

**St. Nikolai Orthodox Church, Divine Liturgy, 9:30 / Saturday Vespers, 5 pm.**  
**Book study/Christian Education following Vespers**  
**Parish Council meetings 2nd Wednesday of the month, 7pm** (*open to parishioners*)  
**9837 State Street, Louisville , Ohio 44641**  
**Right Rev. Bishop Alexander, Bishop of Toledo, Orthodox Church in America**  
**Very Reverend Father Joseph Cervo, Archpriest (AOCANA-retired)**  
**Rev. Protodeacon James Gresh, Mission Administrator (OCA)**  
**April 24, 2015: The Entrance of Our Lord into Jerusalem (Palm Sunday)**  
**Website: <http://www.stnikolaiorthodoxmission.com>**  
**Facebook page: "<http://www.facebook.com/SaintNikolaiOrthodoxMission> of Alliance**

*Welcome to Visitors. Thank you for coming and praying with us today. In the Orthodox Church, Holy Communion is reserved only for Orthodox Christians who have prepared themselves through prayer, fasting and confession during Great Lent. We invite you to introduce yourself to Father Joe and Deacon James at the end of the Liturgy and receive a piece of the blessed bread and join us for fellowship and Christian education. We look forward to seeing you again and encourage you to learn more about the Orthodox Faith.*

***Antiphon 1***

v:I love the Lord because He has heard the voice of my supplication.

Refrain: Through the prayers of the Theotokos, O Savior, save us!

v:Because He inclined His ear to me; therefore I will call on Him as long as I live. (Refrain is sung after each of the following verses)

v:The snares of death encompassed me; the pangs of hell laid hold on me. (R)

v:I suffered distress and anguish, so I called on the Name of the Lord. (R)

v:I will walk in the presence of the Lord in the land of the living. (R)

v:Glory to the Father, and to the Son, and to the Holy Spirit, now and ever,  
and unto ages of ages. Amen. (R)

***Antiphon 2***

v:I kept my faith, even when I said, "I am greatly afflicted."

Refrain: O Son of God, seated on the colt of an ass, save us who sing to You: "Alleluia!"

v:What shall I render to the Lord for all the things He has given me? (R)  
(Refrain is sung after each of the following verses)

v:I will receive the cup of salvation, and call on the Name of the Lord. (R)

v:I will pay my vows to the Lord in the presence of all His people. (R)

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever,  
and unto ages of ages. Amen.

("Only-begotten Son and immortal Word of God ...")

***Antiphon 3***

v: O give thanks to the Lord, for He is good; for His mercy endures forever!

v: Let the house of Israel say that He is good, for His mercy endures forever!  
v: Let the house of Aaron say that He is good, for His mercy endures forever!  
v: Let those who fear the Lord say that He is good, for His mercy endures forever!

***Tone 1            Troparion***

By raising Lazarus from the dead before Your Passion,  
You confirmed 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!”

*(After the Entrance)*

***Tone 1            Troparion***

By raising Lazarus from the dead before Your Passion,  
You confirmed 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!”

***Tone 4            Troparion***

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!”

***Tone 6            Kontakion***

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 Who comes to recall Adam!”

*(The Trisagion is sung: “Holy God, Holy Mighty, Holy Immortal have mercy on us”)*

***Tone 4            Prokeimenon***

Blessed is He that comes in the name of the Lord! God is the Lord and has revealed  
Himself to us!

v: O give thanks to the Lord, for He is good; for His mercy endures forever!

***Epistle:***            Philippians 4:4-9

***Tone 1 Alleluia, Alleluia, Alleluia!***

v: O sing to the Lord a new song, for He has done marvelous things!

v: All the ends of the earth have seen the salvation of our God.

***Gospel:***            John 12:1-18

*(Instead of "It is truly meet ...," we sing in Tone 8:)*

God is the Lord and has revealed Himself to us!

Celebrate the feast and come with gladness!

Let us magnify Christ with palms and branches,

singing: "Blessed is He that comes in the Name of the Lord, our Savior!"

(Hirmos of the 9th Ode of the Kanon)

### ***Communion Hymn***

Blessed is He that comes in the Name of the Lord!

