

**St. Mary's Orthodox Church**  
**217 First Street – Coaldale Pa 18218-1602**  
**Phone.....570-645-2772**  
**OUR WEBSITE...www.stmarysnativity.org**

**Rector: V. Rev. James Weremedic**

Retired Attached: V. Rev Paul Ropitsky

Reader Hours: Gloria Bench

**Sunday, April 9, 2023**

Choir Director: Wash King

Reader Epistle: Michael Ropitsky

**ENTRY OF OUR LORD INTO JERUSALEM – PALM SUNDAY**

*Glory Be to Jesus Christ!    Glory Be Forever!*

***Services:***

Sunday, April 9	8:45 AM – Church School
Sunday, April 9	9:30 AM – Divine Liturgy – (Entry of Our Lord into Jerusalem – Palm Sunday)
Sunday, April 9	5:00 PM – Bridegroom Service
Monday, April 10	5:00 PM – Bridegroom Service
Tuesday, April 11	5:00 PM – Bridegroom Service
Wednesday, April 12	5:00 PM – Holy Unction
Thursday, April 13	9:30 AM – Vespereal Liturgy (St. Basil)
Thursday, April 13	6:00 PM – The 12 Gospel Readings
Friday, April 14	9:30 AM – Royal Hours
Friday, April 14	5:00 PM – Holy Friday – Burial Service & Matins Lamentations
Saturday, April 15	9:30 AM – Holy Saturday – Vespereal Liturgy
Saturday, April 15	7:30 PM – Nocturns, Matins
Sunday, April 16	8:30 AM – Holy Pascha Divine Liturgy followed by the Blessing of Baskets & Pascha Luncheon

***We WELCOME all our visitors today!*** *We want to let you know that we are so glad you came to pray with us. Please come again; join us after the Divine Liturgy in the Church Hall for Coffee Hour.*

*If you do not have a home church, we invite you to become a part of our Church Family.*

**Please Note:** *Only those Orthodox Christians who have properly prepared themselves may approach the Chalice and receive Holy Communion.*

**Prayer List:**

Fr. James Weremedic, Matushka Lisa Weremedic

Andrew Balliet, Michael Birosik, Clark Andrew Bogosh, Theodore Bogosh, Danielle Bogosh, Elizabeth Brennan, Stephanie Chmel, Ilene Devine, Kimberly Evetushick, Nadine Fegley, Julia Forte, Michael & Julia Harahus, Karen & Rose Harkins, Nancy King, Michael Kulick, Olga Kushnir, Anna Marie Mantey, Dorothy & Joseph Macenka, Mildred O'Shura, Antoinette Nugent, Anna Pierson, Melissa Schmitt, Althea Shellock, Helen Sheers, Olga Sidoriak, Mary Simone, Martha Stafiniak, Martha Teno, Michael Teno, Elizabeth Warcholak, Russell Wishousky, Russell Yallas, George Yurchak, & Marie Yurchak.

If anyone is in need of a priest, please call Father James Weremedic at 570-645-2772. Visitation of the Sick and Infirm: If you are going into the hospital for any reason, please inform Fr. James at the Rectory. Emergency Calls: Please call the Rectory (570-645-2772) anytime (day or night) in an emergency.

#### Candles (April 9)

7-day Vigils-Altar... In memory of **Lillian Yelsh** offered by William Yelsh  
Altar Candles... In memory of **John King, Sr. (1 year)** offered by Russell & Geri King  
Eternal Lamp... For the Health of **David Ogozalik** offered by Russell & Geri King  
Vigil Crosses... For the Health of **Wash & Helen King** offered by Julia Forte  
7-day Vigils-Tetrapod... In memory of **Kay & Paul Maliniak** offered by William Yelsh  
Decorated Candles/Tetrapod- In memory **Andrew & Mary Bybel Family** offered by Family Members

#### April Birthdays:

4- Elizabeth Warcholak, 10- Jackie Babinetz, 14- Marie Yurchak, 16- Mary Evetushick,  
17- Julie McHugh, 17- Anastasia Babinetz, 22- Martha Teno, 22- Amanda Skripnek,  
23- Anne Ostrosky, 24- Dennis Vavra

**Financials 2/26/23: Operating Acct:** Envelopes \$513 non-envelope \$ 272  
Holy Days \$120 Candles \$143 Easter Flowers \$245 Building Fund \$5  
Please continue to keep filling your church envelopes. Thank you!

