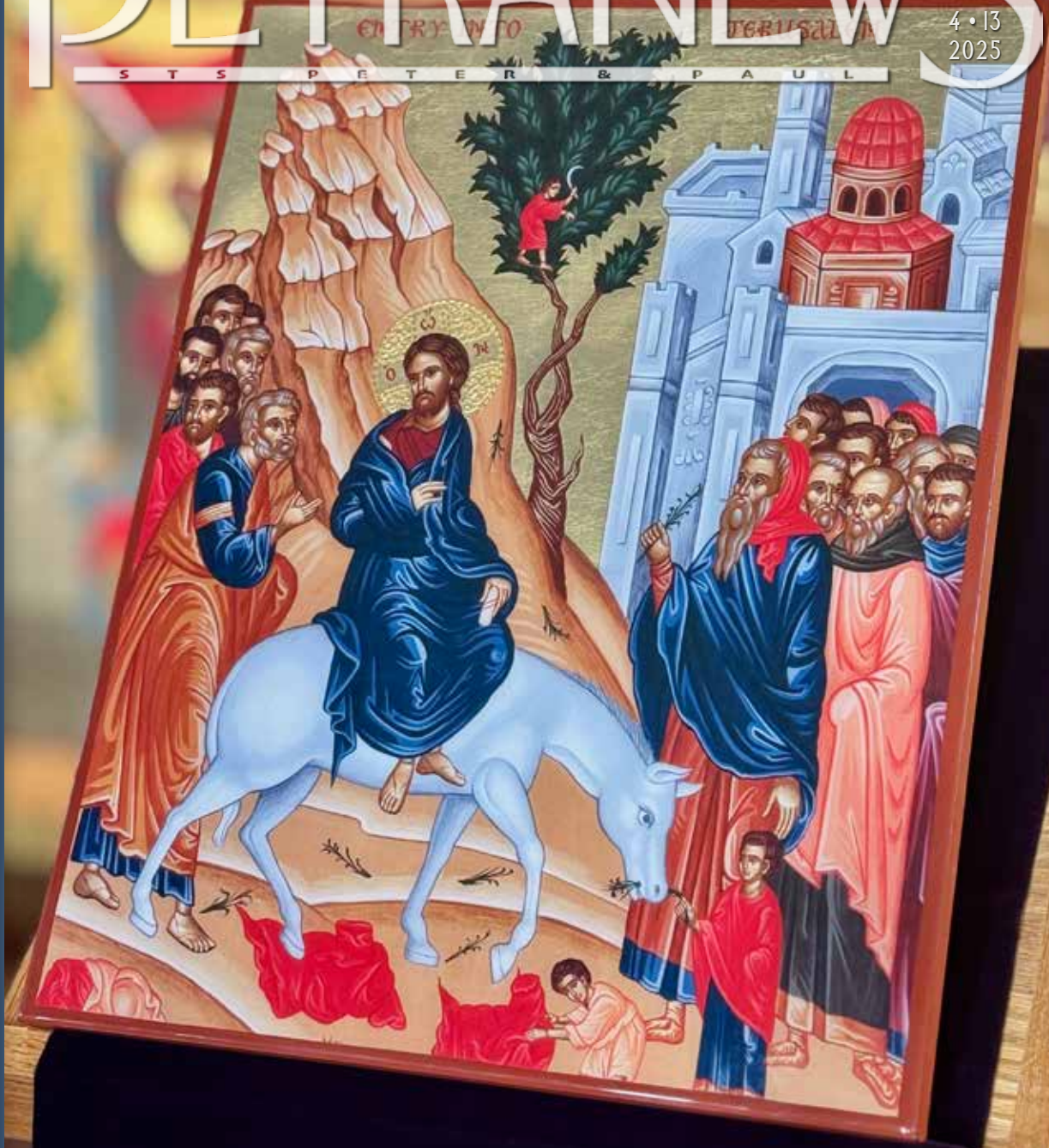


PETRANEWS

4 • 13
2025

S T S P E T E R & P A U L

ENTRY INTO JERUSALEM



This Week's Services

- Holy Week, Sunday, April 13**
Bridegroom Service _____ 5:00pm
- Holy Monday, April 14**
Bridegroom Service _____ 6:00pm
- Holy Tuesday, April 15**
Bridegroom Service _____ 6:00pm
- Holy Wednesday, April 16**
Service of Holy Unction _____ 4:00pm
Orthros for Holy Thursday
(w/anointing) _____ 6:00pm
- Holy Thursday, April 17**
Liturgy of the Mystical Supper _____ 9:30am
12 Passion Gospels _____ 6:00pm
- Holy Friday, April 18**
Royal Hours _____ 9:30am
*followed by the
Decorating of the Kouvouklion*
- Vespers of the Taking Down
from the Cross _____ 3:00pm
Lamentations _____ 6:00pm
- Holy Saturday, April 19**
Liturgy of the Descent into Hades _____ 9:30am
Vigil of Great & Holy Pascha _____ 11:30pm
Great and Holy Pascha Orthros
& Divine Liturgy _____ 12:00am
followed by the breaking of the fast
- Pascha Sunday, April 20**
Agape Vespers _____ 1:00pm
followed by the Pascha Picnic

Fellowship Hour

Thank you to our Philoptochos for our Fish Luncheon today!
4/20, Pascha Picnic — 4/27, OPEN — 5/4, Cindy Stamus and Juli Sarris

Today's Hymns

Special Antiphon Verse:

*Save us, O Son of God, who didst sit upon the foal,
we sing to Thee, Alleluia.*

Palm Sunday Apolytikion, First Mode

*In confirming the common Resurrection, O Christ God,
Thou didst raise up Lazarus from the dead before Thy Passion.
Wherefore we also like the children,
bearing the symbols of victory cry to Thee, the Vanquisher of death:
Hosanna in the highest;
blessed is He that cometh in the Name of the Lord.*

Another Apolytikion

*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, Plagal Second Mode

*Being borne upon a throne in Heaven,
and upon a colt on the earth, O Christ God,