God is the Lord and has revealed Himself to us! Alleluia, Alleluia, Alleluia!

## **THE ENTRY OF THE LORD INTO JERUSALEM (PALM SUNDAY)**

By: St. Nikolai Velimirovic

One of the most miraculous details of our Savior's life was foreseen by the Prophet Zacharias through the dark glass of time, and described thus: *Rejoice greatly, O daughter of Sion; proclaim it aloud, O daughter of Jerusalem; behold, the King is coming to thee, just, and a Saviour; he is meek and riding on an ass, and a young foal And when he had thus spoken, he went before, ascending up to Jerusalem. And it came to pass, when he was come nigh to Bethphage and Bethany, at the mount called the mount of Olives, he sent two of his disciples, saying, Go ye into the village over against you; in the which at your entering ye shall find a colt tied, whereon yet never man sat: loose him, and bring him hither. And if any man ask you, Why do ye loose him? thus shall ye say unto him, Because the Lord hath need of him.*(Zach. 9:9). The Apostle Luke, an eyewitness, describes this event:

*And they that were sent went their way, and found even as he had said unto them. And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt? And they said, The Lord hath need of him. And they brought him to Jesus: and they cast their garments upon the colt, and they set Jesus thereon. And as he went, they spread their clothes in the way. And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen; saying, Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest.*

*And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples. And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out. saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation. And when he was come near, he beheld the city, and wept over it,*

*And he went into the temple, and began to cast out them that sold therein, and them that bought; saying unto them, It is written, My house is the house of prayer: but ye have made it a den of thieves. And he taught daily in the temple. But the chief priests and the scribes and the chief of the people sought to destroy him, and could not find what they might do: for all the people were very attentive to hear him (Lk. 19:28–48).*

This is the description of an historical event that took place twenty centuries ago, as related by an eyewitness. But this event has more than historical significance; it also has a spiritual meaning, and therefore also a moral meaning for every modern-day Christian. According to the spiritual meaning, Jerusalem signifies the human soul, and the entry of the Lord into Jerusalem signifies the entrance of God into the soul.

The multitudes of people, crowded and pushing one against another, joyfully awaiting and greeting Christ, symbolize the noble sentiments and exalted thoughts of a person who joyfully greets God, his Savior and Deliverer. The leaders of the crowd of people, who hate Christ and want to kill Him, personify the lower desires and earthbound thoughts, which take the upper hand over man's noble nature and oppress it. Now this lower human nature rebels against God's entry into the soul, for when God is enthroned there, the lower nature will inevitably be destroyed.

The Temple in Jerusalem symbolizes the holy of holies of the human soul—that sacred place where the Holy Spirit has if only a miniscule haven even in the greatest sinner. But earthly passions penetrate there also, and lower human nature has used even it to achieve its base aims.

Christ heals the soul of those sick ones who fall down before Him with faith, and this means that certain impulses of the soul, although sick, thirst for unity with God and seek for Him, the only true Doctor in the world. Christ's prophecy of Jerusalem's destruction symbolizes the destruction of any soul that God rejects, lays low, and spews forth from Himself.

No one in this world is happy unless he has opened wide the gates of his spiritual Jerusalem—his soul—and received God into himself. A godless man feels lonely to despair. The society of others does not make his loneliness go away, but only increases it. However he who has taken God into his soul will never feel lonely even in a desert. No one dies an eternal death other than one in whom God has died.

### **CONTEMPLATION** *by St. Nikolai*

Contemplate the Lord at judgment before Caiaphas

1. How the Jewish high priest detains our Lord in his home, surrounded by men almost as wretched as himself.
2. How Peter sits outside in the courtyard by the fire; and how, before the servants, he denies our Lord Jesus three times;

3. How even today it happens that some Christians, out of fear of the world, deny the Lord in this manner; they also purport not to be Christians, not to be familiar with the commandments of the Lord, and not be concerned about the Lord.

## **Holy Week Schedule 2016**

Saturday, April 23, Lazarus Saturday/Feast of St. George, 9:30 am.

Saturday, April 23, Vespers, 5 pm.

Sunday, April 24, Palm Sunday, 9:30 am.

