

# Simply Orthodox



## Hymns from the Lenten Period:

BY RAISING LAZARUS  
FROM THE DEAD  
BEFORE YOUR PASSION  
YOU CONFIRMED THE  
UNIVERSAL  
RESURRECTION, O  
CHRIST GOD.

LIKE THE CHILDREN  
WITH THEIR PALMS OF  
VICTORY, WE CRY OUT  
TO YOU, VANQUISHER  
OF DEATH:

HOSANNAH IN THE  
HIGHEST! BLESSED IS  
HE THAT COMES IN THE  
NAME OF THE LORD!

### **Troparion Palm Sunday Sixth Sunday of Lent**

[www.ocf.org/OrthodoxPage/prayers/triodion/lent6sun](http://www.ocf.org/OrthodoxPage/prayers/triodion/lent6sun)

## Church Schedule

**Vesper Service  
Saturday 7pm**

**Divine Liturgy  
Sunday 10am**

**Church Address:  
6 Oxford Street  
Collingwood VIC  
(Melway 44 B6)**

## **Sermon on Palm Sunday**

**Sermon published on 'Orthodox England on the `net'**

**Russian Orthodox Church Outside Russia: Diocese of Great Britain and Ireland**

### ***In the Name of the Father and of the Son and of the Holy Spirit.***

Today the Maker of the Universe enters Jerusalem. He is seated not on a white stallion with a 100,000 strong army to escort Him like the King of Babylon. He is seated on a young ass, the lowest of creatures, and escorted by street children like the King of Jerusalem. For He is not the King of Babylon, the King of War and Power and Pride and Riches, He is the King of Jerusalem, the King of Peace and Humility. And this is only right, for the name 'Jerusalem' means 'the City of Peace'; Christ alone, the King of Peace, is therefore its rightful King.

Children greet Him with palms, the symbols of victory, and they cry 'Hosanna', meaning 'Save, we pray'. Their cry and their deed are greater than they know, for in their innocence they speak and do truth, for Christ alone saves us, if we pray to Him; and the palm branches are indeed tokens of victory, for Victory comes through the Tree of the Cross.

This is not just an historic event, but an event that can be repeated at every communion. For whenever we seek peace and humility as if seated on an ass, as innocent as children crying 'Save, we pray', then Christ enters our souls and makes them into Jerusalems within us.

However, we know that in Jerusalem there were not only children, 'babes and sucklings', who greeted Him, there were also others, Scribes and Pharisees who, as the Gospels say, 'were displeased'. They are those who wanted a worldly leader, a man of violence, a rival to the Romans, and they will lead Christ to Golgotha, preferring an unrepentant thief to the Son of God. Within a few days our Lord will suffer, because He is innocent and all the innocent suffering of the world, of which we have seen so much in our own days, is taken up in Him.

The division between, on the one hand, babes and sucklings and, on the other hand, the worldly Scribes and Pharisees is a division which is repeated through time

and space, and all of us have at some time or another been on both sides. For whenever we sin we are on the side of the Scribes and Pharisees, and whenever we are innocent, we are on the side of the babes and sucklings. But whose side are we on today and whose side will we be on this coming week?

For in this coming Great and Holy Week, Passion Week, the Church calls us to follow Christ. On Monday, Tuesday and Wednesday, we begin to relive the dramatic events in Jerusalem of this Week. On Thursday morning we come to the celebration of the Last Supper, which was and is the First Liturgy. On Thursday evening we have the beautiful Service of the Twelve Gospels when the Church tell us all the details of Christ's betrayal, of Judas, of Christ's trial, of Pilate, of Christ's scourging and Crucifixion. On Friday afternoon Christ is taken down from the Cross and on Friday evening He is buried and we shall sing together the Lamentations around His Tomb. On Saturday morning, we shall witness the first Resurrection Liturgy with the changing of vestments from violet into white and then on Saturday at midnight Christ will make clear His Resurrection. This by tradition is the moment when Christ returns to earth and we feel His presence amongst us most clearly.

How can we not come to these services and yet still call ourselves Orthodox? How can we not follow Christ through all the events of this Great Week which changed the history of the whole world? Let us be as babes and sucklings, let us put away our worldly calculations and free ourselves from our laziness, let us be with the family of God, with the Mother of God and St John, and follow Christ to the Cross, so that then we can follow Him to His Resurrection, to Victory and Triumph, and so be resurrected in spirit together with Him.

