

ANNOUNCEMENTS

Wed. March 25	6:30 pm	Pre-Sanctified Liturgy w/ Potluck
Sat. March 28	9 am	ASONA Market
	5 pm	Great Vespers
Sun. March 29	9 am	Sunday of St. Mary of Egypt
Wed. April 1	6:30 pm	Pre-Sanctified Liturgy w/ Potluck
Fri. April 3	5 pm	Confession of Catechumens
Sat. April 4	9 am	HOLY BAPTISM
	5 pm	Great Vespers*
		<i>*final opportunity for confession</i>
Sun. April 5	9 am	PALM SUNDAY
		HOLY WEEK BEGINS
Sun. April 5	6:30 pm	Bridegroom Matins
Mon. April 6	6:30 pm	Bridegroom Matins
Tues. April 7	6:30 pm	Bridegroom Matins
Wed. April 8	6:30 pm	Matins of Holy Thursday
Thurs. April 9	6:30 pm	Matins of Holy Friday <i>w/12 Passion Gospels</i>
Fri. April 10	12 noon	<i>Decorating the Tomb</i>
	2:30 pm	Vespers of Holy Friday
	3 pm	<i>Beginning Vigil at the Tomb</i>
	6:30 pm	Matins of Holy Saturday <i>w/ Lamentations</i>
Sat. April 11	10 am	Vesp. Liturgy of Holy Saturday
Sun. April 12	12pm NOON	Paschal Vespers

ALL SAINTS OF NORTH AMERICA ORTHODOX CHURCH



SUN. MARCH 22, 2026

SUNDAY OF ST. JOHN CLIMACUS

TONE 8



ASONA TEXT ALERTS

Sign up easily! **Text ASONA to 84576**

And get on our parish text alerts list, and stay up to date via email or text alerts. Text STOP to 84576 to stop text notifications at any time. There is no charge for this service, but carrier message and data rates may apply.

Prokeimenon in Tone 8 (Ps 76)

Pray and make your vows before the Lord our God!
v. In Judah God is known; His name is great in Israel!

In the 4th Tone

Thou, O Lord, shall keep us and preserve us!

EPISTLE : HEBREWS 6:13-20; 12:1-10

Brethren, when God made a promise to Abraham, since he had no one greater by whom to swear, he swore to himself, saying, "Surely I will bless you and multiply you." And thus Abraham, having patiently endured, obtained the promise. Men indeed swear by a greater than themselves, and in all their disputes an oath is final for confirmation. So when God desired to show more convincingly to the heirs of the promise the unchangeable character of his purpose, he interposed with an oath, so that through two unchangeable things, in which it is impossible that God should prove false, we who have fled for refuge might have strong encouragement to seize the hope set before us. We have this as a sure and steadfast anchor of the soul, a hope that enters into the inner shrine behind the curtain, where Jesus has gone as a forerunner on our behalf, having become a high priest for ever after the order of Melchizedek."+

Brethren, therefore, since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight, and sin which clings so closely, and let us run with perseverance the race that is set before us, looking to Jesus the pioneer and perfecter of our faith, who for the joy that was set before him endured the cross, despising the shame, and is seated at the right hand of the throne of God. Consider him who endured from sinners such hostility against himself, so that you may not grow weary or fainthearted. In your struggle against sin you have not yet resisted to the point of shedding your blood. And have you forgotten the exhortation which addresses you as sons? --"My son, do not regard lightly the discipline of the Lord, nor lose courage when you are punished by him. For the Lord disciplines him whom he loves, and chastises every son whom he receives." It is for discipline that you have to endure. God is treating you as sons; for what son is there whom his father does not discipline? If you are left without discipline, in which all have participated, then you are illegitimate children and not sons. Besides this, we have had earthly fathers to discipline us and we respected them. Shall we not much more be subject to the Father of spirits and live? For they disciplined us for a short time at their pleasure, but he disciplines us for our good, that we may share his holiness.+

