

## John 12:1-18 (Gospel)

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.



## ANNUAL IOCC BANQUET

**WHEN:** Sunday, May 19

**TIME:** Doors open @ 4 / Dinner @ 5

**WHERE:** St. Sava Serbian Orthodox Church  
251 W Wallings Rd  
Broadview Heights, OH 44147

**PRICE:** \$35 / RSVP by Friday May 10

Mail Checks to: Julie Hall / P.O. Box 560185 /  
Macedonia, OH 44056

## AN EVENING WITH ST. TIKHON'S MISSION CHOIR

**When:** Saturday May 11

**Vespers:** 5:00pm @ SS Peter & Paul Orthodox  
Church, 2238 32<sup>nd</sup> St. Lorain, OH (St. Tikhon's  
Seminary Choir to sing responses

**Meet & Greet:** following Vespers; cash bar,  
music

### Dinner Menu:

Appetizers: Hummus, Pita Bread, Olives, Grape  
leaves

Dinner: Chicken Picata, Garlic Smashed Potatoes,  
Green beans, Salad

Dessert: Various deserts

**DONATION:** \$35 (Proceeds donated St. Tikhon's

For reservations contact Sam Jacob @ 440-724-  
9189 or Fr. Joseph McCartney @ 440-668-2209

### DINNER SPONSORS:

**Platinum Sponsors:** \$500 & up

**Gold Sponsors:** \$250-\$499

**Silver Sponsors:** \$100-\$249

**Patrons:** up to \$99

## Entry of Our Lord into Jerusalem (Palm Sunday)

Commemorated on [April 21](#)

Palm Sunday is the celebration of the triumphant entrance of Christ into the royal city of Jerusalem. He rode on a colt for which He Himself had sent, and He permitted the people to hail Him publicly as a king. A large crowd met Him in a manner befitting royalty, waving palm branches and placing their garments in His path. They greeted Him with these words: "Hosanna! Blessed is he who comes in the name of the Lord, even the King of Israel! (John 12:13).

This day together with the raising of Lazarus are signs pointing beyond themselves to the mighty deeds and events which consummate Christ's earthly ministry. The time of fulfillment was at hand. Christ's raising of Lazarus points to the destruction of death and the joy of resurrection which will be accessible to all through His own death and resurrection. His entrance into Jerusalem is a fulfillment of the messianic prophecies about the king who will enter his holy city to establish a final kingdom. "Behold, your king is coming to you, humble, and mounted on an ass, and on a colt, the foal of an ass" (Zech 9:9).

Finally, the events of these triumphant two days are but the passage to Holy Week: the "hour" of suffering and death for which Christ came. Thus the triumph in a earthly sense is extremely short-lived. Jesus enters openly into the midst of His enemies, publicly saying and doing those things which mostly enrage them. The people themselves will soon reject Him. They misread His brief earthly triumph as a sign of something else: His emergence as a political messiah who will lead them to the glories of an earthly kingdom.

### Our Pledge

The liturgy of the Church is more than meditation or praise concerning past events. It communicates to us the eternal presence and power of the events being celebrated and makes us participants in those events. Thus the services of Lazarus Saturday and Palm Sunday bring us to our own moment of life and death and entrance into the Kingdom of God: a Kingdom not of this world, a Kingdom accessible in the Church through repentance and baptism.

On Palm Sunday palm and willow branches are blessed in the Church. We take them in order to raise them up and greet the King and Ruler of our life:

Jesus Christ. We take them in order to reaffirm our baptismal pledges. As the One who raised Lazarus and entered Jerusalem to go to His voluntary Passion stands in our midst, we are faced with the same question addressed to us at baptism: "Do you accept Christ?" We give our answer by daring to take the branch and raise it up: "I accept Him as King and God!"

Thus, on the eve of Christ's Passion, in the celebration of the joyful cycle of the triumphant days of Lazarus Saturday and Palm Sunday, we reunite ourselves to Christ, affirm His Lordship over the totality of our life, and express our readiness to follow Him to His Kingdom:

... that I may know him and the power of his resurrection, and may share his sufferings, becoming like him in his death, that if possible I may attain the resurrection from the dead (Philippians 3:10-11).

