

# SOBORNOST

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*American Carpatho-Russian Orthodox  
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*ECUMENICAL PATRIARCHATE  
OF CONSTANTINOPLE*

## SERVICES

*See Holy Week  
schedule at the end of  
the bulletin*



### **April 9, 2023 – Palm Sunday**

By Metropolitan Hierotheos of Nafpaktos and Agiou Vlasiou

"The next day a great crowd 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..." (Jn 12:12-13). When the Lord entered Jerusalem to suffer for the whole world, He was praised by the people as the conqueror of death, because of the resurrection of Lazarus. The amazing thing is that the people who are now praising Christ, are the same who will ask for His condemnation in a few days. Enthusiasm for Christ will soon turn into rage against Him. It seems did not change, but their rulers will change them. It is one of the many that exist in history, a typical case of alteration of the opinion, the will and the real interest of the people by those ordered to rule them. Let's take a closer look at the issue because it is quite interesting and topical.

#### **The Pharisees and the Crowd**

The Scribes and Pharisees were the rulers of the Jewish people in Christ's day, doing with them what they wanted. They had taken away every personality from them, turned them into a mass, into a crowd. And in fact they did it in the name of

the Law. They behaved very arrogantly and haughtily. They underestimated the people. Concerning those who followed Christ, the Pharisees said, "This crowd that does not know the law are cursed" (John 7:49). The bad thing is that they themselves did not know it nor did they want the people to know the Law. They even oversaw their moral life. The Pharisees said to the disciples of Christ, "Why does your teacher eat with tax collectors and sinners?" (Matt. 9:11).

Moreover, in the Gospels we see a constant effort of the rulers to pervert the truth and deceive the people. They wanted to keep them in error. They did everything to slander the true work of Christ. It is well known that the rulers of the Jews basically used two categories to kill Christ, one religious and one political. The religious was that He called himself the Son of God, for He said "God was his Father, making Himself equal with God" (John 5:18). The political was that by His conduct He caused the Romans to come and destroy Israel: "For this man is performing many signs. If we let Him go on like this, all men will believe in Him, and the Romans will come and take away both our place and our nation." (John 10:47-48). They presented Him as an enemy of the nation! Even during the unjust trial they did everything to "convince" the people to demand the release of Barabbas and the condemnation of Christ.

### **Christ and the People. (The People of God)**

Unlike the rulers of Israel, Christ loved these people very much. He saw them as having no shepherd. "But when He saw the multitudes, He was moved with compassion for them, because they were weary and scattered, like sheep having no shepherd" (Matt. 9:39). So for Christ the problem of the people is a problem of shepherds-rulers. And the Lord was their true Shepherd, so He declared: "I am the Good Shepherd, the good shepherd lays down his life for the sheep" (John 10:11).

Indeed, the Lord, as it is repeatedly emphasized in the holy Gospels, had mercy on the people, taught them, healed them, satisfied their material needs, died for them. He also told His disciples not to rule over them, as the "rulers of the Gentiles" do, but to lead them humbly as His servants. This Holy Week we will hear the Church chanting: "Arbitrariness is not My institution and law, but that of tyrants." Christ is not a tyrant, but the true ruler. No such Shepherd has ever appeared before mankind. The Lord with all His work, made the helpless crowd, who were the victims of the earthly rulers, the people of God, His holy Body.

Thus in the Church we live this intimacy with our eternal and true ruler. We have personal communication with God, our freedom is restored. In the Church the person is not abolished, nor are people a mass. The universal experience of the Church is experienced by the specific person and the personal element has a

reference to the universal truth of the Church. In this way, the universality is perfectly maintained and at the same time the freedom of the person is preserved.

When we say people of God we do not mean simply the laity or the democracy, nor the clergy or the cleritocracy, but the unity of clergy and laity in Christ. The laity are neither the independent nor the passive element within the Church, but the charismatic, who together with the clergy constitute the glorious and honored people of God. Thus the Orthodox state is not democratic in the usual sense of the word, but hierarchical. There is hierarchy and respect.

