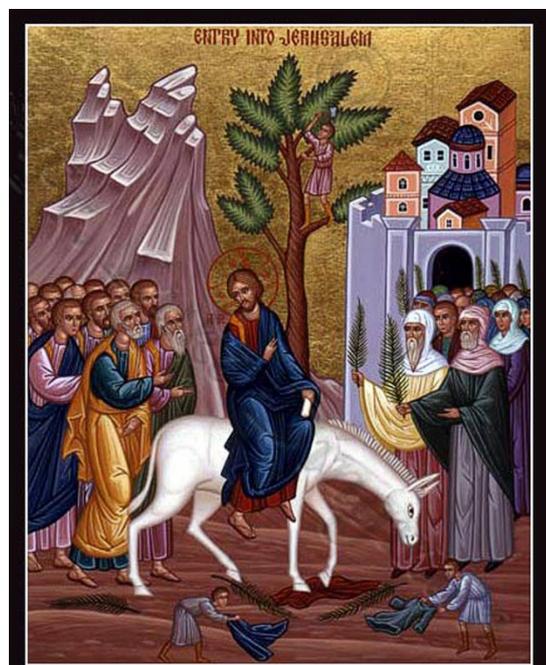




PARISH BULLETIN

HOLY ARCHANGHEL MICHAEL'S ROMANIAN ORTHODOX CHURCH

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Entrance of our Lord Jesus Christ into Jerusalem

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

As by baptism we were buried with Thee, O Christ our God, so by Thy Resurrection we were deemed worthy of immortal life; and praising Thee, we cry: Hosanna in the highest; blessed is He that cometh in the Name of the Lord.

Kontakion: Tone 2

Sitting on Your throne in heaven, carried on a foal on earth, O Christ God. Accept the praise of angels and songs of children who sing: Blessed is He that comes to recall Adam.

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.

The feast of Christ's triumphal Entry into Jerusalem is one of the twelve major feasts of the Church. The church building continues to be vested in resurrectional splendor, filled with hymns which continually repeat the Hosanna offered to Christ as the Messiah-King who comes in the name of God the Father for the salvation of the world.

The main troparion of Palm Sunday is the same one sung on Lazarus Saturday. It is sung at all of the services, and is used at the Divine Liturgy as the third antiphon which follows the other special psalm verses which are sung as the liturgical antiphons in the place of those normally used. The second troparion of the feast, as well as the kontakion and the other verses and hymns, all continue to glorify Christ's triumphal manifestation "six days before the Passover" when he will give himself at the Supper and on the Cross for the life of the world.

Source: <http://lent.goarch.org/palm-sunday/learn/>;
<https://oca.org/>



Thirty steps to Heaven –Remembrance of death

Many of us live in a death-denying culture. People do not want to talk about death or even think about it, as though

pretending it will never happen can somehow stop its inevitability.

When a loved one dies, even at a ripe old age, the faith of some Christians is shaken. This is because we are so busy driving the remembrance of death from our minds that we actually forget it is a certain and unavoidable fact.

The remembrance of death is closely linked to repentance, which is why it is the step that follow it. All Fathers of the Orthodox Church have taught that repentance is the purpose of our life. Death brings repentance to an end. What follows death is the fulfillment and consummation of our relationship with God here and now. Si in Christian spirituality, the remembrance of death is, above all else, the remembrance of the Judgment.

If death is the end of human existence, then what's to fear? Why should anyone be afraid of nonexistence? Eternity is far more scary thing than death. But it can also be joyful. Many saints longed for death, not because they had no desire to live but because they longed to be with God.

If we love God – if our life has been lived for Him-then God is our joy. If we do not want God, then His eternal presence and loving embrace are hell. How can sinner look upon the brilliant radiance and holiness of God? We think that meeting absolute goodness would be wonderful...God is absolute goodness, unbounded holiness, unrelenting love. And we have sinned against Him. We have wronged Him time and again. Thus the remembrance of death is a call to

repentance, and remembrance of the judgment is an encouragement to zeal.

