

Greeting: *“Christ enters into His voluntary passion”* Response: *“And we with Him.”*



Orthodox Church of the Mother of God

OCA – Diocese of New York-New Jersey

V. Rev. Dr. Matthew Searfoorce, Rector

Sub-Deacon Edward Dawson

Reader Charles Gallagher

Parish Council President: Trudy Ellmore

Parish Council Vice President: Holly Dawson



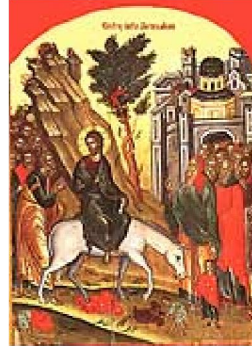
Sunday, April 5, 2015

Gospel: John 12:1-18

Tone 2

Epistle: Philippians 4:4-9

Entry of Our Lord into Jerusalem / The beginning of Holy Week



Entry of Our Lord into Jerusalem (Palm Sunday)

Glory to Jesus Christ

Glory Forever

*Sitting on Your 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 that comes to recall Adam!*

Today the Church remembers

Martyr Agathopodes the Deacon, and those with him, at Thessalonica • Martyr Theodulus the Reader, and those with him, at Thessalonica • Venerable Publius of Egypt • St Theonas of Egypt • St Simeon of Egypt • St Phorbinus of Egypt • Venerable Mark the Anchorite of Athens. • St Plato the Confessor of Studion • Venerable Theodora of Thessalonica • Translation of the relics of St Job the Patriarch of Moscow and All Russia • Icon of the Mother of God of Kasperov • Martyr Claudius • Martyr Evpomoni •

Weekly Bulletin Sponsors

In Health of:

Barbara Funk on her birthday (April 2), offered by her children Mark and Marina.

In Eternal Memory of:

Nikolai Taran, from his son Peter and daughter Holly and family.
Thomas, godfather of Trudy Ellmore

Liturgical Schedule:

2015 Holy Week Services

Sunday, April 5th

9:30 am: Church School
9:40 am: Hours
9:45 am: Choir Rehearsal
10:00 am: Divine Liturgy

Tuesday, April 7th

6:30 pm: Liturgy of the Presanctified
Gifts, with potluck to follow

Wednesday, April 8th

7 pm: Sacrament of Holy Unction –
Healing Sacrament, open to all
Orthodox Christians (no fasting required
before)

Friday, April 10th

7 pm: Holy Saturday Matins (on Friday
evening)

Saturday, April 11th

11:30 pm: Holy Pascha Vigil (Nocturns,
Matins, Divine Liturgy)

Sunday, April 12th

Blessing of food - after midnight Divine
Liturgy)

Readings:

Epistle: Philippians 4:4-9

Brethren, rejoice in the Lord always; again I will say, Rejoice. Let all men know your forbearance. The Lord is at hand. Have no anxiety about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God, which passes all understanding, will keep your hearts and your minds in Christ Jesus. Finally, brethren, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is gracious, if there is any excellence, if there is anything worthy of praise, think about these things. What you have learned and received and heard and seen in me, do; and the God of peace will be with you.

Gospel: John 12:1-18

Six days before Passover, Jesus came to Bethany, where Lazarus was, whom Jesus had raised from the dead. There they made him a supper; Martha served, and Lazarus was one of those at table with him. Mary took a pound of costly ointment of pure nard and anointed the feet of Jesus and wiped his feet with her hair; and the house was filled with the fragrance of the ointment. But Judas Iscariot, one of his disciples (he who was to betray him), said "Why was this ointment 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 as he had the money box he used to take what was put into it. Jesus said, "Let her alone, let her keep it for the day of my burial. The poor you always have with you, but you do not always have me."

When the great crowd of the Jews learned that he was there, they came, not only on account of Jesus but also to see Lazarus, whom he had raised from the dead. So the chief priests planned to put Lazarus also to death, because on account of him many of the Jews were going away and believing in Jesus.