Very Rev. Paul Lazor

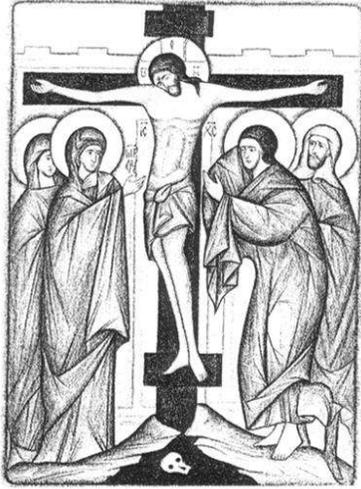
### Philippians 4:4-9 (*Epistle*)

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.



## Prayer to the Life-Giving Cross

Let God arise and let His enemies be scattered, and let them that hate Him flee from before His face. As smoke vanishes so let them vanish; as wax melts before the fire, so let the demons perish from the presence of them that love God and who sign themselves with the sign of the Cross and say in gladness:



Rejoice, most precious and life-giving Cross of the Lord, for Thou drives away the demons by the power of our Lord Jesus Christ Who was crucified on Thee, Who went down to Hades and trampled on the power of the devil, and gave us thee, His precious Cross, for the driving away of every adversary. O most precious and life-giving Cross of the Lord, help me together with the holy Lady Virgin Theotokos, and with all the saints, unto the ages. Amen.



## How to Prepare during Holy Week (Fr. Valerian Krechetov in *Pravmir.com*)

Holy Week prepares us for the feast of Pascha, showing us that there is no other path towards resurrection than through the cross and suffering. Therefore the common people said: "The Lord endured, and bid us do the same."

The divine services of Holy Week call on one to have compassion and sympathy for the Savior.

On the first three days one is supposed to reread all four Gospels as a reminder that the Lord created us, but that we crucified Him by our sins. And although this appears to be addressed to the Jews of that time, it relates to everyone who has crucified Christ by his sins.

During Holy Week it is desirable, if one has the opportunity, to be in church more often, especially on Holy Thursday and the evening before. On the morning of Great Thursday the faithful participate in the Mystical Supper and receive Holy Communion, while in the evening the Passion Gospels are read. Then comes Great Friday: the Savior's crucifixion and burial, with the beginning of the joy of Bright Saturday.

The angels were the first to learn of Christ's Resurrection, just as they were the first to learn of His Nativity. Therefore the Church sings: "Thy Resurrection, O Christ Savior, the angels hymn in the heavens; vouchsafe also us on earth with pure hearts to glorify Thee." Why does it say "with pure hearts"? Because it is reckoned that, in preparation for this radiant day, one has cleansed one's heart by fasting as much as possible.



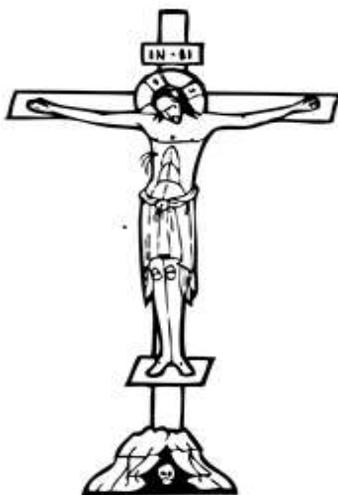
## Witnessing for Christ Abbot Tryphon

If you wish to share the truth of the Orthodox Faith, and Christ Who is her head, you must give witness to the love of Christ by loving everyone. Without Christ, Orthodoxy is just another religion, devoid of the power to transform and deify the human heart. Without Christ the Church is nothing but a human institution, no different than a political party. For the Church to be herself, Christ must be visible in the love of her bishops and priests. Christ must be seen in the love of her people, and the charity and kindness that is displayed by all who call themselves Orthodox.