Thou didst accept the praise of the Angels and the laudation
of the children as they cried to Thee:
Blessed art Thou Who comest to recall Adam.*

Hymn to the Theotokos (Instead of "It is Truly Right")

*The Lord is God and He hath appeared to us.
Establish a celebration and with great delight
come and let us magnify and praise Christ
with our palm leaves and branches, crying aloud in hymns:
"Blessed is He who cometh in the name of the Lord our Saviour."*

Communion Hymn

Blessed is He that cometh in the name of the Lord.

Instead of "We have seen the true light..."

Repeat the Apolytikion "In confirming the common Resurrection..."

Scripture Readings for **Palm Sunday**

The **Orthros Gospel** according to **Matthew**.



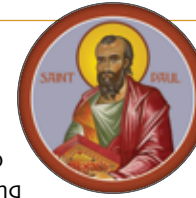
21:1-11; 15-17

At that time, when Jesus drew near to Jerusalem and came to Bethphage, to the Mount of Olives, he sent two disciples, saying to them, "Go into the village opposite you, and immediately you will find a donkey tied, and a colt

with her; untie them and bring them to me. If any one says anything to you, you shall say, 'The Lord has need of them,' and he will send them immediately."

Continued on page 4.

Epistle: **St Paul's Letter to the Philippians**.

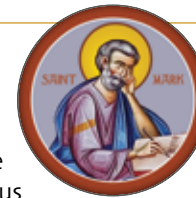


4:4-9

Brethren, rejoice in the Lord always; again I will say, Rejoice. Let all men know your forbearance. The Lord is at hand. Have no anxiety about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God, which passes all understanding, will keep your hearts and your minds in Christ Jesus.

Finally, brethren, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is gracious, if there is any excellence, if there is anything worthy of praise, think about these things. What you have learned and received and heard and seen in me, do; and the God of peace will be with you.