#### Fellowship Hour Hosts:

April 9 - Michael Tatusko

April 16 Pascha Luncheon

There is a sign-up sheet for Pascha Luncheon in the vestibule  
if you would like to attend.

In Eastern Orthodox Christianity, the spiritual preparations for Easter begin with Great Lent, 40 days of self-examination and fasting (including Sundays), which starts on Clean Monday and culminates on Lazarus Saturday. Clean Monday falls seven weeks before Easter Sunday. The term "Clean Monday" refers to cleansing from sinful attitudes through the Lenten fast. The early church fathers likened the Lenten fast to a spiritual journey of the soul through the wilderness of the world. The spiritual fast is designed to strengthen the inner life of the worshipper by weakening the attractions of the flesh and drawing him or her closer to God. In many Eastern churches, the Lenten fast is still observed with considerable strictness, meaning no meat is consumed, nor any animal products (eggs, milk, butter, cheese), and fish only on certain days. Lazarus Saturday occurs eight days before Easter Sunday and signifies the end of Great Lent. Next comes Palm Sunday, one week before Easter, commemorating the triumphal entry of Jesus Christ into Jerusalem, followed by Holy Week, which ends on Easter Sunday, or *Pascha*.



## HAILED AS A KING ON PALM SUNDAY



**J**esus was not simply tired that Palm Sunday when He rode into Jerusalem on a donkey. No, this was a symbolic act. The people around Him knew of the prophecy in the Old Testament: "Behold, your King comes to you, He is just and has salvation; lowly, and riding ... on a colt ..." And so the people hailed Him as their King, waving branches, putting their coats on the path before Him and proclaiming "Hosanna! Blessed is He that comes in the Name of the Lord."



For more than three years Christ had gone from town to town teaching the multitudes that the kingdom of God was at hand, healing those who were sick in body and soul, even raising the dead unto life. In fact, the recent raising of Lazarus from the grave brought out the crowd when they learned Our Lord was coming to the city of Jerusalem.

Excitement gripped the crowd. Long had they waited to be freed from Roman dominance. And so the people hailed Jesus as their King. But they were mistaken as to the kind of King He would be. They wanted Him to be a political King, restoring the throne of David and Solomon of centuries before. But Jesus wanted no part of that kind of kingdom. He is a spiritual King, reigning over people, not over lands. He is a King of Love, not of power; He doesn't have an army of guns and bombs; His is an army of people who freely follow Him, love Him and serve Him.

Jesus had come to Jerusalem, not to reign over the country, but to die for all mankind; He came not to sit on a throne of gold, but hang on the Cross of pain. And so it is no wonder that with the passing of a few days the shouts of exaltation would turn into taunts of scorn.

## **ENTRY OF OUR LORD INTO JERUSALEM. Palm Sunday.**

Martyr Euppsychius of Cæsarea in Cappadocia (362). Martyrs Desan—Bishop, Mariabus—Presbyter, Abdiesus, and 270 others in Persia (363-364). Monastic Martyr Bademus (Vadim) of Persia (376).

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

**Troparion — Tone 1** - By raising Lazarus from the dead before Your passion, / You did confirm the universal Resurrection, O Christ God! / Like the children with the palms of victory, / we cry out to You, O Vanquisher of death: / Hosanna in the Highest! / Blessed is He that comes in the Name of the Lord!

**Troparion — Tone 4** - When we were buried with You in Baptism, O Christ God, / we were made worthy of eternal life by Your Resurrection! / Now we praise You and sing: / Hosanna in the highest! / Blessed is He that comes in the Name of the Lord!

**Kontakion — Tone 6** - 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!

**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 a donkey, and on a colt, the foal of a donkey" (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).

By - Very Rev. Paul Lazor

The grace of the Holy Spirit  
today has assembled us.  
Taking up Your Cross we sing:  
"Blessed is He that comes in the Name of the Lord!  
Hosanna in the highest!"

### **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.

### **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.