Without Christ our world is devoid of hope, and for others to know this Christ, they must be able to see Him in us. The light of this very Christ must shine forth through the love of His Church and be made manifest in the works of His people. Without this love there is only darkness upon the face of our world, and the world will remain without hope

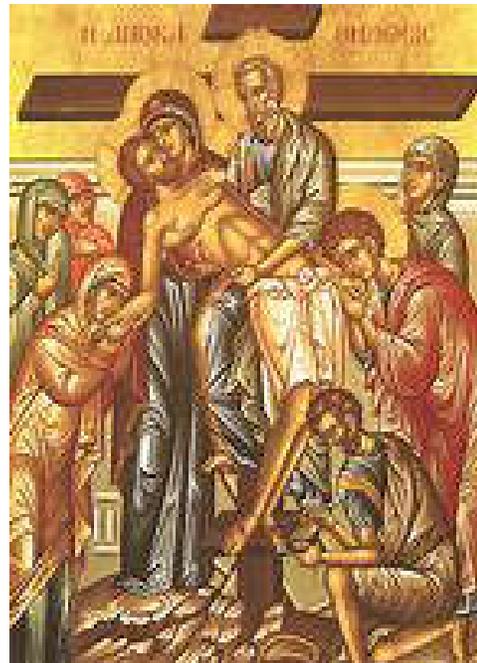
Others cannot know they need Christ if they do not see Him in us. They do not know this Christ fills hearts and transforms lives if they do not see transformation in us. If we are fearful, angry, judgmental, arrogant or aloof, the world will see nothing in our Christian faith worthy seeking.

If others do not see in you a forgiving heart, how will they know there is forgiveness in Christ? If others do not see in you a heart filled with joy, how will they know they need the very Christ whom you proclaim as your Lord and Savior? If others see in you a judgmental, narrow minded, unhappy person, why would they be drawn to the Orthodoxy you claim is the true faith?



## REFLECTION QUESTIONS FOR THE PASSION WEEK

- Do I allow the mood of Holy Week to influence my life, my home my family?
- How am I called to mature in my faith during Holy Week this year?
- Awakened by the Church's call that the Bridegroom is near, how have we prepared for his arrival?
- What lessons have we gleaned from the Great Fast services and readings that pointed to our salvation won by Christ through his sacrifice?
- Have I prepared to welcome the Bridegroom by cleaning my spiritual house & going to confession?
- In my most sinful, darkest hour, have I remembered to fall at the feet of Jesus and seek his mercy?
- As we grow closer to that awesome & holiest of days when Jesus died for us even though of our sinfulness have we forgiven those who have wronged us & sought forgiveness of those we have wronged?
- How have I grown in understanding through prayer, fasting and almsgiving this Great Lent?
- Are we standing with the Joseph of Arimathea and other followers or are we meandering about with the unrepentant thief and the mindless soldiers who could think only of throwing dice for Jesus' garments?



## A BRIEF EXPLANATION OF HOLY WEEK

Lazarus Saturday concludes Great Lent. This celebration remembers Christ's raising of Lazarus from the dead and the promise of universal resurrection for all. Lazarus Saturday provides a bridge to Holy Week during which the Church services remember Christ's last week before his crucifixion and resurrection, his passion. During this week the Matins services for the upcoming day are celebrated the evening before, and Vespers is celebrated in the morning. This anticipation of the Church's services gives the faithful a sense that the world is in travail, upside-down, because of the passion our Lord endured for our salvation. Although this practice is unusual, it is canonical in accordance with the ancient definition that the day is from sunset to sunset.

### Palm Sunday

The first day of Holy Week begins with Vespers of Saturday evening leading to the celebration of the services of *Our Lord's Entry into Jerusalem* the next morning, Sunday. In the western world this day is usually called *Palm Sunday*. As Christ makes his triumphal entry into Jerusalem, his divine kingdom on Earth is proclaimed under the branches of the palm tree.

