longer those in which He is portrayed during His service on earth. They are of a golden-yellow hue, made luminous throughout by thin golden rays ("assist") painted upon them. The darkness of hell is filled by the light of these Divine rays the light of glory of Him Who being God-Man, descended therein. It is already the light of the coming Resurrection, the rays and dawn of the coming Pascha. The Saviour tramples underfoot the two crossed leaves of hell's doors that He has pulled down. On many icons, below the doors, in the black abyss, is seen the repellent, cast down figure of the prince of darkness Satan. In later icons are seen here also a number of varied details: the power of hell destroyed - broken chains with which angels are now binding Satan, keys, nails and so forth. In His left hand Christ holds a scroll-symbol of the preaching of the Resurrection in hell, in accordance with the words of Apostle Peter. Sometimes, instead of the scroll He holds a cross, no longer the shameful instrument of punishment, but the symbol of victory over death. Having torn asunder the bonds of hell by His omnipotence, with His right hand Christ raises Adam from the grave (following Adam, our ancestress Eve rises with hands joined in prayer); that is, He frees Adam's soul and with it the souls of all those who wait for His coming with faith. This is why, to right and left of this scene, are shown two groups of Old Testament saints, with prophets at their head. On the left are king David and king Solomon in royal robes and crowns, and behind them John the Forerunner; on the right-Moses with the tablets of the Law in his hand. Seeing the Saviour descended into hell, they at once recognize Him and are pointing out to others Him of Whom they had prophesied and Whose coming they had foretold.

The descent into hell was the last step made by Christ on the way of His abasement. By the very fact of "descending into the abyss of the earth" He opened to us the access to heaven. By freeing the old Adam, and with him the whole of mankind from slavery to him who is the incarnation of sin, darkness and death, He laid the foundation of a new life for those who have united with Christ into a new reborn mankind. Thus the spiritual raising of Adam is represented in the icon of the Descent into Hades as a symbol of the coming resurrection of the body, the first-fruit of which was the Resurrection of Christ. Therefore, although this icon expresses the meaning of the event commemorated on Great Saturday and is brought out for worship on that day, it is, and is called, an Paschal icon, as a prefiguration of the coming celebration of the Resurrection of Christ and therefore of the future resurrection of the dead.

From the desk of Father Nazari

CHRIST IS RISEN!

**"Christ is risen from the dead,
trampling down death by death,
and upon those in the tombs bestowing life."**

Dear brothers and sisters, we hear these words of the Paschal troparion from this night on through the entire Paschal season. Today we should draw our attention to the fact that as we sing these words we are filled with hope, joy and love for and in our Saviour, Jesus Christ. As we continue to repeat them over and over again, they fill us with strength. This Paschal troparion has such very great and deep meaning for every one of us personally and together as the Body of Christ, Christ's Church.

Together with the Holy Apostles and the Myrrh-bearing Women who were participants of this great mystery of the salvation of the world, we, too, also become participants in this great mystery, and we therefore become communicants of the Resurrection of our Lord and Saviour, Jesus Christ.

St. Ambrose of Milan writes: "In Christ the world was resurrected along with mankind, in Him the Heavens were resurrected, in Him the earth was resurrected."

Today all creation is called to celebrate, "both you who have fasted and you who have disregarded the fast." We are all called to rejoice this day as being that of our own resurrection as "Christ is risen, and life reigns."

Christ's Resurrection strengthens our faith in our own future resurrection. As Christians we know that as long as we live in Christ and follow the teachings of God's commandments and strive to be Christ-like in bearing our own cross, there will always be the light of resurrection and eternal life in the Heavenly Kingdom, for **Christ is risen!**

Archpriest Nazari Polataiko

PARISH LIFE:

Important dates:

PASCHA – May 1st

Concert and Fundraiser dedicated to

Sergei Rachmaninoff – May 15th

ASCENSION OF OUR LORD – June 9th

HOLY PENTECOST – June 19th

PASCHAL ANNOUNCEMENTS:

Paschal offering. Please take note of the special envelope that has been provided for your Paschal gift to the Cathedral. The needs of the Church and the society are great. Please respond with love, trust, and generosity.

Blessing of Pascha & kulich baskets will be on Great Saturday, April 30th at 2:00 pm., 4:00 pm., 6:00 pm, 8:00 pm, 11:00 pm and between the ending of the Paschal Matins and the beginning of the Paschal Divine Liturgy.

Outside restrictions on Pascha night. During the Holy Services on Pascha night, because of the limited space in our Church to accommodate all parishioners, the Church garden is declared part of the Church. Smoking and loud talking are, therefore, prohibited within the churchyard.