**Amen**

<http://orthodoxengland.org.uk/sermpalm.htm>

# The Scripture Readings and Commemorations

**Sunday, April 12<sup>th</sup>, 2009**

**Entry of Our Lord Into Jerusalem: Palm Sunday**



## **EPISTLE READING**

**The Reading is from Philippians 4:4-9**

<sup>4</sup> Rejoice in the Lord always. Again I will say, rejoice!<sup>5</sup> Let your gentleness be known to all men. The Lord is at hand. <sup>6</sup> Be anxious for nothing, but in everything by prayer and supplication, with thanksgiving, let your requests be made known to God; <sup>7</sup> and the peace of God, which surpasses all understanding, will guard your hearts and minds through Christ Jesus.<sup>8</sup> 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. <sup>9</sup> The things which you learned and received and heard and saw in me, these do, and the God of peace will be with you.

## **GOSPEL READING**

**The Reading is from John 12:1-18**

<sup>1</sup> Then, six days before the Passover, Jesus came to Bethany, where Lazarus was who had been dead, whom He had raised from the dead. <sup>2</sup> There they made Him a supper; and Martha served, but Lazarus was one of those who sat at the table with Him. <sup>3</sup> 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. <sup>4</sup> But one of His disciples, Judas Iscariot, Simon's son, who would betray Him, said, <sup>5</sup> "Why was this fragrant oil not sold for three hundred denarii and given to the poor?" <sup>6</sup> 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. <sup>7</sup> But Jesus said, "Let her alone; she has kept this for the day of My burial. <sup>8</sup> For the poor you have with you always, but Me you do not have always."<sup>9</sup> 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. <sup>10</sup> But the chief priests plotted to put Lazarus to death also, <sup>11</sup> because on account of him many of the Jews went away and believed in Jesus. <sup>12</sup> The next day a great multitude that had come to the feast, when they heard that Jesus was coming to Jerusalem, <sup>13</sup> 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!" <sup>14</sup> Then Jesus, when He had found a young donkey, sat on it; as it is written:<sup>15</sup> "Fear not, daughter of Zion; Behold, your King is coming, Sitting on a donkey's colt."<sup>16</sup> 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. <sup>17</sup> Therefore the people, who were with Him when He called Lazarus out of his tomb and raised him from the dead, bore witness. <sup>18</sup> For this reason the people also met Him, because they heard that He had done this sign.

New King James Version sourced from [www.biblegateway.com](http://www.biblegateway.com)

**The Lives of Saints Commemorated:**

**Sunday 12<sup>th</sup> April, 2009**

**St Isaac the Syrian, abbot of Spoleto, Italy (~550)**

This is not the famed Isaac of Syria (commemorated Jan 28) who wrote the Ascetical Homilies, but a monk who settled in Spoleto and was famed for his holy, solitary life, his miracles, and his discernment. The people of Spoleto sought to honor him with money and other gifts, but he refused everything and withdrew to a cell in the forest. Soon a large monastery grew up there as others joined him in his life of prayer. Once, two nearly naked men came begging clothing from Isaac. He told a monk to go to a hollow tree some distance away, and to bring back what he found there. The monk returned with some clothing, and gave it to the beggars. They were shamed to find that it was their own clothing, which they had hidden in the tree. A man gave two beehives to the monastery. A monk hid one of them and brought the other to the abbot. Isaac said to him, 'Be careful when you go back to the beehive that you hid: it has been taken over by poisonous snakes. Be careful that they do not bite you.'

**St Basil the Confessor, bishop of Parium (~760)**

In the dark days of iconoclasm, this holy bishop refused to sign the imperial order condemning the veneration of icons, and for this was cruelly persecuted in many ways by the heretics for the remainder of his life; all the while he remained 'firm as a diamond in his Orthodoxy.' (Prologue)

**Our Holy Mother Athanasia (860)**

"Born on the island of Aegina of rich and eminent parents, she gave her goods to the poor and went off to a monastery, where she heaped greater and greater asceticism on herself. She took food only once a day, and that only bread and water, and in the Great Fast only once every two days. Only at Christmas and Easter did she taste flesh and oil. Although she was abbess of the monastery, she was the servant of all the other sisters and was ashamed that any should wait on her. She was made worthy of the great gift of wonderworking, both during her lifetime and after her death." (Prologue)

Assembled by John Brady [www.abbamoses.com/months/april.html](http://www.abbamoses.com/months/april.html)

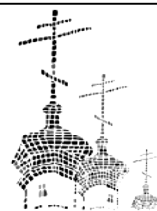
Fr Igor will celebrate the Divine Liturgy at **St Nicholas Greek Orthodox Church, Ballarat**

fourth Saturday of the month  
commencing 10am.

Contact Spiro 53347439 or [spirot@iprimus.com.au](mailto:spirot@iprimus.com.au)

Church Address:

116 Humffray St, BALLARAT



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