### Holy Monday

The first three days of Holy Week remind us of Christ's last instructions with his disciples. These teachings are remembered in the celebration of the Great Compline, Matins, Hours, and Liturgy during these days. If the Liturgy of the Presanctified Gifts is celebrated these days includes readings from Exodus, Job, and Matthew. The Matins services of the evenings of Palm Sunday, Holy Monday, and Holy Tuesday, anticipating the events of the next day, share a common theme. 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)

### Holy Wednesday

Within the past two centuries, Byzantine practice has developed to include the mystery of Holy Unction, which is celebrated on Holy Wednesday, commemorating Christ's anointing with myrrh. The service ends with the priest anointing the faithful with holy oil. The services appointed by the Typikon for the evening of Holy Wednesday 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.

**Holy Thursday** begins with the celebration of vespers and the Divine Liturgy of St. Basil with a Reserved Eucharist in representation of the earthly presence of Christ realized at 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. The twelve readings are:

John 13:31-18:1

John 18:1-29

Matthew 26:57-75

John 18:28-19:16

Matthew 27:3-32

Mark 15:16-32

Matthew 27:33-54

Luke 23:32-49

John 19:19-37

Mark 15:43-47

John 19:38-42

Matthew 27:62-66



**Great and Holy Friday** begins with reading of the Royal Hours leading up to Vespers of Friday afternoon, at which time the removal of the Body of Christ from the Cross is commemorated. The priest removes the Body of Christ, Burial Shroud, from the Cross, wraps it in a white cloth and carries it into the altar. In an evening service, called the Lamentations at the Tomb, the priest carries the Shroud, the painted or embroidered cloth representation of Christ, from the altar around the church before placing it in the Sepulcher, a bier symbolizing the Tomb of Christ. This procession, with the faithful carrying lighted candles, represents Christ's descent into Hades.

**Great and Holy Saturday** Vespers and a Divine Liturgy of St. Basil are served, marked with readings of Psalms and Resurrection hymns that tell of Christ's descent into Hades, celebrated as the "First Resurrection" of Adam and the conquering of Death. It is appointed by the typikon to be celebrated in the afternoon, though it is served in the morning in many places. This service comes from the ancient liturgical tradition of the Church of Constantinople and was its primary Paschal service. **Con't Pg 12**

## ***Explanation of Holy Week Con't***

The hymn "Arise O God" from the Psalms was the original primary Paschal hymn before "Christ is risen" came to take its place. Its place as the ancient Constantinopolitan Paschal celebration is what gives the service such a bright and resurrectional character.

**Pascha, the Feast of Feasts**, the celebrations traditionally begin just before midnight with the singing of the Odes of Lamentation as the Resurrection Matins begins with the church in complete darkness. As midnight approaches the priest taking a light from a vigil light within the altar passes the flame to the faithful for their candles while singing "Come ye and receive light from the unwaning life, and, glorify Christ, who arose from the dead." Then the priest leads the faithful out of the church in procession. After circling the church either one or three times, as the procession nears the entrance door of the church, the priest leads in the singing of the hymn of Resurrection. "Christ has risen from the dead, by death trampling upon Death, and has bestowed life upon those in the tombs!" At this point the priest and faithful enter the well-lighted church for the remaining part of Vespers and the breaking of the fast with the Divine Liturgy. After conclusion of the Divine Liturgy, in many communities, the faithful retire to an *agape* meal to break the Fast together, and then return home as dawn arrives. Later in the day of Pascha the faithful again gather for prayer with lighted candles in a vespers service, singing the hymn "Christ is Risen from the Dead," and greeting each other joyously, "Christ is risen" and responding with, "Truly He is risen."

