



Saint Paul the Apostle Orthodox Church

24 BURKE ROAD

FREEHOLD, NJ 07728

Palm Sunday

April 17, 2011

Father Robert E Lucas, Pastor; Subdeacon Daniel
J. Korba and Nikitas Tsokris, Cantors

Rectory 215-862-9227; Parish Center 732-780-3158

We Are A Stewardship Parish Of Time, Talent and Treasure

The mission of our parish faith community is to teach the Gospel message in the rich tradition of the Orthodox Church; to enable people to reflect the image of Jesus Christ in every day activities of life; to offer spiritual formation through changing times; and to celebrate community among Orthodox believers in our Freehold area. We of St. Paul the Apostle Parish dedicate ourselves to maintaining the sanctity of worship and spiritual enlightenment in a family environment that reaches and involves all ages and unifies all people. We believe in the spirit of ecumenism in which we share our faith by word and example and extend our spiritual insights to all people.

We accept the responsibility of Christian Stewardship that through generous giving we may all experience a faith communion with Christ as the Center of our lives.

We dedicate ourselves to insuring the well-being of all people so that we may truly experience the message of Christ's salutary gospel.

We are a beacon on a hill with the eyes of many upon us; that beacon is the inspired Light of Christ which must shine brightly in our lives.

It is not ourselves we preach but Jesus Christ as Lord, and ourselves as your servants for Jesus' sake. For God, who said, 'Let light shine out of darkness,' has shone in our hearts, that we in turn might make known the glory of God shining on the face of Christ. This treasure we possess in earthen vessels to make it clear that its surpassing power comes from God and not from us. We are afflicted in every way possible, but not crushed; perplexed, but not driven to despair; persecuted, but not forsaken; struck down, but not destroyed; always carrying in the body the death of Jesus, so that the life of Jesus may also be manifested in us 2 Corinthians 4: 5 - 8.

GLAD TIDINGS

+++ The Scripture Study Class will not meet this Tuesday at 11:00 AM to 1:00 PM. Please come and join us by investing time in learning our precious faith so we can better enjoy and live it! The public is invited to participate with us, so invite a friend or neighbor. In preparation for the next class, please read the twenty-second to twenty-fourth chapters of the Book of Genesis.

+++ This Saturday is also the simple feast of St. George the Martyr.

+++ Today at 9: 15 AM we celebrate a Forty Day Memorial Service for the repose of the soul of +Paul Pallas. We pray the merciful Lord continues to comfort his beloved wife, Eleni and children in their loss and that He creates for the soul of +Paul a blessed repose and Eternal Memory!

+++ We acknowledge with deep gratitude the generous and kind offering this past week of gifts to the parish in the amount of \$65.00 in blessed memory of our beloved departed parishioner, +Paul Pallas. We pray the merciful Lord provide a blessed repose for the soul of +Paul and grant him Eternal Memory as we thank the generosity of these gracious souls. Any others who would like to join this exclusive list, please see Father as soon as possible.

+++ Today's celebration is concluded with festal anointing on the occasion of the glorious Entrance of our Lord into Jerusalem. A special offering is taken on this great holyday. We pray all were generous.

+++ We have received recently \$65.00 as gifts to the church from our parishioners in blessed memory of our beloved +Metropolitan Nicholas. We thank the gracious souls who made the offering and continue to pray the merciful Lord provide blessed repose to the soul of +Metropolitan Nicholas and create for him Eternal Memory!

+++ **A Donor/sponsor is needed for the candles for the coming feast of the Resurrection. The offering is \$125.00 and may be given in thanksgiving for blessings received or in blessed memory of a departed soul. Please see Father.**

+++ The sign-up sheet for both the Web Site and Bulletin sponsors is on the bulletin board in the kitchen. Please sign up as soon as possible. Do NOT make payment until your sign-up month has arrived. This will make it easier for Father to keep track of payments. Thanks in advance to all who support the parish in this way.

