

HOLY & GREAT WEEK 2017

Sun., April 9: (6:00 PM) First Bridegroom Service.

Mon., April 10: (6:30 PM) Second Bridegroom Service.

Tues., April 11: (6:30 PM) Third Bridegroom Service.

Wed., April 12: (6:30 PM) Mystery (Sacrament) of Holy Unction.

Thurs., April 13: (9:00 AM) Vespertal Divine Liturgy of St. Basil the Great commemorating the *Mystical Supper*.

Thurs., April 13: (6:30 PM) Service of the Twelve Passion Gospels.

Fri., April 14: (9:00 AM) Royal Hours for Great and Holy Friday.

Fri., April 14: (7:00 PM) Vespers for Good Friday & the Burial Service of Our Lord. Procession with the Plaščanitsa (Burial Shroud of Christ) to the Grave.

Lamentations before the Grave of Christ.

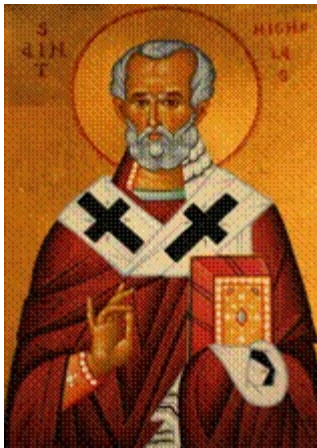
Sat., April 15: (9:00 AM) Vespertal Divine Liturgy of St. Basil the Great commemorating the *Descent of Christ into Hades*.

Sat., April 15: (9:00 PM) Resurrection Matins.

HOLY PASGHĀ (Easter Sunday), April 16:

10:00 AM: Divine Liturgy for the Great Feast of the Resurrection of Our Lord Jesus Christ (*HOLY PASCHA*). The Artos will be blessed at the conclusion of the Paschal Service. There will be Mirovanije (festive anointing) and distribution of Red Eggs at the end of the Divine Liturgy. BLESSING of Paschal Food Baskets on the church lawn (*weather permitting*).

6:00 PM: Agape Vespers.



**SAINT NICHOLAS
ORTHODOX CHURCH**
P.O. Box 777
Barton, OH 43905-0777

*A Parish of the American Carpatho-Russian Orthodox Diocese
Ecumenical Patriarchate of Constantinople*

Follow our Diocese online:

- Diocesan Website: <http://www.acrod.org>
- Camp Nazareth: <http://www.campnazareth.org>
- Facebook: <https://www.facebook.com/acroddiocese>
- Twitter: <https://twitter.com/acrodnews>
- You Tube: <https://youtube.com/acroddiocese>

Very Rev. Father Michael C. Kabel *Pastor & Dean*

OFFICE PHONE (740) 695-9533
Church Hall Phone (740) 695-9456

- E-MAIL:** stnicholas777@yahoo.com
- WEB SITE:** www.stnicholasbarton.org
- PARISH FACEBOOK:** <https://www.facebook.com/St.NicholasBarton>
- ACRY FACEBOOK:** <https://www.facebook.com/groups/405014019594907>

MYSTERY OF HOLY CONFESSION: Before & after Saturday evening Vespers. Other Sacraments by appointment.

GOING TO THE HOSPITAL? Please notify Father when you are admitted if you want him to visit. Kindly notify Father also when you are discharged.

PALM SUNDAY, APRIL 9, 2017 DIVINE LITURGY 10:00 AM
HAVING ENDURED THE PASSION FOR US,
O JESUS CHRIST, SON OF GOD, HAVE MERCY ON US!

THE ENTRANCE OF OUR LORD JESUS CHRIST INTO JERUSALEM (PALM SUNDAY): Special Antiphons and all Propers can be found on pp. 188-192. The *Liturgy of Saint John Chrysostom* is served on this day. There will be *Mirovanije* (festive anointing) and the *distribution of the blessed palm and willow branches* at the end of the Divine Liturgy.

EPISTLE: Philippians 4:4-9. GOSPEL: John 12:1-18.

TIME TO WALK THE WALK. With the coming of Lazarus Saturday, the season of Great Lent officially draws to a close, and Holy Week begins. As we look back on Great Lent, we see that some people have made an honest effort and have really tried to have a good Lent by attending as many Missions and Lenten Services as possible. A number have fasted, prayed and shared of their time and resources with others. Many have made the time to repent and be forgiven of their sins by going to Confession. Others have allowed the weeds and thorns of everyday life to choke out the observance of Lent. Still others, sadly, didn't even seem to realize that Lent was happening. Nothing changed in their lives. Almighty God, Who knows the secrets of our hearts, and from Whom nothing is hidden, will judge our intentions and excuses for not embarking on the Lenten Journey as we should have. Ready or not, the most sacred week of the entire year is now upon us. Please refer to the insert in today's bulletin for the complete schedule of Holy Week Services. You can see that there are services every day this week,

not just on Good Friday. Please post this schedule in a prominent place in your home, and come to church for all of these moving and inspiring services. Many of us need to do much better this week than we have done during the season of Great Lent when it comes to church attendance. We won't be prepared to celebrate Christ's Holy Resurrection worthily if we have not experienced the Mystical Supper, the Saving Passion, Crucifixion and Death of Our Savior, His Three-Day Burial and His Descent into Hades. It's never too late to make a good beginning. Don't let all your earthly busy-ness and distractions keep you from being with your Savior this week! Be here, where you belong, with Our Blessed Lord!

