

Concerning Holy Communion:

1. **If you are a communicant member of an Orthodox parish**, you are welcome to receive Holy Communion at Saint Mark's. If possible, and this is preferred, announce your intention to receive Communion to Fr. Jonathan prior to the Liturgy, or at the Chalice.
2. **If you are not a member of the Orthodox Church**, please refrain from approaching the Chalice for Communion. Instead, you are welcome to receive some of the blessed bread (*antidoron*) from a small side table, and introduce yourself to Fr. Jonathan following the Liturgy.

Prayers of Holy Oblation are offered for the Health of:

Archpr. Dimitri	Archpr. Stephen	Archpr. Elias	Mat. Marion	Sbdn. Joseph
Irene	Laurie	Barbara	Tanya	Eli
Nicole & Noelle	Joshua	Mark	Nick	Nina
Charles	Gregory	Ricardo	Nicholas	Patricia
Nancy	Deanna	Karen	Peter	Bill
Kay	Lydia	Mary	Mikey	Patrick
Maksim	Richard	Kathy	Dolores	John
Jerry	Charlotte	Alexandra	Zina	Grant
Faith	Temple & newborn son		Wanda & newborn son	

Expecting mothers and unborn children: Natalie, Moriah, and Cassia

Prayers of Holy Oblation are offered in Memory of:

April Birthdays:

Marion Mitchell (4/1)	Savannah Shanks (4/2)	Nate Kulikowski (4/10)
Cristina Stefanescu (4/12)	Clyde McKenzie (4/15)	George Graben (4/21)
Mark Giverc (4/24)	Sarah Taylor (4/24)	Diane Cholcher (4/26)

TO SPONSOR COFFEE HOUR, please sign up on the calendar book on the glass case. COFFEE HOUR.

St. Mark is a Parish of the OCA Diocese of the South under the leadership of Metropolitan Tikhon and Archbishop Alexander. Our mission is to be a spiritual home to all who enter; to be a Christ-like community of Orthodox Christians; to be active in worship, fellowship, and witness, through participation in the Sacraments to come into close union with God.

If you are unable to attend services, but wish to continue your Stewardship contributions, send them to PO Box 1315, Bradenton FL, 34206.

Memorial Bricks for the St. Mark Memorial Garden can be ordered at www.thatsmybrick.com/stmarkorthodox. You can order a 4"x 8" or 8"x8" brick with or without an Orthodox Cross, the number of characters vary accordingly. If you have any questions about the ordering process, see Fr. Jonathan.

St. Mark Orthodox Church

1517 57th Street E
Bradenton, FL 34208

"The Messenger"

V. Rev. Fr. Jonathan Cholcher
Rector

V. Rev. Fr. Stephen Plumlee
Attached

Sub-Deacon James Abraham

Parish Phone: (941)-749-7662
Parish Website: Bradentonorthodox.org
www.facebook.com/St.MarkOrthodoxChurch
Parish E-mail: stmarkocarector@gmail.com
Fr. Jonathan's Cell: (941)-807-5393
Office Hours: W, Th, F 10:00 AM – Noon

This Holy Week at St. Mark

13	Sunday	5:00 PM	Bridegroom Matins
14	Monday	9:30 AM	Presanctified Liturgy
		6:00 PM	Bridegroom Matins
15	Tuesday	9:30 AM	Presanctified Liturgy
		6:00 PM	Bridegroom Matins
16	Wednesday	9:30 AM	Presanctified Liturgy (last of season)
		3:00 PM	Holy Unction
		6:00 PM	Matins of Holy Thursday
17	Thursday	1:00 PM	Vesperal Liturgy of St. Basil
		6:00 PM	Matins of Holy Friday (12 Gospels)
18	Friday	9:30 AM	Royal Hours of Pascha
		4:00 PM	Great Vespers (Grave-covering)
		6:00 PM	Matins of Holy Saturday (lamentations)
19	Saturday	1:00 PM	Vesperal Liturgy of St. Basil
		11:30 PM	Midnight Office (begin Paschal service)
20	Sunday	12:00 AM	Paschal Matins and Divine Liturgy
		11:30 AM	Paschal Vespers

Sunday, April 13, 2025 Tone 8
Lord's Entry into Jerusalem
Palm Sunday

Prokeimenon Tone 4

Blessed is He that comes in the Name of the Lord. / God is the Lord and has revealed Himself to us. (Ps. 117:26b, 27b)

V. O give thanks to the Lord, for He is good; for His mercy endures forever. (Ps. 117:1)

Philippians 4:4-9 (Epistle)

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

John 12:1-18 (Gospel)

Then, six days before the Passover, Jesus came to Bethany, where Lazarus was who had been dead, whom He had raised from the dead. There they made Him a supper; and Martha served, but Lazarus was one of those who sat at the table with Him. 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. But one of His disciples, Judas Iscariot, Simon's son, who would betray Him, said, Why was this fragrant oil 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 had the money box; and he used to take what was put in it. But Jesus said, "Let her alone; she has kept this for the day of My burial. For the poor you have with you always, but Me you do not have always." 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. But the chief priests plotted to put Lazarus to death also, because on account of him many of the Jews went away and believed in Jesus.