The next day a great crowd who had come to the feast heard that Jesus was coming to Jerusalem. So they took branches of palm trees and went out to meet him, crying, "Hosanna! Blessed is he who comes in the name of the Lord, even the King of Israel!" And Jesus found a young donkey and sat upon 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 this at first; but when Jesus was glorified, then they remembered that this had been written of him and had been done to him. The crowd that had been with him when he called Lazarus out of the tomb and raised him from the dead bore witness. The reason why the crowd went to meet him was that they heard he had done this sign.

“Orthodox Church of the Mother of God: Joy of all the Sorrowful” founded in 1966



Bulletin Sponsor: Use the sign-up sheet at the candle stand for the health of, eternal memory of or a Pannikhida for a loved one or friend, for a donation of \$10. Sponsors will be remembered during Divine Liturgy for the day/week that you signed up for.

Memorial Candles: Candles be purchased at the candle stand, suggested donation of \$10 for a large one and \$2 for a small one.

Private Confessions: Can be heard a half hour before any service. See Father Matthew for other times.

General Confession: Will be at 9:45 am on the first Sunday of the month.

Pannikhida Service: The third Sunday of each month there will be a Pannikhida after Divine Liturgy. If you would like your loved ones to be remembered please give a list of names to Father Matthew before that Sunday for those to be remembered in the month.

Special Announcements for the bulletin can be submitted by E-Mail:

Bulletin@ChurchMotherOfGod.org

Volunteers are needed to clean the church. Please use the sign-up sheet on the bulletin board downstairs or candle stand, to indicate when you can help.

Coffee Hour: after Liturgy, downstairs in the Community Room.

Church School: Sundays at 9:30 am, (no classes 1st Sunday of each month).

Pre-school class: meets immediately after Liturgy every Sunday.

We would like to welcome all parish visitors and invite you to join us after the Liturgy for Coffee hour.

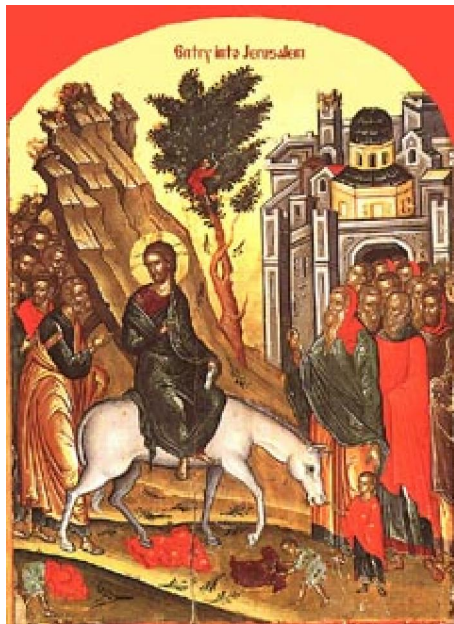
Announcements:

Reader Charles has accepted the call to once again serve with an **OCMC Youth Outreach Mission Team** going to Albania June 15 to July 1, 2015 and to go on a pilgrimage to **Mt. Athos** (the Holy Mountain) in Greece July 1 to July 9, 2015. Please remember him in your prayers in his many preparations. If your heart is moved to support him financially, please speak to him for information on how to do so. Every dollar donated over the cost of the trip will be given to the orphanage (Children's Home of Hope on the grounds of the Shen Vlash Monastery and Resurrection of Christ Theological Academy in Durres, Albania).

The Sisterhood would like to thank everyone for supporting the cheesecake sale. The Sisterhood made \$147. And a special thank you to **Tammy Zimmerman** for all her work during the cheesecake sale and a thank you to **Fr Matthew** for picking up the cheesecakes.

Congratulations to the winner of the traditional Pascha Basket, **Lisa Matthews**, daughter of Lore Stefy.

Entry of Our Lord into Jerusalem (Palm Sunday)



Palm Sunday

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 an 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

Patristic Wisdom for Daily Living with the Church Fathers:

When God speaks, hear:

God speaks to us through Scripture and the Church. But God also speaks to us through our reason, says St. Augustine. The truth is God speaking to us, not through our ears, but through our minds.