The **Gospel** according to **John**, 12:1-18



Six days before the Passover, Jesus came to Bethany, where Lazarus was, whom Jesus had raised from the dead. There they made him a supper; Martha served, and Lazarus was one of those at table with him. Mary took a pound of costly ointment of pure nard and anointed the feet of Jesus and wiped his feet with her hair; and the house was filled with the fragrance of the ointment. But Judas Iscariot, Simon's son, one of his disciples (he who was to betray him), said, "Why was this ointment not sold for three hundred denarii and given to the poor?" This he said, not that he cared for the poor but because he was a thief, and as he had the money box he used to take what was put into it. Jesus said, "Let her alone, let her keep it for the day of my burial. The poor you always have with you, but you do not always have me." When the great crowd of the Jews learned that he was there, they came, not only on account of Jesus but also to see Lazarus, whom he had raised from the dead. So

the chief priests planned to put Lazarus also to death, because on account of him many of the Jews were going away and believing in Jesus. The next day a great crowd who had come to the feast heard that Jesus was coming to Jerusalem. So they took branches of palm trees and went out to meet him, crying, "Hosanna! Blessed is he who comes in the name of the Lord, even the King of Israel!" And Jesus found a young donkey and sat upon it; as it is written, "Fear not, daughter of Zion; behold, your king is coming, sitting on a donkey's colt!" His disciples did not understand this at first; but when Jesus was glorified, then they remembered that this had been written of him and had been done to him. The crowd that had been with him when he called Lazarus out of the tomb and raised him from the dead bore witness. The reason why the crowd went to meet him was that they heard he had done this sign.

Palm Sunday

Jesus for the First Time Sermon by Fr. Anthony Hughes

Let me begin today with a quote from Rumi about a caravan, a procession of a kind, of the journey of the soul to God.

"Come, come, whoever you are. Wanderer, worshiper, lover of leaving. It doesn't matter. Ours is not a caravan of despair. Come, even if you have broken your vows a thousand times. Come, yet again, come, come."

Does that not remind us of St. John Chrysostom's Paschal sermon? Even if you have broken your vows a thousand times, 70 x 7 times, infinite times, it doesn't matter. The journey is what matters and staying on it no matter what is the only thing that matters. What kind of a Lord and God is this Jesus Christ who loves and forgives so magnanimously?

You may not know this, but there were two processions occurring on Palm Sunday in Jerusalem: the Lord's entry in humility and lowliness on a donkey (a sign of peace) came from the eastern side of the city surrounded by a crowd of peasants and outcasts, the great "unwashed masses," The other procession was of military might and imperial authority. Pontius Pilate led a brigade of soldiers from the west on horseback to strengthen the garrison already in place.

Thus the event of Palm Sunday appears as a kind of parable acted out for us, a juxtaposition of the broad way that leads to death and the narrow way that leads to life: Christ vulnerable and humble representing an alternative way of thinking and of life eternal, and Pilate the symbol of earthly power that eventually, and always, is devoured by moth and rust and corruption. All empires fall.

"What kind of world is it," writes the theologian Marcus Borg, "in which riding a donkey can be a symbol of kingship, in which purity is a matter of the heart and not of external boundaries, in which the poor are blessed, the first last and the last first, the humble exalted and the exalted humbled."

What kind of world is that? It is Heaven!

Think also of these unconventional and nontraditional teachings of Jesus.

He compares the kingdom of heaven to mustard and mustard in the time of Jesus was a weed. Not only that, the great and powerful kingdom is compared to a sliver of a mustard seed, something very tiny indeed. And that sliver of seed would grow into a great tree under which everyone could find shelter. The kingdom of heaven in Christ is all-inclusive.

Another example of how crazy this gets is that the kingdom is compared to impure things; to a woman (associated commonly with impurity in those days) who puts leaven (also impure) into flour! What then of the cult of purity that tortures humanity with its impossibly high standards?

And he says that the kingdom belongs to children, and in the time of Christ that meant to nobodies; for children were not highly regarded in the social structure. Innocence, vulnerability, curiosity, and openness are the characteristics of the inhabitants of God's kingdom.

And what of this, "He who does not hate father or mother...is not worthy of me?" What kind of good teacher says such things? And for the intolerant religious of his day he makes a Samaritan the hero of one of his most famous parables and priests and Levites the bad guys. Then he practically turns a sexually addicted Samaritan Woman into a confidante, theologian and mystic.