### **The Current Rulers and the People**

Unfortunately, in many cases in modern society the pre-Christian situation prevails. In general, it is observed that the rulers are interested in their own sovereignty (power) and not so much in serving the people. By decisions, taken by large international organizations, they serve individual interests and by laws or ways that are not usually understood, they wrong the people. Beneath beautiful humanitarian slogans lies all the injustice and the interest of the great ones. The same story is repeated, as in the case of Christ. That which is just is destroyed in the name of "justice".

They also oppress the people (the peoples) in various ways and thus push them into reactions/revolutions. Saint Gregory the Theologian remarked that "what is forced, like a plant violently drawn aside by our hands, when set free, returns to what it was before, but that which is the result of choice is both most legitimate and enduring, for it is preserved by the bond of good will." They disorient his thoughts and interests leading him to debauchery. This is done through the media or rather the obscuring of the people. The modern government often does not seek the enlightenment of the people, but the imposition of its thoughts. So it uses all the depths of its psychology (with slogans, advertisements, etc.) to make him stop thinking.

In general, earthly rulers, when they do not have Christ, consider the people a mass, a herd, a crowd and treat them that way, taking advantage of the psychology of the crowd. They want him to be a number in their lists, a voter in their elections, the income for their economy, a ticket to pornographic movies! But this is the greatest crime against man. Also while others for the sake of unity abolish the freedom of the person, another for the sake of their own freedom abolish the unity of the people.

Christ fought the political and religious establishment of His time with His love and the Cross. He is the "Good Shepherd" who set people free and made us His people out of a helpless crowd. The role of the Church today, as always, is to help man avoid extinction, alienation and nihilism. *(from johnsanidopoulos.com)*

## **Today's Epistle Lesson – St. Paul's Letter to the Philippians 4:4-9 EOB**

Brethren, rejoice in the Lord always! Again I will say, rejoice! Let your kindness be known to all. The Lord is at hand! Do not be anxious about anything, but in everything, by prayer and petition with thanksgiving, let your requests be known to God. And the peace of God, which surpasses all understanding, will guard your hearts and your thoughts in Christ Jesus. Finally, brethren, whatever things are true, whatever things are honorable, whatever things are just, whatever things are pure, whatever things are lovely, whatever things are commendable, if there is any virtue or any praise, think about these things. What you learned, received, heard, and saw in me: practice these things, and the God of peace will be with you.

## **Today's Gospel Lesson – Saint John 12:1-18 EOB**

At that time, six days before the Passover, Jesus came to Bethany where Lazarus (who had been dead and whom he had raised from the dead) lived. Therefore, they gave a supper for him there. Martha served while Lazarus was one of those who sat at the table with him. Then Mary took a pound of fragrance of pure nard, very precious; she anointed the feet of Jesus and wiped his feet with her hair. The house was filled with the fragrance of the ointment. Then Judas Iscariot, Simon's son, one of his disciples and the one who would betray him, said, "Why was not this ointment sold for three hundred denarii and given to the poor?" Now, Judas said this, not because he cared for the poor, but because he was a thief, and having the money box, he used to steal what was put into it. But Jesus said, "Leave her alone! She has kept this for the day of my burial. For you always have the poor with you, but you do not always have me." Meanwhile, a large crowd of the Jews learned that Jesus was there. They came, not only for Jesus' sake, but also in order to see Lazarus whom he had raised from the dead. The chief priests even conspired to put Lazarus to death as well, because on his account many of the Jews were going over to Jesus and believed in him. On the next day, a great multitude had come to the feast. When they heard that Jesus was coming to Jerusalem, they took branches from palm trees and went out to meet him, crying out, "Hosanna! Blessed is he who comes in the Name of the Lord, the King of Israel!" Having found a young donkey, Jesus sat on it. As it is written: "Do not be afraid, daughter of Zion! Behold, your King is coming, sitting on a donkey's colt." 16 His disciples did not understand these things at first, but after Jesus was glorified, then they remembered that these things were written about him, and that they had done these things to him. Now, the multitude that had been with Jesus when he had called Lazarus out of the tomb and raised him from the dead continued to testify about it. For this reason also, the crowd had come out to meet him, because they had heard that he had done this sign.