THE ETERNAL LAMP burns with prayers and best wishes for a *Happy Birthday* to Laney Ross, Sr. on April 15. Requested by *his Family*.

THE RIGHT SIDE ALTAR LAMPS (Diakonikon) burn with prayers for Laney & Anna Ross. Requested by *Laney & Cindi Ross*.

THE TETRAPOD LAMPS burn with prayers for *Special Intentions*. Requested by *Theresa Reese*.

OUR MONTHLY PARISH COUNCIL MEETING will be held *TODAY* after the Coffee Hour. *Let's keep it brief*.

OUR RECENT PATRIARCHAL PENCE COLLECTION brought-in **\$500.00!** *Thank you so much* for generously supporting the work and ministry of the Ecumenical Patriarchate in Constantinople.

TODAY is the **LAST DAY** to offer for Easter flowers. Please use the special offering envelopes if you wish to donate an Easter Flower (or Flowers) in memory of a departed loved one and/or with prayers for the health & salvation of the living. **Donation: \$15.00**.

OUR PARISH YOUTH are invited to take part in the **Good Friday Burial Procession** by carrying the *"Instruments of the Passion."* Come to the Vespers on Good Friday! Anyone who would like to **sleep-over** in the church on this night is welcome to do so.

GRAVE WATCH. Please sign-up for at least a *one-hour shift* so that we have continuous coverage at the Tomb of Our Lord from Good Friday evening through Resurrection Matins on Saturday evening. *There are still plenty of Saturday time slots available.* Please sign-up *TODAY* before you leave church. The sign-up sheet is on the bulletin board.

CANDLELIGHT PROCESSIONS will be held during the **Vespers of Good Friday** and the **Resurrection Matins of Holy Saturday**. We will go **outside** if the weather permits. Please be very careful with the lighted tapers. Do not drip wax on the pews or the floor, as this is very difficult to remove. Please be reverent and prayerful during the Processions. This is not a time for frivolity and carrying on a conversation with your neighbor! **PRAY for sunny, warm weather!**

OUR ANNUAL EASTER EGG HUNT for the parish youngsters will be held on the church grounds *next Saturday, April 15* at **11:00 AM**.

MARK YOUR CALENDARS! We plan to have our annual Saint Thomas Sunday Dinner on the **Sunday of Saint Thomas, April 23** here at the church after the Sunday Divine Liturgy.

CAMP NAZARETH 'FAMILY DAY' RAFFLE TICKETS are once again available for a donation of **\$20.00**. Top prize is **\$10,000 cash**. Drawing will be held on Family Day at Camp Nazareth on **Sunday, June 11, 2017**. See **Pan'i Kelley** if you would like to purchase a ticket.

BLESSED PALM & WILLOW BRANCHES. Today we receive newly-blessed palm and willow branches. These should be taken home, and placed behind your icons on the wall to adorn them. Old palm and willow branches should never be thrown in the trash. They should be buried or burned, and the ashes scattered in a place where people won't walk on them. If you do not have the means to dispose of your old palm and willow branches properly, please bring them to church, and we will take care of them for you.

CAMP NAZARETH ALUMNI DAY will be held on **Saturday, May 20, 2017** on the grounds of our Camp. All former campers, staff, volunteers and clergy alumni, and their families, are invited to attend. The event is **free of charge** for Camp alumni and their families. For more information and to register online, visit **campnazareth.org** and look for "Alumni Day." Register online by **Sunday, May 14**.

CAMP NAZARETH *FAMILY CAMP* will be held from **Friday, June 9** thru **Sunday, June 11, 2017**. The theme is "*Your Family's Sacred Story*." Register online at campnazareth.org Act soon — space is limited to the first 10 families who sign-up.

NO CAUSE FOR ALARM. The icon from the Prayer Garden has been removed for repairs.

CHURCH ATTENDANCE

Saturday Evening Vespers (4/1) — 6

Sunday Divine Liturgy (4/2) — 85

Presanctified Liturgy (4/5) — 28

Great Vespers for the Annunciation (4/6) — 14

Divine Liturgy for the Annunciation (4/7) — 15

Divine Liturgy for Lazarus Saturday (4/8) — 19

UPCOMING EVENTS IN 2017

Please mark your calendars now!

Saturday, April 15 — Easter Egg Hunt.

Sunday, April 16 — PASCHA.

Friday, May 5 — Vespers Divine Liturgy for the Feast of Saint George at 6:00 PM.

Saturday, May 6 — 10th Annual Parish Flea Market.

Saturday, May 6 — First Confession Day.

Sunday, May 14 — Mother's Day.