And to those in his day and in ours who believe that God more closely resembles Pilate and his procession, Jesus says things like this, "Blessed are the poor," and "Be compassionate as your Father is compassionate," and "consider the birds of the air, they neither sow nor reap, and yet God feeds them all." And "if God so clothes the grass of the field...how much more will



he clothe you?" And "turn the other cheek," "give and expect nothing in return," "go the extra mile." Love, tenderness, compassion are the picture that Jesus paints of his father and of himself. Are we ready to meet Christ again for the first time, to let go of our own conventional thinking, and listen attentively to his teachings again for the first time?

Clearly Jesus was offering an alternative vision! In fact, he was turning everything inside out and upside down. A vision that is practically Orwellian!

The way of conventional and traditional wisdom, of power, wealth, and domination is foolishness in the eyes of Christ, and the way of humility and compassion is wise. The Cross, writes St. Paul, is foolishness to the world and that the foolishness of

Orthros Gospel continued from page 2.

This took place to fulfill what was spoken by the prophet, saying, "Tell the daughter of Zion, 'Behold, your king is coming to you, humble, and mounted on a donkey, and on a colt, the foal of a donkey.'" The disciples went and did as Jesus had directed them; they brought the donkey and the colt, and put their garments on them, and he sat thereon. Most of the crowd spread their garments on the road, and others cut branches from the trees and spread them on the road. And the crowds that went before him and that followed him shouted, "Hosanna to the Son of David! Blessed is he who comes in the name of the

God is far wiser than the wisdom of men. Jesus spoke against the way of conventional and traditional thinking and about something new and counter-intuitive. Are we ready to hear him again for the first time, to follow him and not just believe in him? Are we ready to adopt his alternative way of seeing?

He it is who rode into this world in abject humility, as a helpless child, and rode out again in abject humiliation, as a criminal dying on a cross, and who will come again in glory - this same One who looks with concern on each little sparrow that falls from its nest. It is He who will come again in Glory, not in anger, or judicial vengeance. There is no glory in that. He will come in the glory of Absolute, Unconditional, and fierce love for "Christ is the same yesterday, today, and forever." Every knee will bow because love is awesome and wondrous! It is not for nothing that the sign Orthodoxy places on its crucifixes over the tortured body of Jesus is, "The King of Glory!"

The road to the Cross is the supreme parable of our nontraditional God. His is the alternative Way and Christ, The True and Ultimate Radical. Come this week, my friends, and meet him again for the first time.

Lord! Hosanna in the highest!" And when he entered Jerusalem, all the city was stirred, saying, "Who is this?" And the crowds said, "This is the prophet Jesus from Nazareth of Galilee." But when the chief priests and the scribes saw the wonderful things that he did, and the children crying out in the temple, "Hosanna to the Son of David!" they were indignant; and they said to him, "Do you hear what these are saying?" And Jesus said to them, "Yes; have you never read, 'Out of the mouth of babes and sucklings, you have brought perfect praise?'" And leaving them, he went out of the city to Bethany and lodged there.

Events & Announcements

Introductory Class to Orthodox Christianity

Today at 12:15pm



This class is for catechumens, inquirers and faithful alike that wish to learn more about our Church. If you have any questions, please contact David at daviddinsmore.d@gmail.com.

Brown Eggs Needed for Pascha



It's that time of year again where we are gathering eggs that will be dyed for Pascha! While you are out doing your shopping, please grab a carton to donate and place them in the fellowship hall refrigerator nearest to the sinks.

**Help Needed Dyeing Eggs
Thursday, April 17th**

We are asking for volunteers to help! This will take place following the Liturgy of the Mystical Supper. The more hands we have the quicker it goes, so please consider helping if you can! Please contact Joanne Ashmun with any questions at horizon80501@yahoo.com. Thank you!

Senior Gathering

English High Tea & BINGO
Tuesday, April 29th, 11am-1pm



All seniors are cordially invited to join us for a fun afternoon of finger sandwiches, scones, desserts and tea as we enjoy an afternoon together in fellowship. We look forward to seeing you! Please RSVP by phone or text to Nicole Tsiouvaras (303) 489-4491 or Joanne Callas (303) 888-6904.

Strategic Planning Committee

Open Forums



The Strategic Planning Committee is thrilled to share the action steps we've developed to address our four objective focus areas, as well as our updated Mission and Vision statements.