+++ We offer thanks to the Blessed Trinity for inspiring generosity in the souls of our faithful and the blessing of abundant grace in our midst with the offering received this past week: Tithe Offering, [REDACTED]; Candles, \$[REDACTED], Food Coupons, [REDACTED], Kitchen, [REDACTED]; Self-Denial, \$[REDACTED], Holyday, [REDACTED] Flowers, [REDACTED], Parish Dues, [REDACTED] Website, [REDACTED], Pennies From Heaven, [REDACTED] Metropolitan Memorial, \$[REDACTED], +Paul Peter Pallas Memorial, \$[REDACTED], for a total of [REDACTED]. We express our profound gratitude to the parishioner communicants who offered their God-given treasure and labored for the sake of the Lord and the good of our parish. God bless and reward you good and faithful souls! The attendance was 41 adults and 13 children last Sunday.

+++ As faithful believers, we intercede and associate ourselves in prayer with the following who have prayed and offered seven day lights for their intentions: Father Lucas, Pani Lucas, Louis Pasquino, +Paul Szmaida, Debra Szmaida, George Idromenos, Kent Pasquino, Kyle Pasquino, Bob Gorbich, Anna Zacharyczuk and Pani Buletza.

+++ We make a **PENNIES FROM HEAVEN** Canister available for our faithful to bring in pennies for our altar and its appointments. We are already in receipt of [REDACTED] from this apostolate. Even your pennies can help and are a blessing to our parish.

For the expansion of our much needed parochial facilities, our parish pledge support to date totals ~~2102.00~~ ~~215.00~~. As we thank the Lord for inspiring generosity in the hearts of our faithful, we also thank the donors for accepting the challenge of the Lord in building up His Body. We cordially invite and look forward to receiving additional and increased pledges from all our devoted parishioners.

+++ Please be certain to see **Helen Karpiak** or a member of the Parish Council if you would like to help our parish by using **Shop Rite Food Coupons** available in \$20.00 denominations. We invite **ALL** to be caring and supportive and use Grocery Coupons for food shopping as we have gratefully realized ~~\$250.00~~ on this project to date!

+++ **The Clothing Drive is a permanent on-going project in our parish. Please bring any type of clothing and fabrics along with stuffed animals and shoes for the benefit of our parish. The bags can be left in the vestibule or on the front porch of the rectory. Please invite your friends and neighbors to assist us in disposing of unwanted clothing, shoes and fabrics.**

+++ We remind our faithful only those who are present for the entire Divine Liturgy should come forward to receive Communion. The entire Liturgy means "Amen" to "Amen."

+++ Those who have from time to time taken food home from the church in either plastic kitchen containers or on the aluminum trays, please return them as we note a number of the containers are missing and four trays are no longer around.

+++ We thank all who made the Bake Sale a huge success. Those who secured orders and distributed them, those who supported the effort and offered their helping hands are commended to the blessed grace of our gracious Lord. God bless you devoted faithful, including those who baked the extra cookies which our patrons always appreciate.

+++ Please be certain all are with us for the Passion Week services. Join us in pilgrimage and accompany the Lord in his last week among us in the flesh.

+++ May all glory, adoration and worship be accorded our God in the Holy Trinity by all the faithful of our parish with one mind, one soul and one heart each day of the week!

Entrance Into Jerusalem

For centuries, followers of Jesus Christ have considered with awe, silence, prayer and renewed commitment his final days. The culmination of his suffering moves us to tears and to intense action. We cherish his last words' we meditate on the hours leading to the Cross and we certainly contemplate that rugged instrument of torture as a precious object because it measures the immeasurable. No matter how incredibly large we may imagine God's love to be, the cross shows us his love is larger still.

During his last week, Jesus taught, He argued, He cried out, He answered questions, parried others and challenged both enemies and friends with truth. He stood before his accusers silent. He allowed himself to be crucified. He died and those who loved him as well as they knew how, buried his body in a traditional cave and mourned.

As we think about his passion, we come to realize it ends this week, but it is not totally contained within it. From the very time He was conceived in the womb of the Birthgiver, from the time of his physical birth in the flesh, He entered the life-long moment of his passion. It was present all the days of his earthly life, being limited by human flesh. That is why the existence of Christ's passion did not end with the moment his heart stopped beating, but even now in triumph and victory is marked with wounds we inflicted on him.

"Blessed is he who comes in the name of the Lord" Mark 11: 9! The triumphal entry got so many things right but crucial things went wrong as well. Jesus receives a royal welcome for shortsighted reasons. Those who were eager to cut branches and spread their clothing on the roadway expected a lot from the Lord. And as we look upon the event, they did not at all expect enough. They wanted a king because of their hatred for Roman authority, but they desperately needed so much more.

