

# **SAINTE PETER AND PAUL ORTHODOX CHURCH**

A Parish of the Orthodox Church in America  
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## **Blessed is He Who comes in the name of the Lord! Hosannah in the Highest!**

<b>April 8</b>	<b>ENTRANCE OF OUR LORD INTO JERUSALEM</b>	Divine Liturgy	9:30 am
April 11	HOLY WEDNESDAY	Holy Unction	6:00 pm
April 12	HOLY THURSDAY	Vespers and Divine Liturgy	9:30 am
	HOLY THURSDAY	Matins of the Twelve Gospels	6:00 pm
April 13	HOLY FRIDAY	Vespers - Burial Service, Procession	6:00 pm
April 14	HOLY SATURDAY	Vespers and Divine Liturgy	9:30 am
		Blessing Baskets	4:00 pm
<b>April 14</b>	<b>HOLY PASCHA</b>	<b>Midnight service</b>	<b>11:30 pm</b>
<b>April 15</b>	<b>HOLY PASCHA</b>	<b>Matins, Divine Liturgy</b>	<b>midnight</b>
		Blessing Baskets, Agape meal	after Liturgy
<b>April 15</b>	<b>HOLY PASCHA</b>	<b>Vespers</b>	<b>1:00 pm</b>
<b>April 16</b>	<b>BRIGHT MONDAY</b>	<b>Divine Liturgy, Procession</b>	<b>9:30 am</b>

**Saints of the Day:** Holy Apostles of the Seventy: Herodion, Agabus, Asyncritus, Rufus, Phlegon, Hermes, and companions (1st c.). New Hieromartyr Priest Sergius (1933). Saint Niphont, Bishop of Novgorod (1156). Venerable Rufus the Obedient of the Kiev Caves (14th c.). Martyr Pausilippus of Heraclea in Thrace (117-138). Saint Celestine, Pope of Rome (432). New Martyr John the Navigator in Thessaly (1699). Monk-martyrs Josias and Joseph of Mount Kharasam, Persia (341). New Martyr John Koulika (1564). Saint Philaret of Seminara, Calabria (1070).

*This Bulletin is offered in memory of Stephen Sobolowski from Cindy Sobolowski*

**Please remember in your prayers:** Emelie, Nolan, Norma, Connie, Michael, Nettie, Maria, Michael, Mother Raphaela, John, Hilda, James, Ada, Priest Sergius, Louellen, Nancy, Rea, Archpriest Jason, Susan, Daniel, Aaron, Mark, Jennifer, Nina, Nadine, Michael, Anna, Gregory, Jim, Marianna, Mykola, Helen, Isaiah, Archpriest Vincent, Albert, Kevin, Robert, Robert, Andrew, David, Warren, Archimandrites Alexander, Alexander, Athanasy, Isidore, Nectarios, Pachomy.

**God Grant Many Years!** Prayers for the health of David Blaire were offered today at Liturgy and Moleben at the request of Father John Udics.

**Memory Eternal.** Prayers for the repose of Claire Saverino and Archbishop JOHN (Garklavs) were offered today at Liturgy and Litiya at the request of Father John Udics.

**Memory Eternal.** Prayers for the repose of Mary Mezick, John Hubiak and Andrew Homyk were offered at Liturgy and Litiya today at the request of "Memory Eternal Requiem Service Fund."

Metropolitan Anthony of Sourozh: **The Lord's Entry into Jerusalem** (30 March 1980)

In the Name of the Father, the Son and the Holy Ghost.

Today Christ enters the path not only of His sufferings but of that dreadful loneliness which enshrouds Him during all the days of Passion week. The loneliness begins with a misunderstanding; the people expect that the Lord's entry into Jerusalem will be the triumphant procession of a political leader, of a leader who will free his people from oppression, from slavery, from what they consider godlessness - because all paganism or idol-worship is a denial of the living God. The loneliness will develop further into the dreadful loneliness of not being understood even by His disciples. At the Last Supper when the Saviour talks to them for the last time, they will be in constant doubt as to the meaning of His words. And later when He goes into the Garden of Gethsemane before the fearful death that is facing Him, His closest disciples, Peter, John and James - whom He chose to go with Him, fall asleep, depressed, tired, hopeless. The culmination of this loneliness will be Christ's cry on the cross, "My God, My God, why hast Thou forsaken me?" Abandoned by men, rejected by the people of Israel, He encounters the extreme of forsakenness and dies without God, without men, alone, with only His love for God and His love for mankind, dying for its sake and for God's glory.

The beginning of Christ's Passion is today's triumphal procession. The people expected a king, a leader - and they found the Saviour of their souls. Nothing embitters a person so much as a lost, a disappointed hope; and that explains why people who could receive Him like that, who witnessed the raising of Lazarus, who saw Christ's miracles and heard His teaching, admired every word, who were ready to become His disciples as long as He brought victory, broke away from Him, turned their backs on Him and a few days later shouted, "Crucify Him, crucify Him." And Christ spent all those days in loneliness, knowing what was in store for Him, abandoned by every one except the Mother of God, who stood silently by, as She had done throughout Her life,

participating in His tragic ascent to the Cross; She who had accepted the Annunciation, the Good Tidings, but who also accepted in silence Simeon's prophecy that a sword would pierce her heart.