## A Word From the Holy Fathers

“In an acceptable time have I heard you, and in a day of salvation have I helped you,” said God through Isaiah (Is. 49:8). It is good today to speak these words of the apostle to your charity: “Behold, now is the accepted time; behold now is the day of salvation” (2 Cor. 6:2). “Let us therefore cast off the works of darkness, and let us work the works of light. Let us walk honestly as in the day” (Rom. 13:12-13). The commemoration of Christ’s saving passion is at hand, and the new, great spiritual Passover, which is the reward for dispassion and the prelude of the world to come. Lazarus proclaims it in advance by coming back from the depths of Hades and rising from the dead on the fourth day just by the voice and command of God, who has power over life and death (John 11:1-45). By the inspiration of the Holy Spirit, children and simple people sing praises in advance to the Redeemer from death, who brings souls up from Hades and gives souls and bodies eternal life.

“What man is he who desires life and to see good days? Keep your tongue from evil, and your lips from speaking guile: depart from evil and do good” (Ps. 34:12-14; compare 1 Pet. 3:10-11). Evil means gluttony, drunkenness and dissolute living. Evil means love of money, being greedy for gain, and injustice. Evil means vainglory, arrogance and pride. Let everyone turn aside from such vices and do those things which are good. What are they? Self-control, fasting, chastity, righteousness, almsgiving, forbearance, love, humility. That by so doing we may worthily partake of the Lamb of God who was sacrificed for our sake, and so receive the earnest of incorruption, and keep it as an assurance of the inheritance promised to us in heaven. Is it hard to do what is good, and are the virtues more difficult than the vices? That is certainly not how I see it. The drunken, self-indulgent person subjects himself because of this to more sufferings than someone who restrains himself; the licentious person suffers more than someone chaste; someone striving to become rich more than someone who lives in contentment with what he has; the person seeking to surround himself with glory than someone who passes life in obscurity. Since, however, the virtues seem more difficult to us because of our love of comfort, let us force ourselves. “The kingdom of heaven suffers violence,” it says, “and the violent take it by force” (Mat. 11:12).

All of us, eminent and lowly, governors and governed, rich and poor, need diligence and attention to drive these evil passions away from our souls, and introduce the whole range of virtues in their stead. Farmers, shoemakers, builders, tailors, weavers, and in general all those who earn their living by their own effort and the work of their hands, provided they throw out of their souls the desire for riches, glory and pleasure, are truly blessed. These are the poor to whom the kingdom of heaven belongs. It was on their account that the Lord said, “Blessed

are the poor in spirit” (Mat. 5:3). The poor in spirit are those whose spirits, or souls, are free from boasting, love of glory and fondness for pleasure, and therefore either choose to be poor in external things as well or else courageously bear involuntary poverty. Those who are rich and comfortable, and enjoy fleeting glory, and in general all who long to be like them, will yield to more harmful passions and fall into other worse traps of the devil, which are more difficult to deal with. When someone becomes rich, he does not lay aside his desire for riches, but increases it, grasping at more than he did before. In the same way, pleasure lovers, power seekers, the dissolute and the debauched increase their desires rather than renouncing them. Rulers and eminent men increase their power so as to commit greater injustices and sin.

That is why it is difficult for a ruler to be saved or for a rich man to enter the kingdom of heaven. “How can you believe,” it says, “who receive honor from one another, and do not seek the honor which comes only from God?” (John 5:44). But if any of you are well off, or eminent or rulers, do not be dismayed. You can, if you wish, seek the glory of God and exert force on yourselves to stop the impetus towards becoming worse, to practice great virtues and to drive away great evils, not just from yourselves, but from many other people, even against their will. Not only can you act honestly and chastely yourselves, but there are many ways in which you can prevent those who want to be unjust and licentious from doing so. Not only can you show yourselves obedient to Christ’s Gospel and His teachings, but you can also bring those who are minded to disobey into subjection to Christ’s Church and its leaders according to Christ. This you are able to do, not just by means of the power and authority allotted to you by God, but by becoming an example of all that is good to those below you. For subjects become like their rulers.