The triumphal entry represents all of those clear moments when humanity expresses its strongest wishes for God to intervene, but disastrously mistakes its own purposes for those of God. How many so called leaders have maintained, "The voice of the people is the voice of God"? Today's feast teaches us to acknowledge Christ for who He is, not the product of our skewed values and imagination. We like to examine and look at today's events in our own way, to serve our own purpose. Our understanding of Jesus Christ has much to do with the way we see and understand the triumphal entry.

The Word was with God in the beginning and man, by his own explicit choosing, was subject to the pain of death. Human nature was not eternal and divine nature is not mortal. All the other attributes of the Lord are considered in the same way. It was not human nature that fed

thousands, nor was it all powerful strength that hurried to the fig tree. Who was weary from the journey and who made the world exist by his word? What is the brightness of the glory and what was pierced with nails? What body was beaten in the Passion and what body is eternally glorified? This much is clear: that the blows belong to the servant who is the Lord and honor belongs to the Lord who became a servant for our sake. As a result, Christ's natures are unified and their respective attributes belong to both natures equally. Just as the Lord received the scars of the servant, the servant is glorified with the honor of the Lord. For this is why the cross is called the cross of the Lord of glory and why every tongue confesses that Jesus Christ is Lord, to glory of the Father.

Our blessed Church teaches most richly in light of the Incarnation. But even in our human feelings we can observe God's greatness. For example, Jesus is wearied by his journey so that He can refresh the weary. He desires a drink when He is about to give spiritual water to the thirsty soul. He is hungry when he is about to supply the food of salvation to those who hunger for it. He dies to live again. He is buried to rise once more. He hangs on the dreadful cross to strengthen those live in dread. He veils the heavens with thick darkness so that He can impart light. He makes the earth shake so that He may make it strong. He rouses the sea so that He can calm it. He opens the tombs of the dead so that He can show they are the homes of the living. He is born of a virgin so that people can believe He is born of God. He pretends not to know so that He can make the ignorant know and understand. As a communicant of the chosen people, He worships so that the Son may be worshipped as true God.

The Word is made flesh so that the wisdom of God can come within reach of human beings. The expectation of the whole and entire truth about our heavenly Father is far beyond our comprehension. No creature can ever fully understand his Creator. But the Word, the Son of God, put on a humble, human form, so that infinite truth could be seen in finite terms.

In coming among us today, He humbles himself, coming down from heaven to the lowest human level. Those who will join him here – denying themselves, choosing and taking the low place – will be raised up with him to the height of heaven.

It isn't easy for man to stoop so low, or to abandon his self-confidence, but when he sees the divine Son lying, as it were, at his feet, wrapped in the clothes of human poverty, then his heart is moved and his pride is cured. And when we grow weary of trying to prove ourselves to each other, we may be ready to cast ourselves upon him. If not today, then most certainly at the cross!

And when we do, He who came down to where we are, raises us to where He is!

Holy and Great Wednesday: Holy Anointing

If you have ever had a cold or the flu, you probably know when you are sick, you are just not yourself. In fact, if you become very ill, it can be very hard to even imagine or remember what it feels like to be your normal, healthy self. Have you ever broken a bone, sprained an ankle, or injured yourself? If so, then maybe you could not do some of the simple things you normally take for granted. You needed help. You wanted to be whole again. You needed healing.

Not being ourselves and needing help from others are two problems we bring with us to church services on Holy and Great Wednesday, when we receive the grace of the sacramental Mystery of Holy Anointing. This tradition of anointing with blessed oil is recorded in the Epistle of St. James. We believe that when we are anointed Jesus Christ restores our wholeness both physically and spiritually.

We are in need of this sacramental Mystery of healing in two ways as individual Christian believers and as a community of the Body of Christ.

Just like having the flu makes you feel less than yourself physically, being spiritually sick also makes you less than yourself. All of us are spiritually sick from time to time, but what does that mean? Our imperfections and sins, when we "miss the mark," are our ailments. If we were to be ourselves as God intended us to be, then we would glorify him in everything we do. Most of us do not succeed in this. When we tend to be lazy, want more for ourselves than for others, or forget to be thankful, we not being ourselves, we are not being human. When we prefer to choose what to believe instead of the entire revealed truth of Christ. When we tend to smorgasbord our faith response to Christ and choose to receive the forgiveness of God only in the sacramental Mystery of Anointing instead of utilizing the means Christ provided on the day of his Resurrection in Reconciliation and actual Confession of sin in the presence of a priest confessor, it is our pride that needs curing first. If we choose our own gospel to advance, if we refuse to apologize to our Creator for our individual actual sins, we waste our time being anointed because we instead compound our sinfulness by doing what is convenient for us instead of what the Church teaches.