It is a great thing for a man, and a very rare one, after contemplating the whole creation, corporeal and incorporeal, and seeing how changeable it is, to pass beyond it, to reach to the unchangeable being of God, and—in that peak of contemplation—to learn from God himself that no one but God has made everything outside God.

God speaks with us, not by means of some audible creature making a sound, so that vibrations of the air connect the one who speaks with the one who hears. Nor does he even speak by means of a spiritual being with the appearance of a body, such as we see in dreams or similar states—for even in that case, God is speaking as if to our bodily ears, because he is speaking by means of the appearance of a body, and with the appearance of a real space between him and us, visions being exact representations of real things.

No, God does not speak by these things, but by the truth itself—if anyone is prepared to hear with the mind rather than with the body. For he speaks to that part of us that is better than everything else in us. Only God, in fact, is better than that part of us.

—St. Augustine, *City of God*, 11.2

In God’s Presence, consider....

Do I use my reason the way God intended—listening carefully for his truth?

Closing Prayer:

Lord, your voice is my joy; your voice surpasses every pleasure. Let me hear your voice when you speak, and let me reflect on the wonderful things you have made.

Prayers by the Lake, St. Nikolai Velimirovich:

Who is that staring at me through all the stars in heaven and all the creatures on earth?

Cover your eyes, stars and creatures; do not look upon my nakedness. Shame torments me enough through my own eyes.

What is there for you to see? A tree of life that has been reduced to a thorn on the road, that pricks both itself and others. What else—except a heavenly flame immersed in mud, a flame that neither gives light nor goes out?

Plowmen, it is not your plowing that matters but the Lord who watches.

Singers, it is not your singing that matters but the Lord who listens.

Sleepers, it is not your sleeping that matters but the Lord who wakens.

It is not the pools of water in the rocks around the lake that matter but the lake itself.

What is all human time but a wave that moistens the burning sand on the shore, and then regrets that it left the lake, because it has dried up?

O stars and creatures, do not look at me with your eyes but at the Lord. He alone sees. Look at Him and you will see yourselves in your homeland.

What do you see when you look at me? A picture of your exile? A mirror of your fleeting transitoriness?

O Lord, my beautiful veil, embroidered with golden seraphim, drape over my face like a veil over the face of a widow, and collect my tears,

in which the sorrow of all Your creatures seethes.

O Lord, my beauty, come and visit me, lest I be ashamed of my nakedness—lest the many thirsty glances that are falling upon me return home thirsty.

How to Make Onion-Skin Easter Eggs



It's Easter egg time at our house. Last year we brought you the story of Huevos Haminados, a Passover tradition of dyeing eggs with onion skins. This year, I decided to try it with both yellow and red onions, on white and brown eggs. The result was a gentle palate of reds and browns.

My favorites were the chocolaty brown eggs that came from dyeing brown eggs with red skins.

This is a great, natural way to make subtly beautiful Easter (or Passover) eggs. As to what to do with all those left-over onions?

Onion-Skin Easter Eggs

makes one dozen

12 medium eggs at room temperature

12 onions

3 tablespoons white vinegar

2 teaspoons olive oil, or other edible oil

Clean the eggs so there are no particles sticking to their shells.

Chip or peel away the dry skins from the onions. Reserve onions for another use. In a stainless steel saucepan, boil 4 1/2 cups water, onion skins and vinegar. When it boils, turn heat

down to low and simmer, covered, for 30 minutes. Remove from heat and let cool to room temperature (I put the pot on my fire escape and it cooled off in about 20 minutes.)

Pour mixture through a fine-mesh strainer into another stainless saucepan, or into a bowl then back into the original pan if that's all you have. For the dyeing, it's best to use a pan with a 9" diameter, like a Dutch Oven. Remember to use a stainless steel pan to avoid staining. Arrange the room-temperature eggs in the pan in one layer and carefully pour the cooled dye over them.

