

# Ss. Peter & Paul Orthodox Church

April 9, 2023



## *Entry of Our Lord Into Jerusalem*

*Palm Sunday*

### **Divine Liturgy Readings**

*(Readings on Back)*

- ◆ **Philippians 4:4-9**
- ◆ **John 12:1-18**

## *Announcements:*

### Congratulations! Many Years!

May God grant peace, safety, health, and all good things to our (former) Catechumen Megan Greller, Michael Feller Fay and Kayla Corzine, who were received into the Orthodox Church yesterday! May God preserve them, and show them to honorable, productive members of His Holy Church for many years!

### Counters and Greeters Needed

We are looking for help with counting the weekly collections and serving as a greeter on Sunday morning. If you would like to help in either way, please see Amy Bastock (amybastock1967@gmail.com) for more details, and to sign up.

### Calendar Update

Please note that the Monthly Calendar on the church website has been updated to include Grave Blessings On Thomas Sunday, April 23 (weather permitting).

*Palm Sunday*

Hosanna in the highest

### This Week

#### Holy Monday, April 10

6:00pm - Presanctified Liturgy

#### Holy Tuesday, April 11

6:00pm - Presanctified Liturgy

#### Holy Wednesday, April 12

3:00pm - Holy Unction @  
St Nicholas Greek Orthodox

6:00pm - Presanctified Liturgy

#### Holy Thursday, April 13

9:00am - Divine Liturgy

6:00pm - 12 Passion Gospels  
Tomb Set-up

#### Holy Friday, April 14

4:00pm - Vespers

6:00pm - Matins, Procession  
w/Shroud

#### Holy Saturday, April 15

9:00am - Divine Liturgy

11:00pm - Nocturns, Matins,  
Divine Liturgy, Blessing of  
Baskets, Feast

#### Pascha Sunday, April 16

12:00pm - Paschal Vespers

## *Gospel Meditation*

On the Sunday before the Feast of Great and Holy Pascha and at the beginning of Holy Week, the Orthodox Church celebrates one of its most joyous feasts of the year. Palm Sunday is the commemoration of the Entrance of our Lord into Jerusalem following His glorious miracle of raising Lazarus from the dead. Having anticipated His arrival and having heard of the miracle, the people went out to meet the Lord and welcomed Him with displays of honor and shouts of praise. On this day, we receive and worship Christ in this same manner, acknowledging Him as our King and Lord.

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).



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.

In the Icon of the Feast of Palm Sunday, Christ is the central figure, depicted seated upon the colt of a donkey as He enters Jerusalem, a fulfillment of the prophecy found in Zechariah 9:9. Christ is blessing with His right hand, and in His left hand is a scroll, symbolizing that He is the fulfillment of the Old Testament prophecies concerning the Messiah, the Anointed One who has come to redeem us from our sins and break the power of death. The colt, one of the animals that were considered unclean according to the Law, is symbolic of the inclusion of all peoples of all nations in the new covenant that will come through the death and Resurrection of Christ (Isaiah 62:10-11). It is also a sign that our Lord has revealed a heavenly and spiritual kingdom that offers true and enduring peace.

On the right, the disciples accompany Jesus in His Triumphal Entry. Depicted on the left are the Jews who greet Him crying "Hosanna! Blessed is he who comes in the name of the Lord, even the

### Prayers Appreciated for:

#### Living:

#### Newly Illumined:

Megan, Kayla and Feller  
Archpriest Emil  
Dn. Doug, Mat. Kathy  
Katherine, Sam,  
Lisa, Paula, Marianne  
Suleiman, Steve

#### Departed:

Joshua

### Tall Candles

Sponsored by  
Virginia Waratinsky  
for the living and departed  
members of the  
**Waratinsky and Gimben**  
Families.