Inside our souls are divided and broken instead of whole, healthy and complete. These are some of our sicknesses. This sacramental Mystery restores us to spiritual and physical health while the sacramental Mystery of Reconciliation restores us to innocence, separates us from our guilt and sin. Thus each of us who is spiritually ill must visit the spiritual hospital which is

the Church, to ask the Lord to heal us inside and to help us become whole and healthy human beings.

It is impossible to think about an individual's spiritual healing without remembering how tightly connected we are to one another. No matter how spiritually sick or well we are, all of our actions affect everyone around us. No sin is the story of just one person. The good news is that all of an individual person's positive actions also affect the people around him. The point is that the sacramental Mystery of Holy Anointing heals our sickness, our proclivity toward brokenness and separation both as individuals and as the whole body of Christian people. Just as all the sacramental Mysteries relieve and forgive sin, so too does the Mystery of Anointing. But it is not specifically directed to the need of man's separation and forgiveness. Explicitly Christ enunciated the purpose of the sacramental Mystery of Reconciliation or Confession of sin. Thus the person of faith does not try to skirt its purpose because of personal pride or even ignorance of knowledge. In order to submit oneself to the authority of the Body of Christ, the Bride of Christ, the Spouse of Christ, people seriously seek forgiveness in the Confessional. They do not mask receiving forgiveness on Holy Wednesday by covering their pride and refusing to submit to the authority of Christ in repentance while appearing to be obedient in receiving the sacramental Mystery of Anointing for the wrong reason and purpose.

Nor is it appropriate that priests do not teach their faithful that an attempt to delude Christ is nothing to boast about and only leads to disaster for deluded believer and deceiving priest.

Remember what it is like to have a broken bone or sprained tendon; you need help from others with simple tasks like opening doors or even tying shoe laces. As the Body of Christ, we all need one another. But the individual physical body is broken or in fever and in such a state we forget this. We put ourselves before others; we think we are better than others; we do not afford the respect necessary to others and we may actually hurt others without meaning to. All this occurs since we need to be healed of spiritual sickness as well as remove the virulent sin that infects us.

The sacramental Mystery of Holy Anointing restores the Body of Christ to fullness, reconnecting people to one another. We can then treat each other with respect necessary in seeing the image of God in each soul. If we seriously strive for brokenness to be healed, it must be done in conjunction with the grace of God's forgiveness received after we have repented of our sin and separation.

Holy and Great Thursday

The Bride of Christ, our blessed Church celebrates in triumph today. Gathered in the Upper Room with the disciples, our Lord commands the Passover of the New Covenant be celebrated in his memory, of his Body broken and his Blood shed for the remission of our sins.

Today we associate the evening service of Vespers with the Divine Liturgy and implore the Lord, "O Son of God, accept me this day as a communicant of your Mystical Supper, for I will not reveal your mystery to your enemies, nor like Judas will I give you a kiss, but like the thief will I profess you: 'Remember me, O Lord, in your kingdom.'"

The liturgical celebration of the Lord's Supper today is not merely only the annual remembrance of the institution of the sacramental Mystery of the Eucharist. The very event of the Passover meal itself is not merely a last-minute action by the Lord to institute the central and auspicious commemoration of the very core and apex of Christian life and effort in the Eucharist. Today the entire mission of Christ and indeed the very purpose of creation itself at the beginning of the world is so that God's beloved creature, made in his own divine image and likeness, could be in them so intimate communion with him for eternity, sitting at table with him being nourished and drinking in his unending kingdom. Thus our Lord speaks to the disciples encouraging words from the Father, "Fear not little flock, it is your Father's good pleasure to give you the kingdom" Luke 12: 32. Then again, further words of promise and assurance, "You are those who have continued with me in my trials; as my Father appointed a kingdom for me, so do I appoint for you that you may eat and drink at my table in my kingdom...." Luke 22: 28 - 31.