Everyone needs diligence, force and attention, but not to the same extent. Those exalted in honor, wealth and power, and those who concern themselves with words and the acquisition of wisdom by means of them, even if they wish to be saved, are in need of greater force and diligence, since they are less obedient by nature. Exactly this can be clearly seen in the reading from Christ’s Gospel yesterday and today. The miracle performed on Lazarus openly proved the one who did it to be God. But whereas the people were convinced and believed, the rulers at that time, that is to say, the scribes and Pharisees, were so far from being persuaded that they raged against Him even more, and resolved in their madness to hand Him over to death, although everything He had said and done plainly declared Him to be the Lord of life and death. No one can say that the fact that the Lord lifted up His eyes at that time and said, “Father, I thank you that you have heard me,” was an obstacle to their regarding Him as equal to the Father, since He went on to say, “I know that

you always hear me, but I said it because of the people who stand by, that they might believe that you have sent me” (John 11:41-42). So that they might know He was God and came from the Father, and also that He did not work miracles in opposition to God, but in accordance with God’s purpose, He lifted up His eyes to God in front of everybody and spoke to Him in words which make it clear that He who was speaking on earth was equal to the heavenly Father on high. In the beginning when man was to be formed, there was a Counsel beforehand. So now also, in the case of Lazarus, when a man was to be formed anew, there was a Counsel first. When man was to be created the Father said to the Son, “Let us make man” (Gen. 1:26), the Son listened to the Father, and man was brought into being. Now, by contrast, the Father listened to the Son speaking, and Lazarus was brought to life.

Notice that the Father and the Son are of equal honor and have the same will. The words are in the form of a prayer for the sake of the crowd standing by, but they are not the words of prayer but of lordship and absolute authority. “Lazarus come forth” (John 11:43). And at once the man who had been dead four days stood before Him alive. Did this come about by the command of the life-giver or His prayer? He cried with a loud voice, again on account of the bystanders, since He could have raised him not only by using His normal voice, but just by His will alone. In the same way, He could have done it from afar and with the stone in place. But instead He came to the grave and spoke to those present, who took away the stone and smelt the stench. Then He cried with a loud voice. He raised him in this manner so that by means of their sight (for they saw Him standing at the grave), their sense of smell (for they were aware of the stench of the man four days dead), their sense of touch (for they used their own hands to take away the stone beforehand from the grave, and afterwards to loose the grave-clothes from his body and the napkin from his face), and their hearing (for the Lord’s voice reached the ears of all), they all might understand and believe that it was He who called everything from non-being into being, who upheld all things by the word of His power, and who in the beginning by His word alone made everything that exists out of nothing.

The simple people believed Him in every respect, and did not keep their faith quiet, but began to preach His divinity by deeds and words. After the raising of Lazarus on the fourth day, the Lord found a donkey, and, when His disciples had made it ready, as the evangelist Matthew tells us (Mat. 21:1-11), He sat upon it and entered Jerusalem, as had been foretold in Zechariah’s prophecy: “Do not fear, O daughter of Zion: behold your king comes to you: he is just and having salvation; lowly, and riding upon a donkey, and upon a colt the foal of a donkey” (Zech. 9:9; Mat. 21:5). The prophet shows by these words that this king in the prophecy is the

only true king of Zion. “Your king,” he says, “does not arouse fear in those who see him. Nor is he an oppressor or an evildoer accompanied by shield-bearers and spear men, trailing behind him a host of foot-soldiers and cavalry, passing his life in greed for gain, demanding taxes and tributes, and unpleasant and harmful labors and services. By contrast, His banner is humility, poverty and lowliness, and He enters mounted upon a donkey, without any human pretensions at all. He is the only righteous King who righteously saves. He is meek, and meekness is His distinctive work.” The Lord said of Himself, “Learn of me; for I am meek and lowly in heart” (Mat. 11:29).