Thus the remembrance of death does not mean giving up on life, but living life the way we ought to. It pushes us to do good, and it keeps us detached from the things of this world...Than we can hope that, like the Righteous Symeon, we shall meet our death with hope and joy:”Lord, now You are letting Your servant depart in peace” (Luke 2:29).

Faith, Hope and Love - Step 30

St. Paul states that of the three virtues-faith, hope, and love-love is the greatest (1 Cor. 13:13). We said that prayer is the greatest activity of the spiritual life because it is by definition a relationship with God. Love is the same relationship but to an even grater and more intimate degree...

If God is infinite, and if „God is love”, then love is infinite, which means we will never reach the end of it. Even in the eternal life to come, we shall be forever increasing in love, forever plunging the infinite depths of God.

Each step of the Ladder can be understood as a progression in divine love, and with each step we come a little closer to the Trinity. Love is not only the final step of the Ladder, but every step of our divine ascent into the Kingdom of heaven, „the Alpha and the Omega, the Beginning and the End, the First and the Last” (Rev. 22:13)..

„So let this ladder teach you the spiritual union of the virtues. And I am there on the summit, for as the great man said, a man who knew me well:” Remaining now are faith, hope, and love, these three. But love is the greatest of them all” (1 Cor. 13:13)”.

Holy Week, or Great Week

Holy Week, or Great Week, is the heart of the Christian Orthodox Faith and the center of the yearly cycle of Orthodox feasts.

Holy Week begins with the first of three Matins services known as the Bridegroom Service. This service belongs to Great and Holy Monday but it is usually celebrated on the evening of Palm Sunday.

However, in Holy Week, the usual pattern of holding Vespers in the evening and matins in the morning is typically reversed. Thus the evening services of Holy Week are Matins services, while the morning services are Vespers services.

One could divide Great and Holy Week into two halves. The first half (Great and Holy Monday-Wednesday) is dominated by the Bridegroom Service, which is based on the parable of the ten virgins (Matt. 25:1-13). The image of christ as the Bridegroom of the Church reminds us of the intimate love and union between God and His people, and the absolute commitment and dedication to Christ that should define our relationship with Him.

In addition to the central image of the Bridegroom, the first three days of Holy Week are characterized by three key themes: repentance, vigilance, and the

Second Coming. The parable of the ten virgins is, after all, a parable about the last Judgment. It may seem curious that the Second Coming is a predominant theme, given that Holy Week is all about the First Coming: Christ coming to suffer and die for the world in order to give it new and everlasting life.

But the reason for this is fairly straightforward. The Lord's Passion,

Crucifixion, death, burial, and Resurrection of Christ inaugurated the last days.

Holy Week is not simply a religious custom, but the heart of Christianity and the fundamental purpose of the Church in this world: to proclaim the good news that Christ has risen, offering us resurrection to eternal life.

Source: *Thirty steps to Heaven, The Ladder of Divine Ascent for All Walks of Life*



Liturgical Schedule

Sunday <i>April, 9</i>	6:00pm	Bridegroom Matins
Monday <i>April, 10</i>	3:30pm 6:00pm	Pre - Sanctified Liturgy Bridegroom Matins
Tuesday <i>April, 11</i>	3:30pm 6:00pm	Pre - Sanctified Liturgy Bridegroom Matins
Wednesday <i>April, 12</i>	3:30pm 6:00pm 8:00pm	Pre - Sanctified Liturgy Holy Unction Bridegroom Matins
Thursday <i>April, 13</i>	8:00am 6:00pm	Divine Vespereal Liturgy Holy Passion Gospel Matins
Friday <i>April, 14</i>	3:00pm 6:00pm	Great Vespers Lamentation service
Saturday <i>April, 15</i>	8.00am 10:30pm 11:30pm	Divine Vespereal Liturgy Pascha Vigil & Resurrection Service Paschal Divine Liturgy
Sunday <i>April, 16</i>	12:00pm	Agape Vespers

Announcements:

- **Confession** upon request
- Birthdays during April month: Ana Tanka (15 April)
- Thanks to everyone who participated in Community meal and Church cleaning



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