

Holy Apostles Orthodox Church

347 Ridge Rd, Lansing, NY 14882

HolyApostlesLansing.org

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APRIL 9, 2017

ENTRY OF OUR LORD INTO JERUSALEM. PALM SUNDAY. Martyr Euphrosimus of Caesarea in Cappadocia (362). Martyrs Desan, Bishop; Mariabus, Presbyter; Abdiesus, and 270 others in Persia (363–364). Monk Martyr Bademus (Vadim) of Persia (376).

EPISTLE: Philippians 4:4–9: Rejoice in the Lord always!

GOSPEL: John 12:1–18: Jesus' triumphal entry into Jerusalem.

COFFEE HOUR: This week: Greg Next week: PASCHA!

CONGRATULATIONS: We extend our congratulations to Ivan Bazarov, who was tonsured a reader by Archbishop Michael yesterday. May God grant to Ivan and his family many blessed years in His service.

FOOD PANTRY DONATIONS: In the Lenten spirit of almsgiving, we've set up a box in the back of church for food pantry donations. During this time of fasting, the Church calls us to use the money that we save by eating a simpler diet in order to help those in need. We already filled up one box and delivered it to the Lansing food pantry. Let's see if we can fill the box again before Pascha!

SPEAKING OF THE FOOD PANTRY... The Lansing Food pantry appreciates our food donations, but would also be interested in some of our parishioners coming to volunteer and help distribute food. Please see Fr. Joel for more information.

HOLY WEEK SERVICES: The coming week is one unusually rich in liturgical services. These beautiful services guide us on the journey through Christ's sufferings to His Holy Resurrection, and prepare us to experience the joy and grace of Pascha as much as we are able. Please come to as many of the services as you are able this week.

VIGIL AT THE TOMB: We will be keeping vigil in shifts between the service of Vespers on Friday and the Nocturn service on Saturday night. Please consider signing up for a slot. If you are interested and did not get the email link to sign up for a time slot, please see Greg Fedorchak.

PASCHAL GOSPEL READING: To symbolize Christ's message going out to the ends of the Earth, there is a custom of reading the Gospel at the Paschal Vigil in as many languages as possible.

If you can read a foreign language and would like to participate, please inform Fr. Joel.

LOOKING AHEAD: Flyers and postcards for our Pascha celebrations are available in the back of church, which you can take to distribute or post. In addition to the services throughout Holy Week, we will have Paschal Liturgies on Bright Monday and Tuesday. After following Christ through the sorrowful journey of Holy Week, we'll have opportunity to come and enter into His joy. Also, Fr. Joel and Matushka Meg will be holding a celebration at their house on the evening of Bright Tuesday. Invitations with details are available in the back.

PILGRIMAGE TO THE HOLY LAND: The oca Dept of Evangelization, along with Abp Michael, announce a pilgrimage to the Holy Land, June 4–17, 2017. For more information or to reserve your spot, please visit the diocesan webpage.

LENTEN RESOURCES: Children's lessons for the season of Great Lent are available at <http://www.goarch.org/archdiocese/departments/religious/zines/lentzine> (Greek Archdiocese) and at <http://dce.oca.org/focus/pascha> (OCA Dept. of Christian ed).

WELCOME VISITORS! We warmly welcome all of our visitors! Please know that we are glad to have you here praying with us, and we invite you to stay after the service to enjoy a meal and meet everyone in our community.

PRAYER SCROLL

LIVING:

Apr Timothy H
Apr Herman S
Apr Sergius K
Apr Thomas E
Apr Stephen M
Apr John R
Apr Patrick C
Pr Adam S & Angie
Mother Raphaela
Mother Christophora
Mat Joanna B
Mat Katya
Mat Mary G
Joshua
Brittany
Gretchen
Marianne
Terrence
Helen
Judy
Mary & Susan
John & Carmine
Nathan

Leah
Helen
Lindsey
Elizabeth
Mary
Joe A
Daniel
Andrew & family
Carol
Wilhelmina
Elizabeth
David
Shirley
Christina
Jim & Kim
Rachel
Constantine & Maria
Gaetan
Christine
Samuel
Lisa
Lyudmila
Nickolay
Anetta

Zachary
Iconographer Helena
Natasha, Lena, Vera,
Sergei
Caleb
Danielle
Larry, Mark, Katie
Ann
Dorothy
Ronald
Sheryl & Lacey
Alexander, Angela,
Anton
Peter
Gregory & Ann
Raymond
Vincent
Photini
Robert
Steven, Stephanie,
and family
Diana
Elizabeth