So the King who had raised Lazarus from the dead entered Jerusalem sitting upon a donkey. Everyone, children, men, old people, immediately spread their garments in the way. They took palm-branches, which are symbols of victory, and went to meet Him as the life-giver and victor over death. They fell at His feet and escorted Him in procession, singing together, not just outside but also inside the precincts of the Temple, “Hosanna to the Son of David, Hosanna in the highest” (Mat. 21:9). “Hosanna” is a song of praise directed to God, which means, “Save us.” The additional words “in the highest” show that He is not only praised on earth, nor only by men, but also by the heavenly angels on high.

The people not only sang His praises and called Him God, but they subsequently opposed the scribes and Pharisees’ evil purpose against God and their murderous allegations. For the latter were mad enough to say of Him, “This man is not of God, and since he does many miracles, if we let him thus alone and do not put him to death, all men will believe on him: and the Romans shall come and take away both our place and nation” (compare John 9:16 and 11:47-48). But what did the people say? “Blessed is he who comes in the name of the Lord: Blessed be the kingdom of our father David which comes” (Mark 11:9-10). By saying, “Blessed is he who comes in the name of the Lord,” they showed that He was from God the Father and that He came in the name of the Father. As the Lord said of Himself, “I came in the name of my Father” (compare John 5:43) and I proceeded forth and came from God” (John 8:42). On the other hand, by saying, “Blessed be the kingdom of our father David which comes,” they showed that this was the kingdom in which, according to prophecy, the Gentiles too, and indeed the Romans, were to believe. For this king was not just Israel’s hope, but also the expectation of the Gentiles, according to Jacob’s prophecy: “Binding his foal unto the vine,” where “foal” refers to the Jewish people who were subject to Him, “and his donkey’s colt unto the branch of the vine” (Gen. 49:11). The branch of the vine is the Lord’s disciples, for the Lord said to them, “I am the vine, you are the branches” (John 15:5). By this branch, the Lord binds to Himself His “donkey’s colt,” namely the New Israel of the Gentiles, who become sons of Abraham by



grace. If, asked the people, this kingdom in which we have put our faith is the hope of the Gentiles too, why should we fear the Romans?

Those who were childlike in innocence but not in intelligence were inspired by the Holy Spirit to offer up to the Lord a faultlessly perfect hymn, and bore witness that, as God, He had brought Lazarus back to life after he had been dead for four days. When the scribes and Pharisees, on the other hand, “saw the wonderful things that he did, and the children crying in the Temple and saying, Hosanna to the Son of David, they were sore displeased and said unto the Lord, “Do you hear what they say?” (Mat. 21:15-16). In fact, it would have been more appropriate for the Lord to put the same question to them, “Can you not see, or hear or understand?” To refute those who were complaining that He tolerated songs of praise that were fitting for God alone, He replied, “Yes, I hear those who, invisibly enlightened by Myself, declare such things about me. But these should hold their peace, the stones would immediately cry out. Have you never read the prophecy that, ‘Out of the mouths of babes and infants you have perfected praise?’” (Ps. 8:2; Mat. 21:16). This was another amazing fact, that simple, uneducated children should speak perfectly of the divinity of God made man for our sake, and that their voices should take up the angelic hymn. At the Lord’s birth the angels sang, “Glory to God in the highest and on earth” (Luke 21:4), and now at the time of His entry into Jerusalem the children offered up the same hymn, “Hosanna to the Son of David, Hosanna in the highest” (Mat. 21:29).

Let us all, young and old, rulers and subjects, be childlike in innocence, that God may empower us to make a public show of the trophies, and carry aloft the symbols of victory, not just of victory over the evil passions, but over visible and invisible enemies, and may we find the grace of the word to help in time of need (compare Hebrews 4:16). The young colt which the Lord deigned to ride for our sake prefigured, although it was only one, the Gentiles’ obedience to Him and we, governors and governed alike, are all Gentiles come from them.