Holy Communion. We have the custom that all those who have confessed and communed during the Great Fast may receive Holy Communion again at the Pascha Divine Liturgy without another Confession (but with all other preparation), as a sign of our complete joy and oneness with the Resurrection of our Savior. You are urged, therefore, not to leave immediately after Matins, but to remain for the Paschal Liturgy, “that your joy may be complete.”

Reading of the Acts. At 8:00 pm on Great Saturday, April 30th, the reading of the Acts of the Holy Apostles will be continuously chanted by parishioners in Church Slavonic, English, and Slavonic/Russian. If you’d like to read a part of the Acts in any other language, please bring a copy of the Book of Acts in that language with you and ask the Priest’s blessing to read in that language.

Paschal Breakfast meal: Following the Pascha Liturgy, the Sisterhood will provide pascha, kulich, eggs, coffee and wine. Everyone is welcome to attend.

Radonitsa – Paschal Commemoration of the Departed.

Throughout our liturgical year there are many special days set aside for the commemoration of the de-

parted. The most joyful of these is the one on Tuesday following Thomas Sunday, called Radonitsa, or the Day of Rejoicing. This is when Orthodox Christians share the proclamation of the risen Lord at each of the graves of their loved ones and invite a Priest to serve a short litany at each grave. Fr. Nazari will be there to serve Paschal lityas at Hollywood and Valhalla Cemeteries on Sunday, May 8th and at Serbian Cemetery on Tuesday, May 10th. Lityas at other cemeteries should be scheduled with Fr. Nazari directly.

From the Treasurer:

March 2016

Income: \$23,939.64

Expense: \$28,499.49

Net loss: \$4,559.85

What’s in the Basket?

The numbers for February were: 3/06 - \$1,125.00; 3/13 - \$918.00; 3/20 - \$655.00; 3/27 - \$783.00.

Sisterhood News.

At our last meeting, the Sisterhood voted to donate \$500.00 to be one of the sponsors for the concert in memory of S.V. Rachmaninoff. This is a fundraiser for our Church.

As in years past, we also sponsor a child with a scholarship to the summer camp. We also continue to be participants as Stewards of the West, helping our Diocese.

We have had many asking us when we will serve our own piroshky. So, a few members and several friends worked very hard one Saturday afternoon making 468 piroshki to be served at the Sunday buffets. Hopefully many will enjoy our effort.

The Sisterhood will celebrate its Patronal Feastday on Spirit Day, the second day of Pentecost, Monday, June 13th at 6:30 pm with a moleben in the Church followed by a dinner in the Parish Hall. Details will follow in the next bulletin.

Irene Gregory

Fundraising Committee would like to inform you about the Fundraising concert in memory of Sergey Vasilievich Rakhmaninoff which will take place on May 15th. Please read about the details in the yellow flyer attached to this bulletin.

Alla Bobrova

Children's Paschal Celebration.

On Saturday of Bright Week (May 7th), there will be Children Paschal celebration. After morning Liturgy at 10:00 am with children taking part in the Procession of the Cross we organize egg hunt for kids, various games, small gifts for our competition winners, as well as food and beverages for our guests. We will be glad to see all of you on this day!

Irina Usova, Head of Studies

Sunday School.

Dear parents and families, classes will be held in May on 5/15 and 5/22. Classes will be held in June on 6/19 and 6/26. Thank you for your prayers and support.

Marie McEntire, Coordinator

Summer Camp

Registration forms are now available in the church office for this year's summer camp to be held July 4th-July 9th, 2016. Please keep in mind that applications will be due by JUNE 8th or a late fee will apply. Cost of camp is \$385 per camper. If you have siblings going (i.e. brother/sister), the \$385 will apply for the 1st child and the 2nd child will pay \$360. Financial aid applications are also available for those in need and cannot afford to send their children. Any questions see Marina Burgmeier or call [626-2893861](tel:626-2893861). You may also call the camp treasurer Kathy Pierracci at the number listed on the registration form. Hope to see you there.

Marina Burgmeier, Coordinator

<u>BAPTISMS:</u>	Daniel Alexandr Reviakin	March 18 th
	Elizabeth Zorba	April 4 th
	Many years!	