stroy him; but if you can do anything, have pity on us and help us." And Jesus said to him, "If you can! All things are possible to him who believes." Immediately the father of the child cried out and said, "I believe; help my unbelief!" And when Jesus saw that a crowd came running together, he rebuked the unclean spirit, saying to it, "You dumb and deaf spirit, I command you, come out of him, and never enter him again." And after crying out and convulsing him terribly, it came out, and the boy was like a corpse; so that most of them said, "He is dead." But Jesus took him by the hand and lifted him up, and he arose. And when he had entered the house, his disciples asked him privately, "Why could we not cast it out?" And he said to them, "This kind cannot be driven out by anything but prayer and fasting." They went on from there and passed through Galilee. And he would not have any one know it; for he was teaching his disciples, saying to them, "The Son of man will be delivered into the hands of men, and they will kill him; and when he is killed, after three days he will rise."+

THE LORD SAID, "For the kingdom of heaven is like a householder who went out early in the morning to hire laborers for his vineyard. After agreeing with the laborers for a denarius a day, he sent them into his vineyard. And going out about the third hour he saw others standing idle in the market place; and to them he said, 'You go into the vineyard too, and whatever is right I will give you.' So they went. Going out again about the sixth hour and the ninth hour, he did the same. And about the eleventh hour he went out and found others standing; and he said to them, 'Why do you stand here idle all day?' They said to him, 'Because no one has hired us.' He said to them, 'You go into the vineyard too.' And when evening came, the owner of the vineyard said to his steward, 'Call the laborers and pay them their wages, beginning with the last, up to the first.' And when those hired about the eleventh hour came, each of them received a denarius. Now when the first came, they thought they would receive more; but each of them also received a denarius. And on receiving it they grumbled at the householder, saying, 'These last worked only one hour, and you have made them equal to us who have borne the burden of the day and the scorching heat.' But he replied to one of them, 'Friend, I am doing you no wrong; did you not agree with me for a denarius? Take what belongs to you, and go; I choose to give to this last as I give to you. Am I not allowed to do what I choose with what belongs to me? Or do you begrudge my generosity?' So the last will be first, and the first last."+

Alleluia in Tone 8 (Ps 95)

Come let us rejoice in the Lord! Let us make a joyful noise to God our Savior!

Let us come before His face with thanksgiving; let us make a joyful noise to Him with psalms!

In the 4th Tone

They that are planted in the house of the Lord shall flourish in the courts of our God.



GOSPEL: MARK 9:17-31: MATTHEW 20:1-16

At that time, a man came to Jesus kneeling and saying: "Teacher, I brought my son to you, for he has a dumb spirit; and wherever it seizes him it dashes him down; and he foams and grinds his teeth and becomes rigid; and I asked your disciples to cast it out, and they were not able." And he answered them, "O faithless generation, how long am I to be with you? How long am I to bear with you? Bring him to me." And they brought the boy to him; and when the spirit saw him, immediately it convulsed the boy, and he fell on the ground and rolled about, foaming at the mouth. And Jesus asked his father, "How long has he had this?" and he said, "From childhood. And it has often cast him into the fire and into the water, to de-

UPCOMING SUNDAYS

Each Sunday in Great Lent is devoted to a particular theme.

TODAY:



Sunday of St. John of the Ladder - On this Sunday the theme is the book by St. John "Climacus" identifying the ascent of virtue to holiness, readying us for the remainder of our Lenten journey. It is a sobering reminder of what is necessary to fulfill the Commandments of Christ, and a joyful map to holiness.



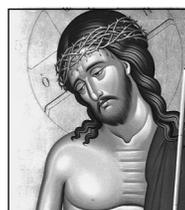
Fifth Sunday: Sunday of St. Mary of Egypt - The theme of this final Lenten Sunday is the story of St. Mary, a great sinner who became a great saint, and teaches us that the time to repent is now. Even at the eleventh hour, God receives those who repent, and lovingly grants them great grace to overcome every adversity!

Palm Sunday



Entrance of the Lord into Jerusalem - The triumphal entry of our Lord Jesus Christ is always celebrated with a grand procession of palms around the Church during the Little Entrance, and celebrates the entry into Holy Week and the Lord's Redeeming Passion.