Children: Anthony,
Mia, Isabel, Bear,
Victoria, Iva Bell,
Panagiotis, Ada,
Grace, Elias, Jack
Seminarians: Rdrs
Robert & Ivan
Birthdays:
Anniversaries:
Namesdays:

REPOSED:

Apr John U
Priest Matthew
Priest John
Apr Alexander
Dn Mark
Rdr Gregory
Daniel
Ada
Lillian
Joseph
Marie
Joseph

Laura
Martha
Stanley
Taissia
Steluța
Theophan
Lynda
Florence
James
James R
Vasily
Mordecai
Alexandr
Ron
John
Eleanor
Harold
Alfred
Edward
Michael
Mat Julianna
Newly Reposed:
Mario, Robert

BY THE NUMBERS: Last Collection: \$702.00. Building Fund: \$0.
Weekly Budget: \$1150. MTD: \$702.00. Monthly Budget: \$4600

SCHEDULE FOR THIS WEEK

Confessions are heard before and after Vespers or by appointment.

Sunday, April 9: 9:10 AM Hours, 9:30 AM Divine Liturgy and Social Hour

6PM Bridegroom Matins

Monday, April 10: 6 PM Bridegroom Matins

Tuesday, April 11: 6 PM Bridegroom Matins

Wednesday, April 12: 9 AM Presanctified Liturgy

6PM Holy Unction

Thursday, April 13: 9 AM Vespers and Divine Liturgy

7PM Matins with 12 Passion Gospels

Friday, April 14: 9 AM Royal Hours

3 PM Vespers with Burial Procession

7 PM Matins with Lamentations

Saturday, April 15: 9 AM Hours

12 PM Vespers and Divine Liturgy

11:30 PM Nocturn, Matins, and Paschal Liturgy

Sunday, April 16: 2 PM Agape Vespers

PRAYER FOR CHURCH GROWTH

Again, we pray to Thee, O Lord our God, that Thou wouldst renew us and this parish by the Power of the Holy Spirit. Fill us with love and longing for Thee. Grant that we would seek not our own will, but to do Thy will in all things and to be willing to lay down our lives out of love for Thee and for our neighbor. Draw thirsty souls to this place and remove their spiritual blindness, granting them through Thy grace to see the beauty of Thy Holy Glory in this place. Fill this community with new life, spiritual vigor, and an insatiable desire to live godly and holy lives. Forgive us all of our sins as we fall down before Thee. Bring us all to a greater repentance and to an amendment of our lives as we look to Thee, the only merciful and loving Lord, Who calls all to salvation. We beg Thee, our merciful Lord, hear us, grant all of these petitions and all of our requests unto salvation: we pray Thee, hearken and have mercy.

FROM THE TRIODION

Passing from one divine Feast to another, from palms and branches let us now make haste, ye faithful, to the solemn and saving celebration of Christ's Passion. Let us behold Him undergo voluntary suffering for our sake, and let us sing to Him with thankfulness a fitting hymn: Fountain of tender mercy and haven of salvation, O Lord, glory to Thee!

Glory to God for all things!

HOLY APOSTLES ORTHODOX CHURCH LANSING, NEW YORK



SUNDAY, APRIL 9, 2017
PALM SUNDAY

A SERMON ON PALM SUNDAY

Metropolitan Anthony (Bloom) of Sourozh

In the name of the Father, the Son and the Holy Ghost.

Today, in the day of Palms we stand in awe and amazement before what is happening in a way in which the Jews of Jerusalem could not meet Christ because they met Him imagining that He was the glorious king who would now take over all power, conquer and reject the heathen, the Romans who were occupying their country, that He would re-establish a kingdom, an earthly kingdom of Israel. We know that He had not come for that, He had come to establish a Kingdom that will have no end, a Kingdom of eternity, and the Kingdom that was not open only to one nation but was open to all nations, and the Kingdom that was to be founded on the life and on the death of Jesus Christ, the Son of God become the Son of man.

And Holy Week is from one end to another a time of tragic confusion. The Jews meet Christ at the gates of Jerusalem because they expect of Him a triumphant military leader, and He comes to serve, to wash the feet of His disciples, to give His life for the people but not to conquer by force, by power. And the same people who meet Him shouting, "Hosanna to the Son of David!" in a few days will shout, "Crucify Him, crucify Him!" because He has betrayed their expectations. They expected an earthly victory and what they see is a defeated king. They hate Him for the disappointment of all their hopes.