**The Parish Council Would Like to Thank the Following Persons
For their BUILDING Fund Contributions**

Eugene Noskoff	100
Sally Hoover and Jerome Nilssen for health of Anastasia and Angelina Nilssen.....	100
Liana Vertelkina in memory of Asia Smo.....	100
Lidia Tebelekian in memeor of Dr. Levon Tebelekian	100
Galina Tokmakoff	150
Shirley Garcia and Michael Beaulieu	30
Boris and Zinaida Shalygin in memory of their parents.....	500

For the Prayer list please refer to the back of the page

MAY 2016

1	SUN	12:00 am 1:00 am 1:20 am 11:00 am	Cross Procession and Matins Paschal Hours and Blessing of baskets Paschal Divine Liturgy of St. John Chrysostom Paschal Vespers	
2	Mon	10:00 am	Paschal Liturgy and Procession	Bright Monday
3	Tue	10:00 am 7:00 pm	Paschal Liturgy and Procession Akathist to Theotokos; <i>Meeting of FORUM</i>	Bright Tuesday
6	Fr	10:00 am	Liturgy	Theotokos of Life-giving Font
7	Sat	10:00 am 5:00 pm	Liturgy and Children's Procession Vigil	Bright Saturday
8	<u>Sun</u>	9:00 am 12:00 pm 2:00 pm	Liturgy Paschal Litiyas at Hollywood Cemetery Paschal Litiyas at Valhalla Cemetery	2 nd Sunday in Paschal-tide Thomas Week
10	Tue	9:00 am 12:30 pm 7:00 pm	Divine Liturgy and Litiya Paschal Litiyas at Serbian Cemetery Akathist to Theotokos; <i>Meeting of FORUM; Presentation by George Abuelkhair</i>	RADONITZA – Day of Rejoicing; SS Cyril and Methodius; St. Nicholas the Wonderworker (transition to Bari)
14	Sat	5:00 pm	Vigil	
15	<u>Sun</u>	10:00 am. 1:00 pm	<u>Divine Liturgy, panikhida on servant of God Sergei Rachmaninoff</u> <u>Concert and Fundraiser dedicated to Sergei Rachmaninoff</u>	3 rd Sunday in Paschal-tide Myrr-bearing Women Week
17	Tue	7:00 pm	Akathist to Theotokos; <i>Meeting of FORUM; Presentation by Fr. Calinic Berger</i>	
21	Sat	10:00 am 5:00 pm	Divine Liturgy Vigil	SS Constantine and Helen
22	<u>Sun</u>	10:00 am	<u>Divine Liturgy</u>	4 th Sunday in Paschal-tide Healing of the Paralytic Week
24	Tue	7:00 pm	Akathist to Theotokos; <i>Meeting of FORUM; Presentation by Fr. Timothy</i>	
25	Wed	10:00 am	Divine Liturgy and Blessing of Water	Mid-Pentecost
28	Sat	5:00 pm	Vigil	
29	<u>Sun</u>	10:00 am	<u>Divine Liturgy</u>	5 th Sunday in Paschal-tide The Samaritan Woman Week
31	Tue	7:00 pm	Akathist to Theotokos; <i>Meeting of FORUM; Iconography Presentation by Father Nazari</i>	

JUNE 2016

4	Sat	5:00 pm	Vigil	
5	<u>Sun</u>	<u>10:00 am</u>	Liturgy	6 th Sunday in Paschal-tide Blindman Week
7	Tue	7:00 pm 8:00 pm	Akathist to Theotokos <i>Meeting of FORUM</i>	
8	Wed	10:00 am 7:00 pm	Liturgy Vigil	Leave of Pascha
9	Thu	10:00 am	Liturgy	ASCENSION OF OUR LORD
11	Sat	5:00 pm	Vigil	
12	<u>Sun</u>	<u>10:00 am</u>	<u>Liturgy</u>	7 th Sunday in Paschal-tide Week of Holy Fathers of the 1 st Ecumenical Council
13	Mon	6:30 pm	Moleben on Patronal Feastday of Sisterhood	
14	Tue	7:00 pm 8:00 pm	Akathist to Theotokos <i>Meeting of FORUM</i>	
15	Wed	10.00 am	Liturgy	Great Martyr John of Sochava (old calendar)
18	Sat	10:00 am 5:00 pm	Liturgy, panikhida Vigil	Soul Saturday
19	<u>Sun</u>	<u>10:00 am</u>	Divine Liturgy with kneeling Vespers	HOLY PENTECOST Holy Trinity
20	Mon	10:00 am	Liturgy, panikhida	2 nd day of Pentecost – Holy Spirit Day
21	Tue	7:00 pm 8:00 pm	Akathist to Theotokos <i>Meeting of FORUM; Iconography Presentation by Father Nazari</i>	
24	Fr	10:00 am	Liturgy	Nativity of St. John the Baptist
25	Sat	5:00 pm	Vigil	
26	<u>Sun</u>	<u>10:00 am</u>	<u>Liturgy</u>	Week of All Saints
SS. Peter and Paul Fast: June 27-29				
28	Tue	7:00 pm	Vigil	HOLY APOSTLES PETER AND PAUL
29	Wed	10:00 am	Liturgy	