

Holy Apostles Orthodox Church

347 Ridge Rd Lansing NY

HolyApostlesLansing.org

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APRIL 5, 2015

ENTRY OF OUR LORD INTO JERUSALEM. PALM SUNDAY. Martyrs Agathopodes the Deacon, Theodulus the Reader, and those with them, at Thessalonica (ca. 303). Ven. Publius of Egypt (4th c.). Ss. Theonas, Simeon and Phorbinus, of Egypt (4th c.). Ven. Mark the Anchorite, of Athens (400). St. Plato the Confessor, of Studion (814). Ven. Theodora of Thessalonica (892). Translation of the Relics of St. Job, Patriarch of Moscow and All Russia (1652).

EPISTLE: PHILIPPIANS 4.4-9: Rejoice in the Lord and follow all the holy examples of the saints.

GOSPEL: JOHN 12.1-18: Hosanna! 'Blessed is He who comes in the name of the LORD!' The King of Israel!"

HOURS: Available/Eileen.

EPISTLE READER: Ivan.

COFFEE HOUR HOST: Pot luck. **NEXT WEEK:** PASCHA!!!

CONFESSIONS: In this cleansing time of the year, it is good for us to partake of the sacrament of Confession. Please have your confession heard before the Vigil of PASCHA. An appointment can be made at any time that is convenient for you, or before and after most services.

KNOW YOUR FAITH: The next class will be this Tuesday, March 31st at Unwind Coffee Shop in the Ithaca Mall. We will be reading and discussing chapter 16 of the Gospel of St John: The Farewell Discourse (Part II - cont.), incl. Persecutions, Paraclete, Joy, Prayer, etc. Invite your friends to join us. The complete syllabus is available on the information table and online.

LANSING FOOD PANTRY: March & April are special grant months for the Lansing Food Pantry. All donations received between March 1st and April 30th help earn grant money from the Feinstein Foundation, which has committed to donating \$1 million to anti-hunger agencies throughout the country. The amount granted is in relation to the amount of food and money received during this period. Please consider donating, or bringing food to church to share with our neighbors.

Fr James' contact information: Cell: 315-706-6185 Email: adelphotoeos@gmail.com

WELCOME!: We warmly welcome all of our visitors! It's good to have you with us! Please know that we are glad that you are here praying with us and invite you to join us after the service for a meal and to meet everyone in our community.

PASCHAL PREPARATIONS: Things to think about: Vigil at the Tomb, Clean up crew for Paschal Meal, Egg Hunt, CHARITY!

PASCHA FLOWERS: To contribute to the purchase of flowers to adorn the church for Pascha, there are envelopes available at the information stand.

PASCHAL CHARITY: Once again, we will be putting together a basket of Paschal treats to give to a special and deserving family. We will be mailing a basket of goodies to the Baker family. See Liane for more details and to offer something to give.

SUPPLY DRIVE: The Advocacy Center of Tompkins County provides shelter at their safe house for battered women and children as well as emotional support and counseling for victims of sexual and domestic violence. The Cornell OCF is collecting items that the shelter and its residents are in need of. There is a box at the back of the church for the collection.

MEALS FOR THE JOHNSONS: To help out the newborn and her family, Casey is organizing a schedule to bring meals to the Johnsons once the new baby arrives. If you would like to help prepare and deliver meals, see Casey.

LIVING:

Apr Timothy H

Apr Herman S

Apr John C

Apr Thomas E

Apr Michael T

Apr Stephen M

Dn Symeon

Abbess Silouana

Mother Raphaela

Mother Christophora

Mat Cecelia

Mat Katya

Mat Dorothy

Joshua

Brittany & Isaac

Gretchen

Peter

Marriane

Terrence

Helen

Judy

Gretchen

Mary & Susan

John & Carmine

Nathan

Leah

Helen

Lindsey

Susanne H

Elizabeth

Mary

Joe A

Daniel

Andrew and family

Harold

Wilhemina

Gordon

Elizabeth

David

Madeline

Shirley

Larry

Christina

Jim & Kim

Rachel

Constantine & Maria

Gaetan

Jean

Christine

Samuel

Iconographer Helena

Catechumens: Elliott &

Daniel

Children: Caleb,

Christopher E, Anthony,

Mia and Isabel,

BIRTHDAYS: Matthew,

Samuel C, Niko, Quin.

ANNIVS: None.

NAMESDAYS: Q.

REPOSED:

Priest John

Apr Alexander

Rdr Gregory

Daniel

Ada

Walter

Lillian

Joseph

Marie

Joseph

Laura

Martha

Stanley & Helen,

Taissia

Steluta

Theophan

Lynda

Florence

James

James R

Vasily

Modecai

NEWLY REPOSED:

Protopresbyter Thomas,

Priest Matthew.