### WEEKLY READINGS

#### Monday, April 10

*St Gregory V of Constantinople*  
Matthew 21:18-43  
Matthew 24:3-35

#### Tuesday, April 11

*St. Antipas, Bishop of Pergamum*  
Matthew 22:15-23:39  
Matthew 24:36-26:2

#### Wed, April 12

*St. Basil the Confessor*  
John 12:17-50  
Matthew 26:6-16

#### Thurs, April 13

*St. Artemon of Syria*  
John 13:1-11  
John 13:12-17

#### Friday, April 14

*St. Martin the Confessor*  
See  
www.oca.org

#### Saturday, April 15

*St. Sava the Goth*  
Romans 6:3-11  
Matthew 28:1-20

King of Israel!" The word "Hosanna" means "Save, I pray" or "Save now."

The children are the small people who are greeting Christ with palm branches and laying these and their garments on the ground before Christ as tokens of honor for one who is acknowledged as a King. The city of Jerusalem is shown as the walled buildings, and the temple is depicted as the building with the dome.

On this Sunday, in addition to the Divine Liturgy, the Church observes the Blessing and Distribution of the Palms. The text of the blessing, however, indicates clearly that it is less a prayer for the blessing of the palms, even though that is its title, and more a blessing upon those, who in imitation of the New Testament event hold palms in their hands as symbols of Christ's victory and as signs of a virtuous Christian life. It appears then, that it would be more correct to have the faithful hold the palms in their hands during the course of the Divine Liturgy when the Church celebrates both the presence and the coming of the Lord in the mystery of the Eucharist.

**Tropar:** *By raising Lazarus from the dead 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!*

## *Today's Scripture Readings*

### **Epistle: Philippians 4:4-9**

Rejoice in the Lord always. Again I will say, rejoice! Let your gentleness be known to all men. The Lord is at hand. Be anxious for nothing, but in everything by prayer and supplication, with thanksgiving, let your requests be made known to God; and the peace of God, which surpasses all understanding, will guard your hearts and minds through Christ Jesus. Finally, brethren, whatever things are true, whatever things are noble, whatever things are just, whatever things are pure, whatever things are lovely, whatever things are of good report, if there is any virtue and if there is anything praiseworthy – meditate on these things. The things which you learned and received and heard and saw in me, these do, and the God of peace will be with you.

### **Gospel: John 12:1-18**

Then, six days before the Passover, Jesus came to Bethany, where Lazarus was who had been dead, whom He had raised from the dead. There they made Him a supper; and Martha served, but Lazarus was one of those who sat at the table with Him. Then Mary took a pound of very costly oil of spikenard, anointed the feet of Jesus, and wiped His feet with her hair. And the house was filled with the fragrance of the oil. But one of His disciples, Judas Iscariot, Simon's son, who would betray Him, said, Why was this fragrant oil not sold for three hundred denarii and given to the poor? This he said, not that he cared for the poor, but because he was a thief, and had the money box; and he used to take what was put in it. But Jesus said, "Let her alone; she has kept this for the day of My burial. For the poor you have with you always, but Me you do not have always." Now a great many of the Jews knew that He was there; and they came, not for Jesus' sake only, but that they might also see Lazarus, whom He had raised from the dead. But the chief priests plotted to put Lazarus to death also, because on account of him many of the Jews went away and believed in Jesus. The next day a great multitude that had come to the feast, when they heard that Jesus was coming to Jerusalem, took branches of palm trees and went out to meet Him, and cried out: "Hosanna! 'Blessed is He who comes in the name of the LORD!' The King of Israel!" Then Jesus, when He had found a young donkey, sat on it; as it is written: "Fear not, daughter of Zion; behold, your King is coming, sitting on a donkey's colt." His disciples did not understand these things at first; but when Jesus was glorified, then they remembered that these things were written about Him and that they had done these things to Him. Therefore the people, who were with Him when He called Lazarus out of his tomb and raised him from the dead, bore witness. For this reason the people also met Him, because they heard that He had done this sign.

*Glory to Thee, O Lord, glory to Thee!*

## **Ss Peter & Paul Orthodox Church**

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