Monday, April 25, Bridegroom Matins, 6:30 pm.

Tuesday, April 26, Bridegroom Matins, 6:30 pm.

Wednesday, April 27, Vesperal Liturgy for Great and Holy Thursday, 6:30 pm.

Thursday, April 28, Matins for Great and Holy Friday with 12 Passion Gospels, 6:30 pm.

Friday, April 29, Royal Hours, 10 am./Great Vespers, 4 pm./Matins with Lamentations 6:30 pm.

Saturday, April 30, Holy Saturday Liturgy, 9:30 am.

Saturday, April 30, Nocturnes, Rush Service, Paschal Matins & Liturgy, 10 pm.

**Confession Reminder:** The participation in the Sacrament of Holy Penance (Confession) during Lent is an absolute necessity for every Orthodox Christian in Communion with the Church. Those who have not been to Confession during Lent should not approach the Chalice for Holy Communion (note: Lent ended, Friday April 22, with Holy Week being the following week, April 25-30, leading up to Pascha). Please note that Father will not hear Confessions during Holy Week unless under extenuating circumstances. Confessions are regularly heard after Saturday Vespers and by appointment.

*If you wish to list someone on the parish prayer list, you must advise Father..*

### **PRAYERS requested:**

#### **For The Health and Salvation of;**

Andrea Bartol (Steve & Sandy Bozeka's daughter)

Letitia Bella (Lynette Baier's mother)

Olympia Tillman (Father David's mother)

Helen (Father David's aunt)

Carl (friend of Father David)

Lisa “

Kitty “

Father David & Family

Father John Zdinak & Family

Gregory Cervo

Ann Cervo

Harper (13 yr. old waiting for heart transplant)

**For The Repose of the Souls of the newly departed Servants:**

+Paul (friend of Fr. David)

+Bruce “ “ “

+Khouria Marguerite Shaheen

+Helen (Step-Mother of Fr. Bill Evansky)

**Coffee Hour Today:** Larry & Deanna Dordea.

*If we do not have anyone signed up for coffee hour on any week, we will simply have coffee during fellowship.*

**Flowers for Holy Friday and Pascha**

Those wishing to make a donation, please contact Lana Baier.

**IOCC Spiritual Reflection of PALM SUNDAY**

We know Christ's tale about riding into Jerusalem on a donkey. We are living in a time far enough removed from Christ's triumphant entrance into Jerusalem to know He was not coming as the destroyer of oppressive civil rule. He was not the vanquisher of taxes. He was not calling for military conquests or political coups. His was not an earthly kingdom. He was and is the Savior of sinners. The Victor of Life. The King of Kings. We have the benefit of Holy Scriptures, wisdom of the Holy Fathers, homilies of hierarchs, guidance from our spiritual fathers, and we have our own Orthodox Christian faith. We know Christ did not enter Jerusalem to achieve the self-interested expectations of crowds who would soon turn on Him. He came to fulfill His Father's mission. He came to save us from ourselves. He came to overcome death by His own death and to grant us eternal life. He didn't affirm the zealous enmity of the crowd. He asked for love. Prayer. Repentance. Love for our neighbors as ourselves. Even love for our enemies. We are blessed to be able to manifest our understanding of Christ's entrance into Jerusalem in many ways. We can feed the hungry, comfort strangers, clothe the naked, heal illness, and visit oppression. We can change a family in need in the US or across the world. We can change a village in distress. We can change a country in peril. Blessed is He who comes in the name of the Lord! He saves our souls. He lifts our spirits. He enlightens our darkness. Praise Him! Glorify Him!

**IOCC:** As part of our Lenten regiment, in accord with the Gospel, we are called to help needy and suffering people, in America and around the world. Please put aside money (that we are to save by curbing expenditures of unnecessary purchases, luxuries, entertainment and sumptuous food) and turn it in by Palm Sunday. In turn we will send one check to the International Orthodox Christian Charities, which was organized 25 years ago by the Orthodox Bishops of America. For every dollar we donate, IOCC is able to get an additional seven dollars from the government and foundations. 92% of the money donated goes directly to assisting people in need.

**Please turn in your donation for the IOCC this Sunday.**