ANNIVERSARIES: None.

FB Check-in



SCHEDULE FOR THIS WEEK

CONFESSIONS ARE HEARD BEFORE AND AFTER VESPERS AND AT ANY OTHER CONVENIENT TIME.

PALM SUNDAY, APRIL 5: 9 AM Divine Liturgy and Social Hour

7 PM Bridegroom Matins (Beginning of Holy Week)

HOLY MONDAY, APRIL 6: 9 AM Hours

7 PM Bridegroom Matins

HOLY TUESDAY, APRIL 7: 9 AM Akathist to St Tikhon, Enlightener of North America

7 PM Bridegroom Matins

HOLY WEDNESDAY, APRIL 8: 9 AM Hours

5 PM Egg Dyeing

7 PM Holy Unction

HOLY THURSDAY, APRIL 9: 9:30 Vespers Divine Liturgy

6 PM Matins of the Passion Gospels

HOLY FRIDAY, APRIL 10: 9 AM Royal Hours and Adorning of the Tomb

3 PM Vespers with Burial

7 PM Matins with Lamentations

HOLY SATURDAY, APRIL 11: 9 AM Hours

12 Noon Vespers Divine Liturgy

2 PM Baptisms and Chrismations

PASCHA!!! APRIL 12: 9 11:30 PM Nocturns, Matins and Liturgy of the Great and Holy

PASCHA. Agape Meal to follow.