Holy Week



PASCHA!



Bridegroom Services of Holy Week

Holy Week begins on Sunday evening, with the Bridegroom services. These are special Matins services, each with individual themes calling to mind preparing for the coming of the bridegroom of the Church, Jesus Christ.

THE RESURRECTION!

The Great Resurrection of our Lord Jesus Christ! This is the King of Feasts, the Holy Day of Holy Days! This is the greatest event in the history of mankind, Christ has opened the door to Resurrection for all.

WHAT GOES IN MY Pascha Basket?

After the Paschal Vigil, our Pascha baskets are brought out for blessing (the origin of the “easter” basket) filled with the things we have fasted from for the last 40 days. These baskets have been carefully prepared and include several foods with a traditionally symbolic significance.



- ❖ **Sweet bread** is always included, leavened with yeast. This is a symbol of the New Covenant; the Jews made unleavened bread, and we, the Children of the New Covenant, make leavened bread. The braided form of this bread is a display of the Trinity.
- ❖ **Pascha Cheese** is a figure of all the sweetness of the Kingdom, and remind us of the earthly gifts that come from God. Pascha cheese is normally included, and there are many good recipes for it in the parish. If you don't have one, ask someone. (*Pres. Deborah has a great recipe, too*)

- ❖ **Butter** - shaped into a figure of a lamb, or small cross. Like the Pascha Cheese, it represents the bountiful blessings poured out on us because of the sacrifice of the Lamb of God.



- ❖ **Bitter herbs**, usually horseradish, represents bondage, a reminder of the first Passover (horseradish is eaten as a traditional part of the original Passover meal) and of the bitter sufferings which Christ endured for our sake. Sometimes the herb is colored red with beets, symbolizing the Blood of Christ.
- ❖ **Meat** represents the bounty of God, and by it we remember that Christ, the Lamb of God, the New Passover has superseded the sacrifice of the Old Testament Passover. Lamb, veal, bacon and ham are favorites, as well as spicy sausage, loaded with garlic. These are usually cooked in advance so that during the festivity of the day, no one will be burdened with preparation. Meat after our 40 day fast reminds us of God's great generosity.
- ❖ **Red eggs** are likened to the tomb from which Christ arose. This is because of the miracle of new life which comes from the egg, just as Christ miraculously came forth from the tomb. Traditionally decorated “pysanki” eggs are sometimes included. (Join our Pysanki making class!)
- ❖ **Wine** symbolizes spiritual knowledge, and for us, the knowledge of the Holy Resurrection of Christ our God!



- ❖ **Salt** serves as a reminder to us that we are "the salt of the earth." This feast does not end, but is completed as we share the joy of the Resurrection with the world, and all who will hear it. Salt reminds us of our duty to others, and in preaching the Gospel and Resurrection of our Lord Jesus Christ!
- ❖ **An Icon** or icon card is frequently included in the basket. Usually an icon of the Resurrection or some other icon of Christ is used. After all, we are the true witnesses to His Resurrection!
- ❖ **A Candle** reminding us that Christ is the light of the world, and we bear His light with joy especially during this “Bright” season. The candle is lit at the end of the Paschal Vigil, just prior to the blessing of baskets.



The Basket is now decorated with ribbons, usually white or festive, in honor of the Bright Feast of the Resurrection, and left open, so that during the blessing, each item in the basket may come in contact with the Holy Water. Every family brings their basket to the Vigil.

The Blessing of the baskets takes place immediately after the Paschal Vigil. The priest will indicate that it is time to bring forward the baskets, and where they are to be placed. Once they are blessed, the feast begins!

Some families include their favorite treats and candies for the children, just as has been retained in the modern “Easter” basket. Other family treats are especially appropriate, based on family favorites.

Each of the foods in the Pascha basket have a rich meaning, as does everything in Orthodox Christianity. Preparing the Pascha basket is a family affair. Take the time to prepare them together!



Be sure to bring enough to share!