In Christ Jesus there is neither male nor female, nor Greek, nor Jew, but all, according to the holy apostle, are one (Gal. 3:28). In the same way, in Him there is neither ruler nor subject, but by His grace we are all one in faith in Him, and belong to one body, His Church, whose head He is. By the grace of the all-holy Spirit we have all drunk of the one Spirit, and have all received one baptism. We all have one hope and one God, who is above all, and through all, and in us all (Eph. 4:6). So let us love one another. Let us bear with one another, seeing that we are members one of another. As the Lord Himself said, the sign that we are His disciples is love. When He departed from this world, the fatherly inheritance He left us was love, and the last prayer He gave us when He ascended to His Father was about love for one another (John 13:33-35).

Let us strive to attain to this fatherly prayer and let us not lose the inheritance He left us nor the sign He gave us, lest we should also lose our sonship, our blessing and our discipleship. If that happens, we shall fall away from the promised hope and be shut out of the spiritual bride-chamber. Before His saving passion, when the Lord entered the earthly Jerusalem, not just the people, but also the true rulers of the Gentiles, the Lord's apostles, spread their garments in His way. In the same manner, let us all, rulers as well as subjects, lay down our natural garments before Him, by making our flesh and its impulses subject to the spirit, that we may be made worthy not only to see and worship Christ's saving passion and holy resurrection, but to enjoy communion with Him. "For if," says the apostle, "we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection" (Rom. 6:5).

To which may we all attain by the grace and love towards mankind of our Lord and God and Savior Jesus Christ, to whom belong all glory, honor and worship, together with His Father without beginning and the life-giving Spirit, now and for ever and unto the ages of ages. Amen.

– St. Gregory Palamas, *Homily 15*

### **Martyrs Dausas, Marabus, Abdesus and 272 Companions**

*By chance Abdesius the prisoner was freed, and was granted the ransom to be slaughtered.*

*In the fire-worshiping land of Persia contested a garrison of worshipers of Christ who were beheaded.*

In the fifty-third year of the reign of King Shapur II (309-379), the Persians, in an incursion into the Roman territories, took by siege the castle Bet-Zabde (or Phenak), on the Tigris, massacred the garrison of soldiers, and led away nine thousand souls into captivity (Saint Ia, commemorated on September 11, was among these captives). Among these were Heliodoros the bishop, Dausas and Mariabus the presbyters, besides many other priests, monks, and nuns. The good bishop died on the road, but first ordained Dausas bishop in his place.

The captives assembled daily with Dausas, who celebrated the divine mysteries. A certain Magi named Adephar reported to Shapur II that Dausas had been consecrated Bishop and repeatedly blasphemed against the religion of the Persians. When they arrived on the confines of Assyria, it was left to the option of three hundred (other sources say four hundred) of them either to worship the sun or to die. Twenty-five complied with the injunction, and were rewarded with portions of land for their apostacy. The other two hundred and seventy-five remained constant with the bishop Dausas and the presbyter Mariabus and were all massacred together.

One of those who were condemned to be beheaded was Abdiesus, and though his neck was struck it did not kill him and he recovered. Then he boldly went to preach the gospel. While doing this, an impious fire-worshiper branded a knife and killed him, which he received with joy, because he was accounted worthy to receive martyrdom with those who were previously beheaded, for he had been saddened to have lost the opportunity. His murderer, together with his family and village, suffered punishment when drought caused them to abandon their village, which lasted twenty years.

At the end of the persecution, one of the sons of the gravediggers came and built his house close to the cave where the martyr's were laid to rest. The relics proved to be a wellspring of miracles, and he began to venerate them as saints. Therefore a church was built there in their honor. *(from johnsanidopoulos.com)*

### **Venerable Waldetrudis of Belgium**

**WALDETRUDIS** (*VAUDRU*), a daughter of SS. Walbert (11th May) and Bertilia (3rd January), wife of St. Vincent Madelgarus (20th September) and mother of SS. Landericus (10th June), Dentelin (16th March), Madalberta (7th September), and Aldetrudis (25th February). Both St. Waldetrudis and her husband longed for lives devoted completely to prayer and meditation, and so, St. Waldetrudis convinced St. Vincent to enter a monastery, and she followed two years later. St. Waldetrudis was the foundress of a community around which the town of Mons, Belgium, grew up. There St. Waldetrudis lived as a simple monastic, spending her days in prayer and meditation, she reposed circa 688. *(from drjohnhutchisonhall.com)*

### **Also Commemorated Today**

Martyr Euppsychius of Caesarea in Cappadocia (362).