2 PM Agape Vespers

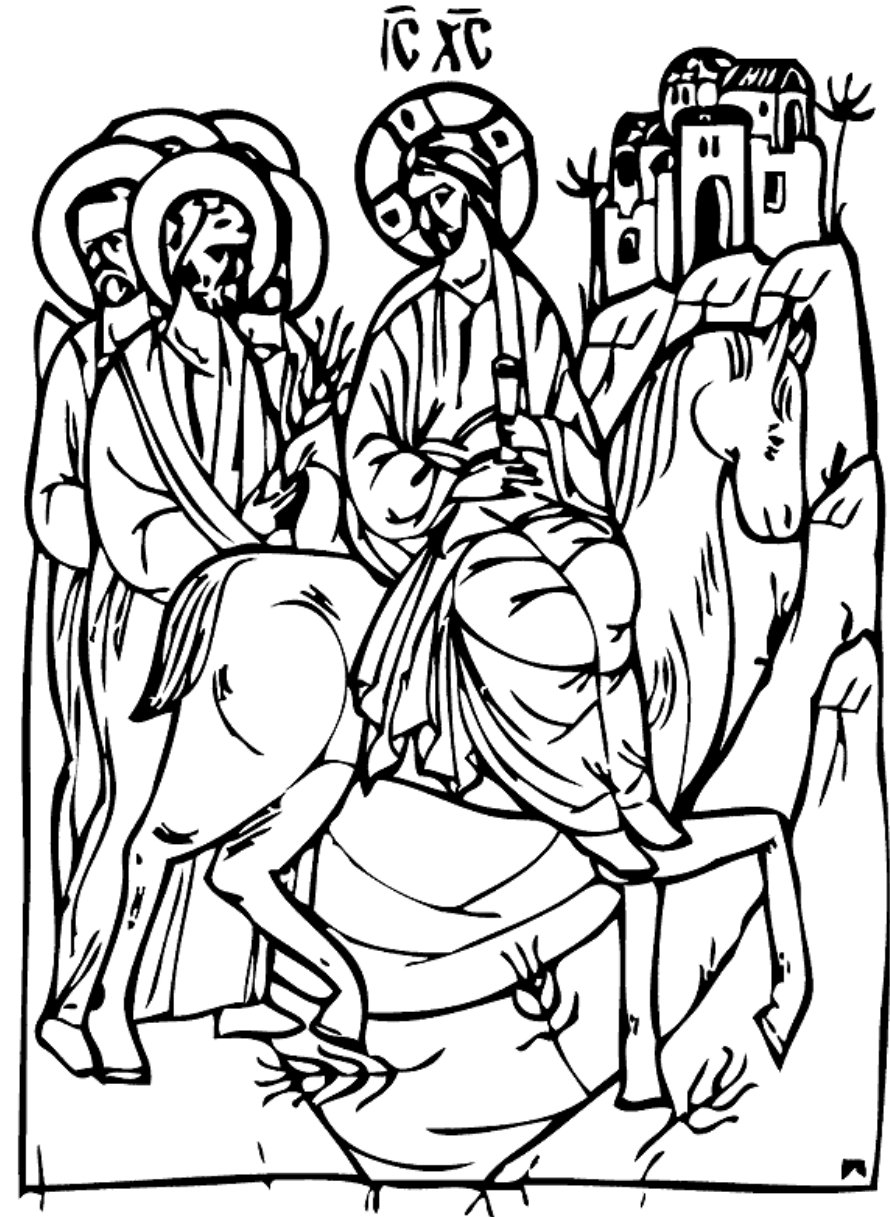
ON THE FEAST OF THE TRIUMPHAL ENTRY

‘Blessed is He that comes. . .’: this is the feast of Christ the King — welcomed by the children at His entry into Jerusalem, and to be welcomed likewise by each one of us into our own heart. ‘Blessed is He that comes. . .’ — that comes not so much out of the past as *out of the future*: for on Palm Sunday we welcome not only the Lord who entered Jerusalem long ago, riding on a donkey, but the Lord who comes again in power and great glory, as King of the Future Age. Palms and branches are blessed after the Gospel at Mattins, and held with lighted candles during the rest of the service. Although at one time the Eastern Church — like Western Christendom up to the present — used to hold a procession on Palm Sunday, this has now fallen into disuse and there is no mention of it in the existing Triodion.

- From Met Kallistos Ware in the Lenten Triodion

Holy Apostles Orthodox Church

Lansing, New York



SUNDAY, APRIL 5, 2015

PALM SUNDAY

PALM SUNDAY: THE FEAST OF THE ENTRANCE OF OUR LORD JESUS CHRIST INTO JERUSALEM

The biblical story of Palm Sunday is recorded in all four of the Gospels (Matthew 21:1-11; Mark 11:1-10; Luke 19:28-38; and John 12:12-18). Five days before the Passover, Jesus came from Bethany to Jerusalem. Having sent two of His disciples to bring Him a colt of a donkey, Jesus sat upon it and entered the city.

People had gathered in Jerusalem for the Passover and were looking for Jesus, both because of His great works and teaching and because they had heard of the miracle of the resurrection of Lazarus. When they heard that Christ was entering the city, they went out to meet Him with palm branches, laying their garments on the ground before Him, and shouting, "Hosanna! Blessed is he that comes in the Name of the Lord, the King of Israel!"

At the outset of His public ministry Jesus proclaimed the kingdom of God and announced that the powers of the age to come were already active in the present age (Luke 7:18-22). His words and mighty works were performed "to produce repentance as the response to His call, a call to an inward change of mind and heart which would result in concrete changes in one's life, a call to follow Him and accept His messianic destiny. The triumphant entry of Jesus into Jerusalem is a messianic event, through which His divine authority was declared.

Palm Sunday summons us to behold our king: the Word of God made flesh. We are called to behold Him not simply as the One who came to us once riding on a colt, but as the One who is always present in His Church, coming ceaselessly to us in power and glory at every Eucharist, in every prayer and sacrament, and in every act of love, kindness and mercy. He comes to free us from all our fears and insecurities, "to take solemn possession of our soul, and to be enthroned in our heart," as someone has said. He comes not only to deliver us from our deaths by His death and Resurrection, but also to make us capable of attaining the most perfect fellowship or union with Him. He is the King, who liberates us from the darkness of sin and the bondage of death. Palm Sunday summons us to behold our King: the vanquisher of death and the giver of life.

Palm Sunday summons us to accept both the rule and the kingdom of God as the goal and content of our Christian life. We draw our identity from Christ and His kingdom. The kingdom is Christ - His indescribable power, boundless mercy and incomprehensible abundance given freely to man. The kingdom does not lie at some point or place in the distant future. In the words of the Scripture, the kingdom of God is not only at hand (Matthew 3:2; 4:17), it is within us (Luke 17:21). The kingdom is a present reality as well as a future realization (Matthew 6:10). Theophan the Recluse wrote the following words about the inward rule of Christ the King: *"The Kingdom of God is within us when God reigns in us, when the soul in its depths confesses God as its Master, and is obedient to Him in all its powers. Then God acts within it as master 'both to will and to do of his good pleasure' (Philippians 2:13). This reign begins as soon as we resolve to serve God in our Lord Jesus Christ, by the grace of the Holy Spirit. Then the Christian hands over to God his consciousness and freedom, which comprises the essential substance of our human life, and God*