And this is not so alien to us in our days. How many are those people who have turned away in hatred from Christ because He has disappointed one hope or another. I remember a woman who had been a believer for all her life and whose grandson died, a little boy, and she said to me, "I don't believe in God anymore. How could He take my grandson?" And I said to her, "But you believed in God while thousands and thousands and millions of people died." And she looked at me and said, "Yes, but what did that do to me? I didn't care, they were not my children." This is something that happens to us in a small degree so often that we waver in our faith and in our faithfulness to God when something which we expect Him to do for us is not done, when He is not an obedient servant, when we proclaim our will, He does not say, "Amen," and does not do it. So it is not so alien that we are from those who met Christ at the gates of Jerusalem and then turned away from Him.

But we are entering now in Holy Week. How can we face the events? I think we must enter into Holy Week not as observers, not reading the passages of the Gospel which are relevant, we must enter into Holy Week as though we were participants of the events, indeed read of them but then mix in the crowd that surrounds Christ and ask ourselves, Who am I in this crowd? Am I one of those who said, 'Hosanna to the Son of David!?' And am I now on the fringe of saying, 'Crucify him'? Am I one of the disciples who were faithful until the moments of ultimate danger came upon them? You remember that in the Garden of Gethsemane three disciples had been singled out for Christ to support Him at the hour of His supreme agony, and they did not, they were tired, they were desponded and they fell asleep. Three times He came to them for support, three times they were away from Him.

We do not meet Christ in the same circumstances but we meet so many people who are in agony, not only dying physically, and that also happens to our friends, our relatives, people around us, but are in agony of terror one way or another. Are we there awake, alive, attentive to them, ready to help them out, and if we can't help, to be with them, to stand by them or do we fall asleep, that is, contract out, turn away, leave them in their agony, their fear, their misery. And again I am not speaking of Judas because no-one of us is aware of betraying Christ in such a way, but don't we betray Christ when we turn away

from all His commandments? When He says, "I give you an example for you to follow," and we shake our heads and say, "No, I will simply follow the devices of my own heart." But think of Peter, apparently the strongest, the one who spoke time and again in the name of others, when it came to risking his life, not his life, to be rejected simply, because no-one was about to kill him, he denied Christ three times. What do we do when we are challenged in the same way, when we are in danger of being mocked and ridiculed and put aside by our friends or our acquaintances who shrug their shoulders and say, "A Christian? And you believe in that? And you believe that Christ was God, and you believe in His Gospel, and you are on His side?" How often? O, we don't say, "No, we are not," but do we say, "Yes, it is my glory, and if you want to crucify Him, if you want to reject Him, reject me too because I choose to stand by Him, I am His disciple, even if I am to be rejected, even if you don't let me into your house anymore."

And think of the crowd on Calvary. There were people who had been instrumental in His condemnation, they mocked Him, they had won their victory, so they thought at least. And then there were the soldiers, the soldiers who crucified Him, they had crucified innumerable other people, they were doing their job. It didn't matter to them whom they crucified. And yet Christ prayed for them, "Forgive them, Father, they don't know what they are doing." We are not being crucified physically, but do we say, "Forgive, Father, those who offend us, who humiliate us, who reject us, those who kill our joy and darken our life in us." Do we do that? No, we don't. So we must recognise ourselves in them also.

And then there was a crowd of people who had poured out to the city to see a man die, the fierce curiosity that pushes so many of us to be curious when suffering, agony comes upon people. You will say, it doesn't happen? Ask yourself how you look at television and how eagerly, hungrily you look at the horrors that befall Somalia, the Sudan, Bosnia and every other country. Is it with a broken heart? Is it that you can not endure the horror and turn in prayer to God and then give, give, give generously all you can give for hunger and misery to be alleviated? Is it? No, we are the same people who came out on Calvary to see a man die. Curiosity, interest? Yes, alas.

And then there were those who had come with the hope that He will die because if He died on the cross, then they were free from this terrifying, horrible message He had brought that we must love one another to the point of being ready to die for each other. That message of the crucified, sacrificial love could be rejected once and for all if He who preached it, died, and it was proved that He was a false prophet, a liar.

And then there were those who had come in the hope that He will come down from the cross, and then they could be believers without any risk, they would have joined the victorious party. Aren't we like that so often? And then there is a point to which we hardly should dare turn our eyes – the Mother of the Incarnate Son of God, the Mother of Jesus silent, offering His death for the salvation of mankind, silent and dying with Him hour after hour; and the disciple who knew in a youthful way how to love his master, standing by in horror, seeing his Master die and the Mother in agony. Are we like this when we read the Gospel, are we like this when we see the agony of men around us?