New Martyr Gabriel (1942).

Hieromartyr Bademus (Vadim), archimandrite of Persia & his seven disciples (379).

Newly revealed Martyrs Raphael, Nicholas, Irene, and Eleni of Lesbos (1463)

Martyrs Fortunatus, Donatus, twelve virgins and six laymen at Sirmium (304).

St. Acacius, bishop of Amida in Mesopotamia (5th c.).

Hiromartyr [Theodore](#), Abbot of Croyland & companions (Askega, Swethin, Elfgete, Savinus, Egdred, Ulrick, Grimkeld, Agamund, etc.) (869)

Hieromartyr Hedda, Abbot of Peterborough, & companions (869)

Martyr Patience;

Venerable Simeon;

Saint Madrun (Materiana), widow from Caerwent (Wales) (5<sup>th</sup> c.)

St. Vadim Piersidsk (icon at oca)

St. [Dotto](#), Abbot (6<sup>th</sup> c.)(Orkney Is.)

St. Nathy, abbot of Achonny, Ligo (610)

## Social Team for April 16

Everyone! On Holy Pascha, we will have a potluck feast after liturgy. Please bring something to share. Thank you!

### ~ Holy Week Service Schedule ~

- ❖ Schedule of services for the coming week (**please carefully note the times**):
  - Today, we will celebrate Bridegroom Matins after social. Please stay if you can.
  - On Wednesday evening, we will celebrate the service of Holy Unction at **7 PM**.
  - On Thursday, we will celebrate the Institution of the Eucharist (DL) at **8 AM**.
  - Also on Thursday, we will read the Passion Gospels at **7 PM**.
  - On Friday, we will chant the Royal Hours of Great Friday at **8 AM**.
  - Also on Friday, we will commemorate the Burial Service of our Lord at **8 PM**.
  - On Saturday, we will celebrate the Harrowing of Hell (DL) at **9 AM**.
  - Also on Saturday, we will celebrate Resurrection Matins at **8:30 PM** (in place of the usual Matins service at 8:45 AM on Sunday).
  - On Holy Pascha, the only service will be Divine Liturgy at **9:30 AM** – and then we will FEAST! (and the cantors will rest!)
  - On Bright Monday, we will celebrate a Divine Liturgy at **8:00 AM**.

### Follow Our Diocese On-Line

Diocesan Website: <http://www.acrod.org>

Camp Nazareth: <http://www.campnazareth.org>

Facebook: <https://www.facebook.com/acroddiocese>

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***In Your Prayers – Please Remember...*** His All-Holiness Ecumenical Patriarch BARTHOLOMEW, His Eminence Metropolitan GREGORY, Fr. Joseph & Family, His Grace Bishop Neofitos of Nyeri & Mt. Kenya, Bennett family, Tatyana & Slava Chumak & family, Luke & Marlena Cooper, Roberta Corson, Jon Church, Tina Crull, Mary Diane David, Marlene Doukas, Linda A. Georgiev, Sandi Hebel, Howl family, Helen P. Janowiak, John M. Janowiak, Andrew Kinn, Kopan family, Helen, Brian, Luke and Mia Mahony, Valentina Makowelski, Susan Matula, David & Kathryn Newman, Bobby Nutter & family, Nicholas Pavlik, Weston Perry & family, John Reece, Mary Reed, Marge Rusnak, Rose Song, Fr. Nectaros & Ia, Mother Virginia Marie & the Carmelite Nuns of Port Tobacco, the suffering people of Ukraine, the newly reposed handmaiden of God Anna Meinhold, and those in need of our prayers. (Please advise Fr. Joseph of changes.)