Thus is associated the Mystical Supper with that which is yet to come, tomorrow, on the Cross, the pouring out of the Blood of the Saviour and the breaking of the actual Body of our Redeemer. But most of all, and subsequent to all this preparation, the triumphal victory of three day stay in the tomb culminates in the mind-shattering and astounding Resurrection from the dead. Today is a day of thanksgiving because "Blessed are those who are invited to the Marriage Supper of the Lamb" Revelation 19: 9.

The Holy Eucharist is popularly called the sacramental Mystery of Mysteries in the blessed tradition of our Church. It is the center of the life of the Church. Everything in the Church leads and points and directs and shows all flows from it. It is the completion of all the

mysteries of the Body of Christ, the source and goal of all the Church's doctrine and institution and teaching.

The Christian Eucharist is specifically associated with and connected to the Passover meal of the Old Covenant. Just as the Old Covenant meal commemorated the liberation of the Chosen People from slavery in Egypt, so the Christian Passover meal is elevated and transformed to remembrance of him, of his life, his death, and victory over death in Resurrection as the new and eternal Passover Lamb who frees from the slavery of evil, ignorance, and death and transports them into the everlasting and never-ending life of the kingdom of God. The Eucharist is the center of Christian life because through it we become Christ-like. In being nourished by other food, that food becomes a vital part of us and is transformed into our body and being. But in the Eucharist, the change that occurs is us becoming like Christ; He does not become like us; we become like him. The word eucharist is used because that all-embracing word which means "thanksgiving" conveys the complete and total meaning of the Lord's banquet as that of gratitude and thanksgiving to Almighty God in Christ and the Holy Spirit for all He does in making, saving, and glorifying the world. It is called "communion" because in it and through it and by it we enter into union with the very Source of our being, our God, the Sustainer of our sanctity and holiness.

Orthodoxy accepts the reality of the body and blood actually embodying the Body and Blood of the Saviour and certainly not as johnnie-come-lately westerners often understand the Eucharist, not in a spiritual and enduring sense, but merely intellectually or psychological symbols.

Our heavenly patron, St. Paul provides insights for us which are invaluable in this regard, "For I received from the Lord what I also delivered to you, that the lord Jesus on the night when he was betrayed took bread, and when he gave thanks, he broke it, and said, "This is my body which is broken for you. Do this in remembrance of me." "This cup; is the new covenant in my blood. Do this as you drink it, in remembrance of me." For as often as you eat this bread and drink this cup, you proclaim the Lord's death, until he comes. Whoever, therefore eats the bread and drinks the cup in an unworthy manner will be guilty of profaning the body and blood of the Lord" 1 Corinthians 11: 23 - 26.

What privilege is ours today as we celebrate this holyday of profound abiding meaning. This which we receive is indeed a mystery of the kingdom of Heaven which as Jesus told us is "Not of this world" Because it belongs to the eternal kingdom of God, it is truly free from earth-born 'logic' of fallen humanity. Let us glorify further our God who has called us into his intimacy of salvation in the Eucharistic unbloody sacrifice!

Great and Holy Friday

I tell you the truth, today you will be with me in paradise

Luke 23: 43.

As we think and meditate on the multiple events of this day, the question arises, "Now why did Jesus do this?" What in the world did He have to gain by promising this desperado a place of honor at the eternal banquet table? What in the world could this chiseling quisling ever offer in return? Absolutely nothing!

And that is precisely the point. The love of our heavenly Father, the love of Jesus Christ crucified does not depend on what we do for him because there is nothing good or great enough that we can do for him. In the eyes of our Saviour we have value simply because we respond to his first shown love and seriously and sincerely live up to his expectations for our gifted and blessed life. Simply because God created us means we have value in his sight. We do not have to look nice, or perform well. Our value is inborn. We simply have to live like we believe in what He teaches; we have to keep alive the gift of faith which is instilled in us at our baptism. We have to remain faithful to the grace He imparts in our daily living.

We have to daily recall and remind ourselves we are destined for glory because we are made in the image of God. Through sin we lost the living likeness to God, but can regain it by fidelity to the cause of the Saviour since He came among us to show us the way. The repentant thief on the cross immediately recognizes his own besmirched dignity in the contrasting activity and behavior of the Lord on the cross beside him. Caught up as we are so many times in the fallen and depraved activity of the world around us, we forget our own dignity. So we must remember our value in the sight of our Creator the next time we are left bobbing in the wake of someone's steamboat of ambition. We must remember the words of the Lord and the assurances given the repentant thief the next time a trickster tries to hang a bargain basement price tag on our self-worth. The next time someone of the world tries to pass you off as a cheap buy, just think about the Lord's response to the sincere but nevertheless worldly thief and think how our Lord honors him and us.