(from orthodoxwiki.org)

---

### **A Letter from a Priest to His Spiritual Children Concerning Holy Week *Fr. Demetrios Carellas***

My very beloved children in Christ Jesus,  
By the Grace of God, this Friday evening [*note-3 April*], we will have completed another Great Fast; and, on Sunday evening, we will begin to again experience the awesome Holy Week services, during which we are given the opportunity to re-live the events of our Saviour's awesome Passion within our hearts. It is, therefore, of great importance for us to remove as much of our unnecessary activities as possible, so that: through His Passion, we may be delivered from our passions; through His wounds, we may receive healing for our soul's wounds. In my love for you, I offer the following suggestions for you to consider applying in the trenches of your daily lives

during Holy Week:

- (1) Other than its essential use for your work or schoolwork, turn off your computer (I am closing mine down after services on Sunday evening.).
- (2) Please unplug your TVs, and close down all Facebook, Twitter, Instagram, etc. And stop all video games, unnecessary phone calls and texting.
- (3) Other than required reading for work or school, stop all forms of secular reading materials. If the world comes to an end during Holy Week, our Most Sweet Lord Jesus will protect you!
- (4) With all the extra time that doing the above three items will provide for you, PRAY more, READ HOLY SCRIPTURE more, and WORSHIP more. Say the Jesus Prayer as often as possible throughout the day, and add the Small Supplicatory Canon to the Theotokos to your daily prayer rule (Feel free to add other Canons or Akathists as well.). The Church Holy Week Typikon calls for - during the extensive worship cycle -the reading of all four Gospels during the first 4 days of Holy Week. I suggest that you try to read the last 3 chapters of each Gospel during the 1st 4 days (St. Matthew's on Monday, etc). Also, consider reading several Psalms during the 1st 4 days. Attend as many Holy Week services as possible (How truly blessed we are to have them!) and read the service at home if you are unable to attend.
- (5) Fasting - Those who are physically in good health should try just to eat one meal a day (after 3 PM, if possible) through Holy Thursday, and no food on Friday; but drink water (and/or coffee or tea, if needed) each day, so as not to become dehydrated. On Holy Saturday stop all food and drink after 6 PM. If you have prescription medicines that must be taken with food, then you are blessed to do that --- as often and whenever it is required. [*note-this is the strictest fasting of the year under a monastic rule*]
- (6) Try to be KIND to everyone, no matter how they treat you; and avoid anger like the plague! Be on your guard, as the evil one will look for ways to get you to become angry, vengeful and/or judgmental during these most holy and sacred days.

***Con't Pg 13***

## *Spiritual letter con't*

(7) Always remember - not only during Holy Week, but every day - to entreat our Most Sweet Lord Jesus to help you, both to love Him - and our Most Holy Theotokos - more each day; and to be more open to His never-ending, limitless, and unconditional love for you! Entreat our Most Blessed Panagia to help you in this as well. (I was compelled to highlight these words, because: this is something we need to do until we breathe our last breath; this is how we find our true identities; this is the way we become "more than conquerors" of every affliction that we may encounter in the trenches of our daily lives; this is how our sorrow is turned to joy!)

During the next few days (starting right now), I suggest you already begin winding down on the items (1) - (3); so that it will be easier for you to be without them during Holy Week (And maybe you will seek to reduce their impact on your life even after Pascha!).

May our Lord unite all of our hearts during this Great and Holy Week, my very beloved sons and daughters in Christ. And may He grant us the Grace to experience together the never-end JOY of His Holy Resurrection! When I come out of the Holy Altar, holding the Paschal Candle while chanting the Hymn: Come receive the light, I will be mystically sending that light to all of you!



Please forgive me, and beg our Jesus to forgive me, for being such an unworthy spiritual father to each one of you; and entreat Him to give me His Grace to better serve your spiritual needs every day that I remain in this temporal life.