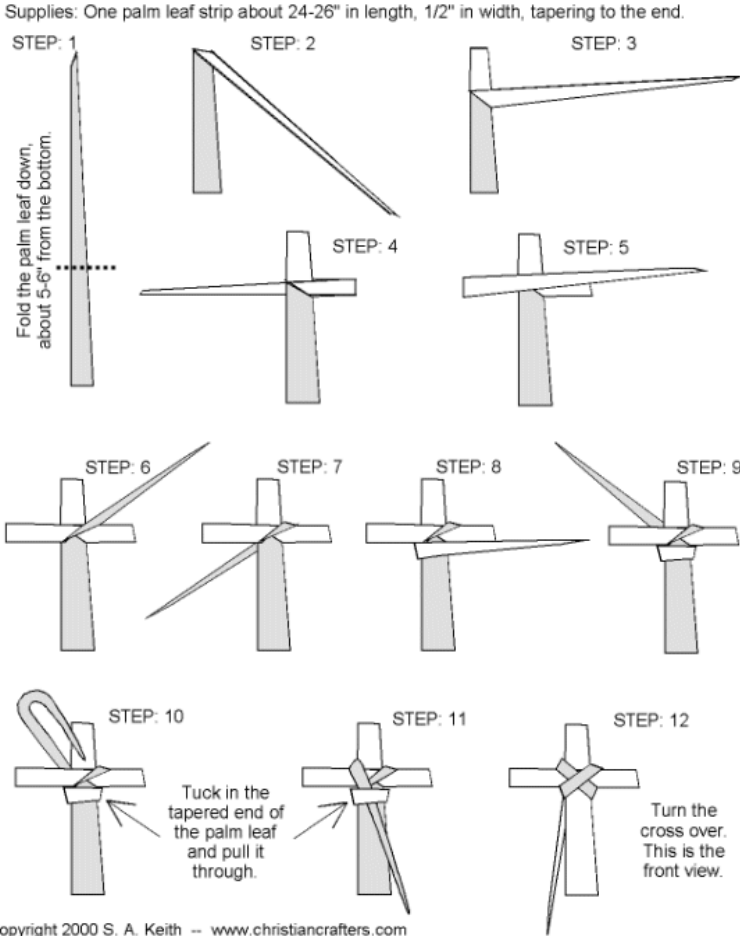
accepts the sacrifice; and in this way the alliance of man with God and God with man is achieved, and the covenant with God, which was severed by the Fall and continues to be severed by our willful sins, is re-established."

The kingdom of God is the life of the Holy Trinity in the world. It is the kingdom of holiness, goodness, truth, beauty, love, peace and joy. These qualities are not works of the human spirit. They proceed from the life of God and reveal God. Christ Himself is the kingdom. He is the God-Man, Who brought God down to earth (John 1:1,14). "He was in the world, and the world was made through Him, yet the world knew Him not. He came to His own home, and His own people received Him not" (John 1:10-11). He was reviled and hated.

Palm Sunday summons us to behold our king - the Suffering Servant. We cannot understand Jesus' kingship apart from the Passion. Filled with infinite love for the Father and the Holy Spirit, and for creation, in His inexpressible humility Jesus accepted the infinite abasement of the Cross. He bore our griefs and carried our sorrows; He was wounded for our transgressions and made Himself an offering for sin (Isaiah 53). His glorification, which was accomplished by the resurrection and the ascension, was achieved through the Cross.

In the fleeting moments of exuberance that marked Jesus' triumphal entry into Jerusalem, the world received its King, the king who was on His way to death. His Passion, however, was no morbid desire for martyrdom. Jesus' purpose was to accomplish the mission for which the Father sent Him.

"The Son and Word of the Father, like Him without beginning and eternal, has come today to the city of Jerusalem, seated on a dumb beast, on a foal. From fear the cherubim dare not gaze upon Him; yet the children honor Him with palms and branches, and mystically they sing a hymn of praise: 'Hosanna in the highest, Hosanna to the Son of David, who has come to save from error all mankind.'" (A hymn of the Light.)



WHAT IS SO SPECIAL ABOUT EACH OF THE DAYS THIS WEEK?

Palm Sunday: On this day the Church celebrates the entry of Jesus into Jerusalem in the days before the Jewish Passover. A mere few days before His crucifixion, Jesus Christ was received by adoring throngs at his entry into Jerusalem on the back of a young donkey. The believers meet him, and spread out before him his clothes and olive branches. The news of the resuscitation of Lazarus already got ahead and thousands of people went to Bethany to meet him.