We can smile with seriousness because we now know what follows crucifixion for the sake of the Lord. We are being taught what occurs after faithfully carrying our inevitable cross in life. Paradise makes us a vital participant if we walk the path of

Christ. It is fellowship with those who are faithful to our God and with those who believe, who persevere, who have held "...fast the beginning of our assurance firm until the end" Hebrews 3: 14.

The second statement our Lord makes from the cross is a promise of paradise to the malefactor being crucified with him. "And he said to him, 'Truly, I say to you, today you shall be with me in paradise'" Luke 23: 43.

All suffering has to end. All sinning must be concluded. Repentance is the time and moment for reality to start. And the thief grasps it and holds it dear. To those who follow the Lord in faith response, separation from life in sin has a beginning and has an end. It will not go on forever. The end of every faithful believer is paradise and paradise is where our God is and paradise is where our God wants us to be. It was to reopen the doors to paradise that our Lord sacrifices his own life on the cross to unite us with him in common destiny. The thief, all his life did as he wished, went his own way, pursuing his own pleasure, without benefit of any inspired instruction or teaching. He had his fill of destructive behavior. He was overwhelmed by the weight of sin. In ending on the cross for what he finally judges to be "We deserved it after all. We are only paying the price for what we have done; but this man has done nothing wrong" Luke 23: 40, 41.

Is not the observation and promise of God an uplifting inspiration to the believer? The righteous thief mentioned and encountered by Christ was victim obviously to a variety of seductions in life which he jumped upon to embrace. He liked the easy way out of life's challenges and submitted wholeheartedly to them. Finally, caught in their mighty deceptive embrace, he ends on the cross as just punishment for what he sinfully enjoyed doing in life. At last, he sees paradise is the reward of those who finally overcome: "To him who overcomes, I will grant to eat of the tree of life, which is in the Paradise of God" Revelation 2:7. Is this not an inspiring and beautiful uplifting truth?

What do we need in the midst of suffering? Hope is the answer; the hope of glory, of life, of fellowship with Christ our Saviour. We are not to submit ourselves in weakness of mind and soul to the seductive temptations of the evil one. And what do we need to convey to others as we hang there suffering in life? We need to convey the reality and glory of the sure hope of heaven.

Few of us get to know ahead of time the day we will pass from time into eternity. The thief on the cross received that privilege and an infinitely greater gift of an unexpected destination simply because he encounters Christ and believes him. While deathbed conversations are not the norm and should not be the plan, the assurance of our Lord

raises at least one large question: "How was the thief transformed from an abject sinner on the way to eternal separation from God into a traveler destined for eternal fellowship with our Maker? What did he do to be saved?

To ears accustomed to very precise and measured, even canned vocabulary and language of salvation, the words of the thief may sound unsophisticated and incomplete: "Jesus, remember me when you come into your kingdom" Jesus accepts what the words express: repentance based on faith response to Christ's first shown love. The man recognized his sinful and lacking condition in comparison to the innocent purity of Christ's life. He did not assume forgiveness; he asked; he apologized for his life's behavior. And of course our Lord responds to the sincerity of his move with a wholehearted royal reprieve. The Lord commutes this sinner's sentence of deserved eternal punishment and absorbs his sin into his own impending death. Further interaction can wait until both are in paradise!

After we are forgiven our sins in the sacramental Mystery of Reconciliation, we can continue our conversation with the Lord in paradise!



*My father, if it is possible
let this cup pass me by*

Beneath The Cross Of Jesus

Beneath the Cross of Jesus
I will take my stand,
The shadow of a mighty rock
Within a weary land;
A home within the wilderness,
A rest upon the way,
From the burning of the noontide heat,
And the burden of the day.

Upon the Cross of Jesus
My eyes at times can see
The very dying form of one
Who suffered there for me;
And from my smitten heart with tears
Two wonders I confess:
The wonder of his glorious love
And my unworthiness.