Thursday, May 25 — Ascension.

Sunday, May 28 — Church School Ends.

Sunday, May 28 — Memorial Day Weekend and the Blessing of Graves.

Sunday, June 4 — Pentecost Sunday.

Friday, June 9 thru Sunday, June 11 — *Family Camp* at Camp Nazareth in Mercer, PA.

Sunday, June 11 — 40th Annual *Family Day Celebration* at Camp Nazareth in Mercer, PA.

Sunday, June 18 — Father's Day.

Sunday, June 25 thru Wednesday, June 28 — Diocesan Altar Boys' Retreat & Young Women's Retreat



Palm Sunday: The Feast of the Entrance of our Lord Jesus Christ into Jerusalem

Introduction

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.

Biblical Story

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). Theophan the Recluse wrote the following words about the inward rule of Christ the King:

"The Kingdom of God is within us when God reigns in us, when the soul in its depths confesses God as its Master, and is obedient to Him in all its powers. Then God acts within it as master 'both to will and to do of his good pleasure' (Philippians 2:13). This reign begins as soon as we resolve to serve God in our Lord Jesus Christ, by the grace of the Holy Spirit. Then the Christian hands over to God his consciousness and freedom, which comprises the essential substance of our human life, and God accepts the sacrifice; and in this way the alliance of man with God and God with man is achieved, and the covenant with God, which was severed by the Fall and continues to be severed by our willful sins, is re-established."

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.

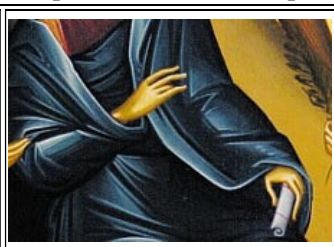
Palm Sunday summons us to behold our king - the Suffering Servant. We cannot understand Jesus' kingship apart from the Passion. Filled with infinite love for the Father and the Holy Spirit, and for creation, in His inexpressible humility Jesus accepted the infinite abasement of the Cross. He bore our 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.

“The Son and Word of the Father, like Him without beginning and eternal, has come today to the city of Jerusalem, seated on a dumb beast, on a foal. From fear the cherubim dare not gaze upon Him; yet the children honor Him with palms and branches, and mystically they sing a hymn of praise: ‘Hosanna in the highest, Hosanna to the Son of David, who has come to save from error all mankind.’” (A hymn of the Light.)

“With our souls cleansed and in spirit carrying branches, with faith let us sing Christ's praises like the children, crying with a loud voice to the Master: Blessed art Thou, O Savior, who hast come into the world to save Adam from the ancient curse; and in Thy love for mankind Thou hast been pleased to become spiritually the new Adam. O Word, who hast ordered all things for our good, glory to Thee.” (A Sessional hymn of the Matins)

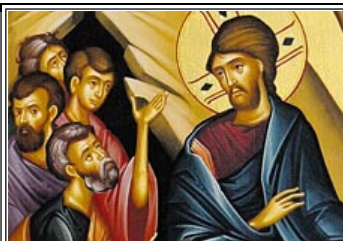


1. "...See your King comes to you, righteous and having salvation, gentle and riding on a donkey, on a colt, the foal of a donkey." Zechariah 9:9

2. Christ blesses the crowd with His right hand and carries a scroll in His left.

Icon of the Feast

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 (1). Christ is blessing with His right hand, and in His left hand is a scroll (2), 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.



3. The disciples accompany Christ on his entry into Jerusalem.

4. The crowd greets Christ with palm branches and shouting "Hosanna! Blessed is He who comes in the name of the Lord!"

On the left, the disciples accompany Jesus in His Triumphal Entry (3). Depicted on the right are the Jews (4) who greet Him crying “Hosanna! Blessed is he who comes in the name of the Lord, even the 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 (5) 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 (6).



5. The children also greet Christ with palm branches and lay their garments on the ground honoring Him as King.

6. The walls of Jerusalem.

Orthodox Christian Celebration of Palm Sunday

Palm Sunday is celebrated with the Divine Liturgy of Saint John Chrysostom, which is preceded by the Matins service. A Great Vespers is conducted on Saturday evening according to the order prescribed in the Triodion. Scripture readings for Palm Sunday are: At the Vespers:

Genesis 49:1,8-12; Zephaniah 3:14-19; Zechariah 9:9-15. At the Matins: Matthew 21:1-17. At the Divine Liturgy: Philippians 4:4-9; John 12:1-18.

On this Sunday, in addition to the Divine Liturgy, the Church observes the Blessing and Distribution of the Palms. A basket containing the woven palm crosses is placed on a table in front of the icon of the Lord, which is on the Iconostasion. The prayer for the blessing of the Palms is found in the Ieratikon or the Euxologion. According to the rubrics of the Typikon, this prayer is read at the Orthros just before the Psalms of Praise (Ainoi). The palms are then distributed to the faithful. In many places today, the prayer is said at the conclusion of the Divine Liturgy, before the apolysis. The text of the prayer, 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. lent.goarch.org