SUNDAY THROUGH TUESDAY: The first three days of Holy Week remind us of Christ's last instructions with his disciples. These days includes readings from Exodus, Job, and Matthew. These Bridegroom Services are derived from the Parable of the Ten Virgins, which calls for preparedness at the Second Coming, for the "thief comes in the middle of the night." (Matt. 26:1-13)

WEDNESDAY: We celebrate the mystery of Holy Unction, remembering Christ's anointing with myrrh. The service ends with the priest anointing the faithful with holy oil. We recall that on this day Judas betrayed Christ, which led to the tradition from Apostolic times of fasting on Wednesday throughout the year. It also focuses on the Mystical Supper, which is celebrated in the liturgy of the following day.

THURSDAY: On this day we commemorate the Mystical Supper, sometimes called the Last Supper. In the evening, anticipating the Matins of Friday morning, the Holy Passion service of the reading of the Twelve Gospels is conducted. In these readings Christ's last instructions to his disciples are presented, as well as the prophecy of the drama of the Cross, Christ's prayer, and his new commandment.

FRIDAY: On this day we commemorate the judgment and crucifixion of our Lord Jesus Christ. A tomb is created in the center of the Church symbolizing Christ's burial. In the evening there is a procession, with the faithful carrying lighted candles, represents Christ's descent into Hades.

SATURDAY: The feast of Holy Saturday falls on the day before Pascha. It is also called *The Great Sabbath* since it is said that on this day Christ "rested" in the tomb, in death. But it is also believed that it was on this day he performed in spirit the Harrowing of Hell and raised up to Paradise those held captive there. Therefore, at the main liturgical celebration, a vespereal Divine Liturgy of St. Basil the Great, the hangings, altar cloths, and vestments are changed from black to white prior to the epistle reading.

SUNDAY: The resurrection of Jesus Christ from the dead is the center of the Orthodox Christian faith. Twelve weeks of preparation precede it. This is made up of pre-lenten Sundays, Great Lent, and Holy Week. The faithful try to make this long journey with repentance, forgiveness, reconciliation, prayer, fasting, almsgiving, and study. When the feast finally arrives, it is celebrated with a collection of services combined as one.

PREPARING YOUR FAMILY FOR HOLY UNCTION

In order to properly approach the mystery of Holy Unction and benefit most from it, we need, as with all the sacraments, to prepare ourselves. The following are listed as five important means of preparation for Holy Unction for individuals and families.

1. Study: Well-known Orthodox scholar and author Fr. Stanley Harakas in his book titled *Of Life and Salvation*, offers reflections on living the Christian life based on the seven epistles and gospel readings designated in the Holy Unction service. Perhaps families could read together the reflections offered in the book as means, each time, of preparing for participation in the sacrament. In addition to reading over the text of the service prior to partaking of Holy Unction, it is important to make available for those who do not speak the language(s) used in the service, a copy in their own language to follow.

2. Fasting: Though we normally associate fasting with the sacrament of Holy Communion, fasting is an important means of preparation. The goal is to assist our ability to concentrate during the service itself and to heighten our sensitivity to God's presence. Avoiding arguments or conflicts with our children over their having to 'do something else that they don't want', parents can explain that by fasting they will be preparing their bodies, minds, and hearts to meet Christ.

3. Confession/self-examination: Even if someone has confessed somewhat close in time to their participation in Holy Unction, it is still appropriate to at least make a self-examination of our thoughts, words and deeds, praying to the Lord that He, "help us see our sins so that we may repent of them." This increases our sense of insufficiency, humility, and reliance on God's strength, and indicates to ourselves what areas of our lives are in most need of healing and correction. As we do for Holy Communion, it is appropriate to seek out others we may have wronged or who have wronged us in some way and ask their forgiveness, seeking to be reconciled with all. We can have our children ask forgiveness of all their family members setting an example for them by asking forgiveness from them first. In all these ways, our children become more aware that something special is about to happen during Holy Unction.

4. Faith: Often, before healing someone of their disease or handicap Jesus asked them if they believed He could heal them. Conversely, we know that in his own country Jesus did not do many works of healing because of their unbelief. Faith is the most essential ingredient in our experiencing God's healing power. It is important that we prepare ourselves and our families before receiving Holy Unction by asking ourselves the question, "Do I believe that Jesus will heal me through this mystery?"

5. Preparing Our Bodies for Anointing: We are coming before the Lord, and offering our bodies to be filled with His Grace—that He may be signed upon us. Do we go to the doctor for a physical without having washed or the dentist without having brushed our teeth? How much more should we be aware of presenting ourselves to the Lord looking the best we can; not fancy, just clean (especially our face and hands) and properly dressed.

This is an excerpt taken from the article "Heal the Sick" by Fr. Theodore Petrides and can be read in its entirety at www.family.goarch.org