I take, O Cross, your shadow
For my abiding place;
I ask no other sunshine than
The sunshine of his face;
Content to let the world go by,
To know no gain nor loss,
My sinful self my only shame.
My glory all the Cross. Amen.

PSALM 50

PRAYER OF REPENTANCE

O GOD, have mercy on me
in the greatness of your love;
in the abundance of your tender mercies
wipe out my offense.

Wash me thoroughly from malice
and cleanse me from sin,

For I am well aware of my malice
and my sins are before me always.

It is You alone I have offended,
I have done what is evil in your sight;
Wherefore You are just in your deeds
and triumphant in your judgment.

Behold, I was born in iniquities
and in sins my mother conceived me.
But You are the Lover of Truth :
You have shown me the depths
and secrets of your wisdom.

Sprinkle me with hyssop and I shall be pure,
cleanse me and I shall be whiter than snow.
Let me hear sounds of joy and feasting :
the bones that were afflicted shall rejoice.

Turn your face away from my offenses
and wipe off all my sins.

A spotless heart create in me, O God;
renew a steadfast spirit in my breast.

Cast me not afar from your face,
take not your blessed Spirit out of me.
Restore to me the joy of your salvation
and let your guiding Spirit dwell in me.

I will teach your ways to the sinners
and the wicked shall return to You.

Deliver me from blood-guilt,
O God, my saving God,
and my tongue will joyfully sing your justice.



*Christ became
obedient for us
even to death*

O Lord, You shall open my lips
and my mouth will declare your praise.
Had You desired sacrifice, I would have offered it,
but You will not be satisfied with whole-burnt
offerings.

Sacrifice to God is a contrite spirit :
a crushed and humbled heart
God will not spurn.

In your kindness, O Lord, be bountiful to Sion;
may the walls of Jerusalem be restored.

Then will You delight in just oblation,
in sacrifice and whole-burnt offerings.
Then shall they offer calves upon your altar.

WISDOM! BE ATTENTIVE!

Blessed is He Who comes in the name of the Lord. We bless you from the house of the Lord.
Entrance Hymn, Feast of the Entrance of Our Lord into Jerusalem.

O Christ God, You confirmed the resurrection of all before the time of Your passion by raising Lazarus from the dead; therefore we, as the children of Israel, carry the symbols of victory and cry out to You, the Conqueror of death: "Hosanna in the highest! Blessed is He Who comes in the name of the Lord." Troparion, Lazarus Saturday

In heaven, You are enthroned on high; on earth You ride upon a colt of a donkey. O Christ God, You received the praise of angels and the hymns of children crying out to You: "Blessed is He Who comes to restore Adam!" Kontakion, Feast of the Entrance of Our Lord into Jerusalem.

Blessed is He Who comes in the name of the Lord; God is the Lord, and has revealed Himself to us.
Prokimenon, Feast of the Entrance of Our Lord into Jerusalem.

We have been baptized with You through baptism, O Christ our God! We have become worthy of immortal life through Your resurrection. We cry out to You: "Hosanna in the highest! Blessed is He Who comes in the name of the Lord." Troparion, Feast of the Entrance of our Lord into Jerusalem.

Christ, the Joy of all, the Truth, the Light, the Life, and the Resurrection of the world, appeared to those on earth. Because of His goodness, He became also the image of resurrection, granting divine forgiveness to all. Kontakion, Lazarus Saturday.

Let us all gather this day, the new Israel, the Church of the Gentiles, and with the prophet Zechariah, let us say, Rejoice, O daughter Sion, shout for joy, O daughter Jerusalem: behold your King comes to you; He is the Saviour, meek and humble, seated on the colt of a donkey, a beast of burden. Carrying psalms, let us praise Him as did the children: "Hosanna in the highest! Blessed is he Who is coming, the King of Israel." Vesper hymn, Feast of the Entrance of our Lord into Jerusalem.

Having first praised You with their palms, the ungrateful people then crucified You; but we honor You with our unchanging faith as our Benefactor, O Lord, and we unceasingly cry out to You: "Blessed is He Who comes to draw Adam forth from the tomb." Matins hymn, Feast of the Entrance of our Lord into Jerusalem.

Blessed is He Who comes in the name of the Lord; God is the Lord, and has revealed Himself to us.
Communion Hymn, Feast of the Entrance of our Lord into Jerusalem.

FINAL

DAYS