Let us therefore enter in this Holy Week in order not to be observers of what happened then, let us enter into it mixed with the crowd and at every step ask ourselves, who am I in this crowd? Am I the Mother? Am I the disciple? Am I one of the crucifiers? And so forth. And then we will be able to meet the day of the Resurrection together with those to whom it was life and resurrection indeed, when despair had gone, new hope had come, God had conquered. Amen.

WEEKLY HYMNS FOR SUNDAY, APRIL 2

Troparion, Tone 1

By raising Lazarus from the tomb before Thy Passion,
Thou didst confirm the universal resurrection, O Christ God!
Like the children with the palms of victory,
We cry out to Thee, O Vanquisher of Death:
Hosanna in the highest!//
Blessed is He that comes in the Name of the Lord!

Another Troparion, Tone 4

When we were buried with Thee in baptism, O Christ God,
We were made worthy of eternal life by Thy Resurrection!
Now we praise Thee and sing:
Hosanna in the highest!//
Blessed is He who comes in the Name of the Lord!

Kontakion, Tone 6

Sitting on a throne in heaven,
Carried on a foal on earth, O Christ God,
Accept the praise of angels and the songs of children who sing://
Blessed is He who comes to recall Adam!

Prokeimenon, Tone 4

Blessed is he that comes in the Name of the Lord! God is the Lord and has revealed Himself to us!
v: O give thanks to the Lord, for He is good, for His mercy endures forever!

Alleluia, Tone 1

v: O sing to the Lord a new song, for the Lord has done marvellous things!
v: All the ends of the earth have seen the salvation of our God!

instead of "It is Truly Meet..."

God is the Lord and has revealed Himself to us! Celebrate the feast and come with gladness!
Let us magnify Christ with palms and branches, singing: Blessed is He that comes in the Name of the Lord!

Communion Hymns

Blessed is he that comes in the Name of the Lord! God is the Lord and has revealed Himself to us!
Alleluia, Alleluia, Alleluia!

HOLY WEEK AND THE PASCHAL MYSTERY

From *The Year of Grace of the Lord*, by "A Monk of the Eastern Church"

We now enter the most sacred week of the year. It starts with the feast of Jesus's entry into Jerusalem, which... taken with the raising of Lazarus, forms a prelude of joy and glory to the harrowing humiliations that are to follow. The Monday, Tuesday, and Wednesday of Holy Week are preparation for the Passion. They already have a strongly accented character of mourning and repentance. The Thursday, Friday, and Saturday of Holy Week belong to the Paschal solemnities – each one of these days reveals to us a special aspect of the mystery of Easter. One could even say that this mystery has three aspects, each of which corresponds to a day: Holy Thursday, Holy Friday, and Holy Saturday. One could also say that each of these three aspects corresponds to a place: The Upper Room, Golgotha, the Holy Sepulchre. Holy Thursday commemorates the mystery of the upper room, Holy Friday, the mystery of Golgotha, Holy Saturday the mystery of the tomb of Christ. On the Thursday, in the upper room, Jesus, through a sacramental action, both announces and represents, consecrates and offers what is to take place during the following days. On the Friday, at Golgotha, Jesus, by his death on the Cross, accomplishes our redemption. On the Saturday, Jesus rests in the tomb; but the Church, already looking ahead to the feast of Easter Sunday, speaks to us of the victory over death that our Saviour has won. This anticipation of the Resurrection on Holy Saturday allows us to say that the mystery of Christ's Resurrection, triumphantly celebrated on Easter Sunday, already belongs, though incompletely, to Holy Week. And so this week constitutes a summary of the whole economy of our salvation.

It would be a great mistake to want to concentrate on one of the aspects of the paschal mystery by separating it from the others. The word "Passover,"* in the traditional language of the Church, does not only designate the Sunday of the Resurrection, it also covers the mystery of the eucharist, the mystery of the Cross, and the Mystery of the empty tomb. Holy Thursday, Holy Friday, Holy Saturday, and, finally, the Sunday of Easter altogether make up one and the same unique paschal mystery. This whole unity is the Christian transposition of what the Jews call "the Passover," that is to say, the passage. The elements of the Jewish mystery of the passover correspond to those of our paschal mystery. For them, there is the feast in which the lamb is eaten. There is the blood of the lamb – the sign of salvation for those houses whose door was painted with it and whom the angel of death would spare. There is the crossing of the Red Sea – the departure from the land of Egypt and from slavery – the miraculously divided waters and the passage across on dry ground and, at last, the arrival on the other side, the side of freedom and hope. Holy Week will only have its true meaning for us when we see it as a "passover," a passage from death to life.

*"Passover:" Hebrew *Pesach*, hence the Greek term *Pascha* used by Orthodox Christians.