We invite the entire parish to join us for three open forum sessions, where you'll have the opportunity to:

- Learn more about our plans for the future
- Ask questions to the committee members
- Provide valuable feedback

These sessions will begin after Pascha and will offer a combination of virtual and in-person options to ensure everyone can participate.

- Monday, April 28th, Google Meet (7-9pm)
- Sunday, May 4th after fellowship (12-2pm)
- Saturday, May 10th before Vespers (3:30-4:30pm)

We look forward to your engagement as we work together to shape the future of our parish!

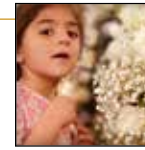
Holy Friday Myrrhbearers



All girls in our parish are encouraged to join the procession of Myrrhbearers during the Holy Friday evening service around the flower covered Kouvouklion. If your daughter is interested in participating, we ask that she wears a white dress, or white skirt and blouse. If any family has a white dress that their daughter has outgrown, please bring it to Church for anyone who may need one. Please check your email for more information or contact Sheila Zissimos at sj3zdd@msn.com.

Holy Friday Activities

Decorating of the Kouvouklion
Following Royal Hours at 9:30am



Young and old are encouraged to join in this day of preparation. We will be decorating the kouvouklion with flowers, preparing the candles for the Lamentations and Pascha services, eggs for the children's Easter Egg Hunt, and cleaning the Church. We thank you for your participation.

Smoking Policy



A reminder that Sts. Peter & Paul is a non-smoking campus, including vaping and e-cigarettes. Please refrain from using any tobacco products while on Church grounds.

Philoptochos Fish Luncheon

Today's Fellowship is hosted by your Philoptochos. Please consider a donation of \$15 per person to help us provide for those in our community in need of help.



No Sunday School

Please note that Sunday School classes are cancelled this week and next week for Pascha. Classes will resume on Sunday, April 27.



Cookie & Tsoureki Pick-Up

If you preordered a cookie box or tsoureki, please pick them up in the hall. If you forgot to preorder cookie boxes, we have extra boxes for sale!



We're thrilled to share some joyful news...

Our Consecration Fundraising Goal Has Been Reached!

This goal could not have been achieved without the dedication, generosity, and hard work of our community.

Heartfelt thanks to everyone who helped us cross the finish line so quickly!

Any additional donations you would like to make will go towards the 'Building for the Future' fund.



1973



2025



About Our Parish

We welcome visitors worshiping with us today. Our diverse church family encompasses Greek, Arab, Romanian, Serbian and Russian Orthodox Christians as well as many converts to the Orthodox Christian Faith.

The foundation of the Orthodox Church are the teachings and Holy Tradition of Jesus Christ. We follow the first Christians who began to worship Jesus Christ after the Crucifixion and Resurrection.

Holy Communion

Holy Communion is reserved only for baptized and/or chrismated Orthodox Christians who have properly prepared by prayer, fasting, and confession.

The Orthodox Church understands the reception of Holy Communion to be the highest expression of our faith. Both Orthodox and non-Orthodox alike are invited to receive the 'antidoro' (blessed bread) at the end of the Divine Liturgy.

*If you are new to our Parish or just visiting,
please join us for our fellowship hour following this morning's service.*

Priest

Fr Gabriel McHugh

Church Office

Shanyn Bateh, Parish Administrator

Choir Director

Presbytera Kedrann Dotson

Petranews

Rick Leonidas & Shanyn Bateh

Parish Council

Steven Dzilvelis, President
Michael Bateh, Vice-President
Jim Azar, Treasurer
Gabriel Chiriach, Secretary
Andriy Andreyev
Chris Artemis
David Dinsmore
Nick Karis
Nicole Tsiouvaras

Philoptochos

Dana Gall & Lis Tricky,
Presidents
Julie Powers,
Treasurer
Olga Coleman,
Secretary & Bookstore
Photini Westover,
Corresponding Secretary

Recurring Services

Sunday Divine Liturgy - 9:30am (Orthros - 8:30am) • Saturday Vespers - 5pm
Visit our website for a complete calendar of upcoming services and events.



Sts PETER & PAUL
1973
Greek Orthodox Church

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