Bring liquid to an easy boil over medium heat. Then reduce to low and cover. Simmer for 10 minutes, then start checking for color by gently raising an egg out with a slotted spoon. It may take up to 20 minutes to get the right color. Do not cook for more than 20 minutes. (If, after 20 minutes, the eggs are not a deep enough color, remove pot from heat, cool to room temperature, then place in refrigerator until desired color is reached.)

Remove eggs with a slotted spoon and cool on racks. When cool enough to handle, massage in a little olive oil to each, then polish with a paper towel. Keep in refrigerator until time to eat (or hide.)

Contributed by: Sara Kate Gillingham

Sara Kate is the founding editor of The Kitchn. She co-founded the site in 2005 and has since written three cookbooks.

Why Orthodox Christian Easter is on a Different Day

Did you notice that Orthodox Christian Easter doesn't usually fall on the same day as everyone else's? There's a good reason for this. The Orthodox Christian Church calculates a bit differently than other Christian denominations. This isn't done to confuse everyone. There are a few really good reasons why it may fall on a different date. The two Easters are calculated differently. Every now and then, both Easters do fall on the same date. This isn't done on purpose. Sometimes, the two methods of calculating Easter lead to the same date. Here's

how the Greek Church approaches setting the date.

Julian Calendar

The Orthodox Church uses the Julian calendar, not the Gregorian calendar, to calculate when Easter is. This is the calendar that was officially implemented by Julius Caesar and was in use primarily between 45 BC and 1582 AD. This means that it was the calendar that was used when the Orthodox Church was initially set up. Though much of the world now uses the Gregorian calendar, which replaced the Julian calendar, the custom has remained to use it to calculate the date of Easter. This is one reason why Easter may fall on a different date.

Passover

After the forty days of Great Lent, Orthodox Christians celebrate Holy Week, which begins on Palm Sunday. When Jesus first arrived in Jerusalem, he was hailed as a king. This moment is honored during Palm Sunday. As the events of Holy Week unfold, Orthodox Christians commemorate the events that led up to his arrest, execution, and then his resurrection.

In the Bible, all of these events took place after Passover. There is some debate amongst scholars as to whether or not the Last Supper was actually a Passover meal. However, in the Orthodox Church, it is acknowledged that Jesus and His Disciples shared this Passover meal together.

Through this meal, Jesus established Holy Eucharist, thus transforming the custom from a Jewish one to a Christian one. As you may recall, this meal happened shortly before Jesus was arrested. Judas sat at that supper table knowing that he had betrayed Jesus and that His arrest was inevitable.

Note that Passover falls at a different time each year, which is another reason why the date for Easter varies.

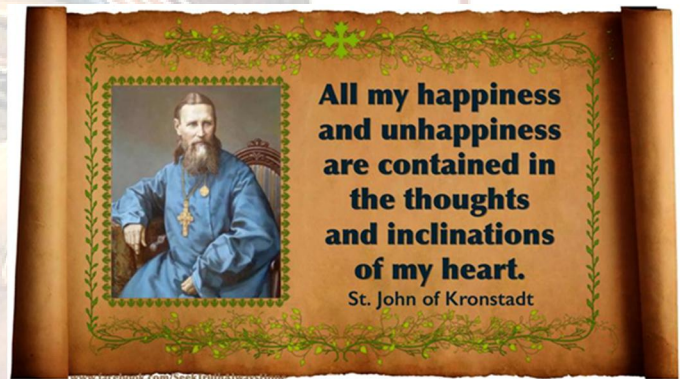
Spring Equinox

Another important element to calculating Greek Easter is the Spring Equinox. Generally, the date for Easter is set on the first full moon after both the Spring Equinox and Passover. Each year, the date of the Spring Equinox is slightly different. It's usually somewhere in the third week of

March. However, since it differs each year, this factor is something else that could affect when Greek Easter falls.

As you can see, calculating when Greek Easter is can be a difficult task and is the main reason why Eastern and Western Easter often fall on different days. Once every few years, however, the days coincide. This is the exception and not the rule. Also, the date for Easter can vary from early to late spring depending on how the calculations fall. One year, it could be in early April. Other years, it could fall at the beginning of May.