Sending you all my love, prayers and fatherly embrace in Christ Jesus, Papa Demetri

*Fr. Demetrios currently serves as the chaplain to the Nativity of the Theotokos Greek Orthodox Monastery in Saxonburg PA. He firmly believes that the Spirit-filled teachings and lives of the holy Church Fathers*

*are imperative to our being able to incarnate the Gospel of Jesus Christ within the trenches of our daily lives. Papa Demetri has hundreds of spiritual children and has delivered talks and retreats extensively across North*

### **AN INWARD EXPERIENCE OF CHRIST AS KING**

If the soul desires it, if it longs, if it prays, prays unceasingly and without hesitation, reaching out fervently to Christ the Word, suddenly it seems to hear the voice of Him whom it does not see, and recognizes the fragrance of His divinity in the depths of its being—a thing which many experience who truly believe. The nostrils of the soul are suddenly filled with spiritual grace and it feels itself to be breathing the air of His presence whom it seeks, and it says: "So, this is He whom I seek, whom I desire!" When we are praying or pondering something in the Scriptures...in our very seeking, suddenly the highest mysteries appear to us.

St. Ambrose, Select Works & Letters

### **GREAT & HOLY GOOD FRIDAY**

*Today He Who hung the earth upon the waters is hung on the tree. The King of the angels is decked with a crown of thorns. He who wraps the heavens in clouds is wrapped in the purple of mockery. He who freed Adam in the Jordan is slapped on the face. The Bridegroom of the Church is affixed to the Cross with nails. The Son of the Virgin is pierced by a spear.*

*We worship Thy passion, O Christ.*

*We worship Thy passion, O Christ.*

*We worship Thy passion, O Christ.*

*Show us also Thy glorious resurrection.*

### **GREAT & HOLY THURSDAY**

*Of Thy Mystical Supper, O Son of God, accept me today as a communicant, for I will not speak of Thy Mystery to Thine enemies, neither like Judas will I give Thee a kiss; but like the thief will I confess Thee: Remember me, O Lord, in Thy Kingdom.*

## TRADITIONAL EASTER BASKET

**PASCHA:** The Easter bread. A sweet, yeast bread rich in eggs, butter, etc. Symbolic of Christ Himself who is our True Bread. Usually a round loaf baked with a golden crust decorated with a symbol indicative of Christ. Sometimes a cross of dough is placed on top encircled by a plait giving it a crowned effect or Greek abbreviations for the name of Christ. The letters XB indicate the Slavonic for Christ is Risen!

**CHEESE (Hroodka):** A custard-type cheese shaped into a ball having a rather bland but sweet taste indicative of the moderation that Christians should have in all things. Also, creamed cheese is placed in a small dish and both are decorated with symbols out of cloves or pepper balls.

**BUTTER (Maslo):** This favorite dairy product is shaped into a figure of a Lamb or small cross and decorated as the cheese. This reminds us of the goodness of Christ that we should have toward all things.

**HAM (Sunka):** The flesh meat popular with the Slavs as the main dish because of its richness and symbolic of the great joy and abundance of Pascha (Easter). Some may prefer Lamb or veal. This is usually well roasted or cooked as well as other meats so that the festivity of the day will not be burdened with preparation and all may enjoy the Feast!

**SAUSAGE (Kolbasi):** A spicy, garlicky sausage of pork products, indicative of God's favor and generosity.

**BACON (Slanina):** A piece of uncooked bacon cured with spices. Symbolic of the overabundance of God's mercy to us.

**SALT (Sol):** A condiment necessary for flavor reminding the Christian of his duty to others.

**EGGS (Pisanki):** Hard-boiled eggs brightly decorated with symbols and markings made with beeswax. Indicative of new life and resurrection.

**HORSERADISH (Chrin):** Horseradish mixed with grated red beets. Symbolic of the Passion of Christ still in our minds but sweetened with some sugar because of the Resurrection. A bitter-sweet red colored mixture reminds us of the sufferings of Christ!

These articles are placed in a wicker basket and a ribbon or bow is tied to the handle. A decorated candle is placed in the basket and is lit at the time of blessing. A linen cover usually embroidered with a picture of the Risen Christ or symbol with the words "CHRIST IS RISEN" is placed over the food when brought to Church.

In some places a large Pascha (Easter) bread is made and brought separately in a large linen cloth. If the origin of the people was from a wine growing area, a sweet wine may be brought.