The next day a great multitude that 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, and cried out: "Hosanna! 'Blessed is He who comes in the name of the LORD!' The King of Israel!" Then Jesus, when He had found a young donkey, sat on 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 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. Therefore the people, who were with Him when He called Lazarus out of his tomb and raised him from the dead, bore witness. For this reason the people also met Him, because they heard that He had done this sign.

Hymns after the Entrance with the Gospel:

Troparion Tone 1

By raising Lazarus from the dead before Thy Passion,
Thou didst confirm the universal resurrection, O Christ God.
Like the children with the palms of victory,
we cry out to Thee, O Vanquisher of Death:
"Hosanna in the highest!//
Blessed is He that comes in the Name of the Lord."

Glory to the Father, and to the Son, and to the Holy Spirit,

Troparion Tone 4

When we were buried with Thee in baptism, O Christ God,
we were made worthy of eternal life by Thy Resurrection.
Now we praise Thee and sing:
"Hosanna in the highest!//
Blessed is He that comes in the Name of the Lord!"

Now and ever and unto ages of ages. Amen

Kontakion Tone 6

Sitting on Thy 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!"

ANNOUNCEMENTS

- Our Parish website is www.bradentonorthodox.org. See also www.facebook.com/St.MarkOrthodoxChurch.
- **A COFFEE HOUR SPONSOR SHEET** is located on the glass bookstore case in the Narthex. Please consider sponsoring Coffee Hour in 2025. Speak with Cathy Johns for more information.
- **Immediately following each Divine Liturgy as we venerate the Cross, we pray the Post-Communion Prayers. Please maintain quiet until the prayers are completed.**
- **Quarterly Charity (April-June): Orthodox Christian Fellowship (OCF)**, an organization of Orthodox student groups on college and university campuses throughout the country. You can give by designated check or marked envelope.
- **Palm Sunday Soup Luncheon today** following Divine Liturgy: please stay for good food and fellowship on this joyous feast of our Lord's Entrance into Jerusalem. Thank you to all who provided soup and desserts for the luncheon.
- **Confessions are not scheduled during Holy Week** due to the busy-ness of the schedule and prior opportunity during Lent to come for Confession. In cases of extreme need or emergency, speak with Fr. Jonathan about Confession during this coming Holy Week.
- **Holy Unction this coming Wednesday** is a mystery (sacrament) of the Church administered to Orthodox Christians who have prepared themselves by repentance and Confession.
- **Pascha Food Baskets** will be blessed at the conclusion of the Paschal Liturgy early next Sunday morning. Following the blessing, you are free to remain and share a festal meal with others who do so. Pascha Baskets WILL NOT be blessed following Paschal Vespers later that same morning.
- **An Egg Hunt for children** will take place following Paschal Vespers with the Gospel procession late next Sunday morning/early afternoon. The egg is one of the earliest Christian symbols of the Resurrection as a new living creature emerges from a seemingly inert and lifeless object (the tomb).
- The Myrrhbearers will be **dyeing eggs for Pascha** on Thursday, April 17, at 9:30 AM at Denise Jacobs' home. If you would like to attend please let Denise know by calling: 906-396-7716.



- There will be a **Baby Shower for Natalie Aluzzo** on Saturday, May 17, at 10:00 AM at Belle and Michael DeNardo's home. Please RSVP to Belle at 475-439-1815 if you would like to come. Natalie's baby registry is <https://my.babylist.com/baby-aluzzo>.

On the Passion (Suffering) of Christ

Because the design of that mystery which was ordained for our restoration before the eternal ages, was not to be carried out without human weakness and without divine power, both "form" does that which is proper to it in common with the other, the Word (the Son of God), that is, performing that which is the Word's and the flesh that which is of the flesh. One of them gleams bright with miracles, the other succumbs to injuries. The one departs not from equality with the Father's glory, the other leaves not the nature of our race.

But nevertheless even His very endurance of sufferings does not so far expose Him to a participation in our humility as to separate Him from the power of the Godhead (divine nature). All the mockery and insults, all the persecution and pain which the madness of the wicked inflicted on the Lord, was not endured of necessity, but undertaken of free-will; "for the Son of Man came to seek and to save that which had perished" (Lk. 19:10). And He used the wickedness of His persecutors for the redemption of all men in such a way that in the mystery of His death and resurrection even His murderers could have been saved, if they had believed.

Jesus knowing that the time was now come for the fulfillment of His glorious Passion, said, "My soul is sorrowful even unto death," and again, "Father, if it be possible, let this cup pass from Me" (Matt. 26:38, 39). And these words, expressing a certain fear, show His desire to heal the affection of our weakness by sharing them, and to check our fear of enduring pain by undergoing it. In our nature, therefore, the Lord trembled with our fear, that He might fully clothe our weakness and our frailty with the completeness of His own strength. For He had come into this world a rich and merciful Merchant from the skies, and by a wondrous exchange had entered into a bargain of salvation with us, receiving ours and giving His, honor for insults, salvation for pain, life for death. (St. Leo the Great of Rome, from *Homily 54*)