This post was written by GreekBoston.com



Seek Truth, Always Hope, Live Peace

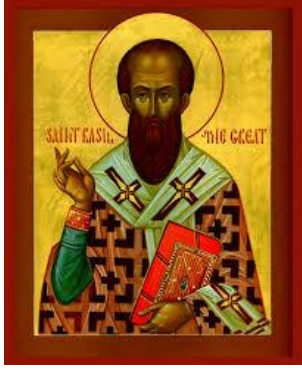
All my happiness and unhappiness are contained in the thoughts and inclinations of my heart.

If the thoughts and inclinations of my heart are in accord in God's truth or with the will of my God, then I am at rest, filled with divine light, joy, and blessedness; if not, I am uneasy, filled with spiritual, soul-corrupting darkness, heaviness, and despondency.

If I completely change the false, impious thoughts and inclinations of my heart into true ones, pleasing to God, then I again obtain rest and blessedness.

St. John of Kronstadt

Excerpt from: My :Life in Christ, or Moments of Spiritual Serenity and Contemplation, of Reverent Feeling, of Earnest Self-Amendment, and of Peace in God.



The Prayers of Saint Basil

On Holy Saturday, April 11th this year, we celebrate the Divine Liturgy of Saint Basil, as we have on all the Sundays of Great Lent. We return to the Liturgy of Saint

John Chrysostom on Holy Pascha.

The prayers of Saint Basil's Liturgy are rich in meaning. For example, they are filled with reminders of the incredible things God has done for us. The First Prayer of the Faithful begins, "Thou, Lord, hast revealed to us this great mystery of salvation." The Offertory Prayer addresses God, "O Lord, our God, who hast created us and brought us into this life, who has shown us the ways to salvation, and bestowed on us the revelation of heavenly mysteries..."

In the Prayer of Commemoration, Saint Basil names some ways God did these things: by speaking to us through the prophets, enabling saints to do mighty works, giving us the Law as a help, and appointing angels as our guardians. Then, in the fullness of time, He gave the greatest gift of all, sending His Son who was God before the ages but was "likened to the body of our lowliness, that He might liken us to the image of His glory."

Saint Basil asks God to show His mercy to human beings in all kinds of situations, with complete trust that He will do so. For catechumens Basil asks, "Grant them a light yoke." With human frailty in mind he calls on God to remember the people who might not be remembered in prayer by those serving at the altar "through ignorance, forgetfulness, or the multitude of names..." As part of the long First Prayer of Intercession he asks God to "defend the widows, protect the orphans, free the captives, heal the sick" and remember those in courts, mines, exile, harsh labor, affliction, necessity or distress.

In a series of questions, Basil expresses his own wonder at God's magnificence: "Who can utter Thy mighty acts? Or make all Thy praises known? Or tell of all Thy miracles at all times?"

In the Prayer of Preparation, Saint Basil acknowledges the responsibility we assume by receiving the Body and Blood of Christ. He asks that God "let none of us be guilty of these, Thy heavenly Mysteries, nor be infirm in soul and body by partaking of them unworthily." Instead, may our receiving them worthily be "a support on the road to eternal life and an acceptable defense at the dread judgment seat of Thy Christ."

These prayers reflect many things we know of Saint Basil as a person. He gave comfort and care to those in all kinds of need, and lovingly interacted with lepers centuries before the famous Father Damian of Molokai did so. He enjoyed and was humbly amazed by the beauty of God's creation and miracles. He saw it as every Christian's duty to realize the great privilege of Eucharistic participation.

Saint Basil's many writings also express these things. But by worshipping at the Liturgy bearing his name, we share them with him, as part of the Church he described as stretching "from end to end of the universe."

Troparion 1

Your proclamation has gone out into all the earth
Which was divinely taught by hearing your voice
Expounding the natures of creatures,
Ennobling the manners of men.
O holy father of a royal priesthood,
Entreat Christ God that our souls may be saved.