During the coming days we shall be not just remembering, but be present at Christ's Passion. We shall be part of the crowd surrounding Christ and the disciples and the Mother of God. As we hear the Gospel readings, as we listen to the prayers of the Church, as one image after another of these days of the Passion passes before our eyes, let each one of us ask himself the question, "Where do I stand, who am I in this crowd? A Pharisee? A Scribe? A traitor, a coward? Who? Or do I stand among the Apostles?" But they too were overcome by fear. Peter denied Him thrice, Judas betrayed Him, John, James and Peter went to sleep just when Christ most needed human love and support; the other disciples fled; no one remained except John and the Mother of God, those who were bound to Him by the kind of love which fears nothing and is ready to share in everything.

Once more let us ask ourselves who we are and where we stand, what our position in this crowd is. Do we stand with hope, or despair, or what? And if we stand with indifference, we too are part of that terrifying crowd that surrounded Christ, shuffling, listening, and then going away; as we shall go away from church. The Crucifix will be standing here on Thursday and we shall be reading the Gospel about the Cross, the Crucifixion and death - and then what will happen? The Cross will remain standing, but we shall go away for a rest, go home to have supper, to sleep, to prepare for the fatigues of the next day. And during this time Christ is on the Cross, Christ is in the tomb. How awful it is that, like the disciples in their day, we are not able to spend one night, one hour with Him. Let us think about this, and if we are incapable of doing anything, let us at least realise who we are and where we stand, and at the final hour turn to Christ with the cry, the appeal of the thief, Remember me, Lord, in Thy Kingdom! Amen. ©: Estate of Metropolitan Anthony of Sourozh

**A word from Saint John Climacus**, "The Ladder of Divine Ascent," 14. To fast is to do violence to nature. It is to do away with whatever pleases the palate. Fasting ends lust, roots out bad thoughts, frees one from evil dreams. Fasting makes for purity of prayer, an enlightened soul, a watchful mind, a deliverance from blindness. Fasting is the door of compunction, humble sighing, joyful contrition, an end to chatter, an occasion for silence, a custodian of obedience, a lightening of sleep, health of the body, an agent of dispassion, a remission of sins, the gate, indeed, the delight of Paradise.

**A word from Saint Diadochos of Photiki** (5<sup>th</sup> century). Those who are engaged in spiritual warfare must always keep their hearts tranquil. Only then can the mind sift the impulses it receives and store in the treasure house of the memory those that are good and come from God, while rejecting altogether those that are perverse and devilish. When the sea is calm, the fisherman's eyes can see the movements of the fish deep down, so that hardly any of them can escape. But when the sea is ruffled by the wind, the turmoil of the waves hides from sight the creatures that would easily have been seen if the sea wore the smile of calm. The skill of the fisherman is of little use in rough weather. Something of the same sort happens with the soul, especially when it is stirred to the depths by anger. At the beginning of a storm, oil is poured on the waters to calm them, and in fact the oil defeats their commotion. In this way, when the soul receives the anointing of the gift of the Holy Spirit, it gladly gives in to this inexpressible and untroubled sweetness. And even if it is continually attacked by temptation it maintains its peace and joy

**A word from Saint Symeon the New Theologian** (949–1022). "Strive for peace with all men, and for the holiness without which no one will see the Lord" (Heb. 12:14). Why did he say "strive?" Because it is not possible for us to become holy and to be saints in an hour! We must therefore progress from modest beginnings toward holiness and purity. Even were we to spend a thousand years in this life we should never perfectly attain it. Rather we must always struggle for it every day, as if mere beginners.

#### **REFLECTION** by Saint Nikolai of Zhicha

There is heroism above heroism and asceticism above asceticism. Saint Epiphanius of Cyprus invited Saint Hilarion the Great to dinner and in order to show the greatest hospitality to his distinguished guest, placed fried chicken on the table and offered it to him. Hilarion said to him: "Forgive me, but ever since I was tonsured a monk, I have eaten nothing butchered." To that Epiphanius replied: "And I, ever since I was tonsured a monk, have never lay down in bed until I first forgave my enemy." Amazed, Hilarion said: "Your virtue is greater than mine, Oh holy master!" This is a great lesson for all of us. Fasting is an admirable thing but it is more admirable to forgive insults. Through fasting, man is preparing for charity but, by forgiving insults, man shows charity. Fasting precedes forgiveness but fasting alone, does not save without forgiveness.

**A word from Saint Theodore the Studite** (759–826). How precious the gift of the Cross, how splendid to contemplate! In the Cross there is no mingling of good and evil, as in the tree of paradise: it is wholly beautiful to behold and good to taste. The fruit of this tree is not death but life, not darkness but light. This tree does not cast us out of Paradise, but opens the way for our return.

This was the tree on which Christ, like a king on a chariot, destroyed the devil, the Lord of death, and freed the human race from his tyranny. This was the tree upon which the Lord, like a brave warrior wounded in his hands, feet and side, healed the wounds of sin that the evil serpent had inflicted on our nature. A tree once caused our death, but now a tree brings life. Once deceived by a tree, we have now repelled the cunning serpent by a tree. What an astonishing transformation! That death should become life; that decay should become immortality; that shame should become glory! Well might the holy Apostle exclaim: "Far be it from me to glory except in the Cross of our Lord Jesus Christ, by which the world has been crucified to me, and I to the world!" The supreme wisdom that flowered on the Cross has shown the folly of worldly wisdom's pride. The knowledge of all good, which is the fruit of the Cross, has cut away the shoots of wickedness.