

Knowing, Praying, Living the Holy Scriptures

"How I have loved thy law, O Lord! The whole day it is my meditation." (Ps 118:97)

Exodus 12:21

"Then Moses called for all the elders of Israel and said to them, 'Go away and take a lamb for yourselves according to your families, and sacrifice the Pascha.'" (OSB)

The thread of Sacrifice that runs through Scripture finds one of its most important expressions in the Paschal Lamb. And there are innumerable facets to this sacrifice that we might explore. Let us make these short few observations.

First, the Paschal Lamb has both an external and internal aspect in regard to the life of God's people. In the context of the exodus from Egypt, the Lamb's blood, applied to the Israelites' door-posts, marks off Israel as God's people, thus showing "how wide a distinction the Lord" makes between Israel and Egypt (Exod 11:7). Judgment comes upon the "whole world," but it is only those who are covered, marked off—justified—by the Lamb's blood who escape unscathed (cf. Rom 5:1-11).

Salvation, though, is not found solely in escaping the judgment of the "Destroyer" (Exod 12:23), but equally in the *consumption*—the eating—of the Lamb itself. And this is what occurs *inside* the house, inside the Kingdom: In eating the Lamb, the people of God *become* the Lamb, as it were, by communion and participation.

Second, we see, following from this last point, that the Paschal Lamb has essentially the same "character" as the Sacrifice of Isaac. Israel, God's firstborn son (Exod 4:22), has temporarily been laid on the "altar" of Egyptian slavery—not for *punishment or to assuage divine wrath*, but to *instruct and reveal* to Israel the nature of God, His faithfulness to His promises, and His plan of salvation. God interposes the Paschal Lamb to reveal to Israel that God wants them, like Isaac, as a *living sacrifice* and that they are a *kingdom of priests* who offer the sacrifice of themselves to God on behalf of all (Exod 19:6)—that the death of the Lamb is *their death*, to themselves, to "Egypt" (the "world"), to the devilish tyranny of Pharaoh and Death itself. Israel thus *can never understand its identity and purpose apart from identification with the Lamb*. That Pascha is Israel's own self-offering to God is further shown in the dedication of the firstborn to God (Exod 13:1-2, 11-16)—the firstborn are a sacramental sign of all of Israel as God's "firstborn son."

Third, we must see the Passover, and the whole exodus from Egypt, as one unified work of *re-creation*. God is creating for Himself a new humanity, and the Passover and Red Sea crossing together are Israel's birth "in water and blood" (Jn 19:34). Indeed, the Passover is the beginning of Israel's time/calendar, its "Day One" (Exod 12:2), so to speak, as in Genesis 1.

Fourth, the Passover is the beginning of, the initiation into, a journey the goal of which is entry into the Promised Land and the establishment of God's permanent dwelling in Zion. The continual commemoration of Pascha—as an everlasting "memorial" (Exod 12:14)—looks forward to when the Triune God Himself will eat and drink with His people at the marriage feast in the heavenly Jerusalem (Lk 22:15-18).

These words from Melito of Sardis's *On Pascha* (par. 66-67), dating to the mid 2nd century, provide a fitting summary:

It is he who, coming from heaven to the earth because of the suffering one, and clothing himself in that same one through a virgin's womb, and coming forth a man, accepted the passions of the suffering one, through the body which was able to suffer, and dissolved the passions of the flesh; and by the Spirit which could not die he killed death the killer of men. For, himself led as a lamb and slain as a sheep, he ransomed us from the world's service as from the land of Egypt, and freed us from the devil's slavery as from the hand of Pharaoh; and he marked our souls with his own Spirit and the members of our body with his own blood.



ST. PHILIP ORTHODOX CHURCH

A Parish of the
Antiochian Archdiocese

His Eminence Metropolitan JOSEPH



His Grace Bishop THOMAS



Father Noah Bushelli, Pastor
215-954-9286



Father James Thayer
215-692-0890

April 21, 2019

PALM SUNDAY:

**THE GLORIOUS AND
BRILLIANT FEAST OF THE
TRIUMPHAL ENTRY OF OUR
LORD AND GOD AND
SAVIOR JESUS CHRIST INTO
JERUSALEM**

Old Testament Readings:

Gen 49:1-2, 15-17; Zeph 3:14-19;
Zech 9:9-15

Orthros Gospel:

St. Matthew 21:1-11, 15-17

Epistle: Philippians 4:4-9

Liturgy Gospel: St. John 12:1-18

APOLYTIKION OF LAZARUS SATURDAY - Tone 1 - O Christ God, when Thou didst raise Lazarus from the dead, before Thy Passion, Thou didst confirm the universal resurrection. Wherefore, we, like children, carry the insignia of triumph and victory, and cry to Thee, O Vanquisher of death: Hosanna in the highest. Blessed is He Who cometh in the Name of the Lord.

APOLYTIKION OF PALM SUNDAY - Tone 4 - O Christ God, when we were buried with Thee in Baptism, we became deserving of Thy Resurrection to immortal life. Wherefore, we praise Thee, crying: Hosanna in the highest! Blessed is He that cometh in the Name of the Lord.

TODAY: Orthros, 8:45 am & Hierarchical Divine Liturgy, 10 am
Coffee Hour, Sunday School & Teens, 11:45 am
Confession, 6 pm

◆◆◆◆ BRIDEGROOM MATINS, 7 p.m. ◆◆◆◆

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Office Hours: Monday through Thursday 8:30 - 4:00; Friday 10:00 - 3:00

Fr Noah & Fr James are available for hospital visits. If you or anyone you know is in the hospital or homebound and would like a visit, please call the church office.

Weekly Ministries & Stewards:

	This Week:	Next Week (Apr 22-28):
PROSPHORA BREAD:	Gabi & Catalin Tinjala	Whole Bread-Baking Team
EPISTLE READER:	Rdr. Nicholas Muzekari	Joe Kyriakos
ALTAR CANDLES:	Michael Ibrahim—65th Birthday Larry Shaheen — 85th birthday	----
USHERS:	Dan M. & Gabe Q.	Steve K., Dan M., Gabe Q.
GREETERS:	Teen SOYO	----
CLEANING TEAM:	Jamil & Nicole Kyriakos	Jordan, Natalie & Zell, Redeaf
COFFEE HOUR:	Shaheen, Kardell, Habib, Horoschak	----

Everyone is invited to stay for refreshments after the Divine Liturgy. Your assistance in cleanup is appreciated.

YOUR FLOWER OFFERINGS support the beautification of our church during this holy season. Thank you!

OUTREACH COLLECTION:

Cleaning Supplies

SPIRITUAL WARFARE:

Taking Every Thought Captive to Christ
"Duck!"

Mark Your Calendar:



All-Church Cleaning Day
Saturday, May 11, 10 am

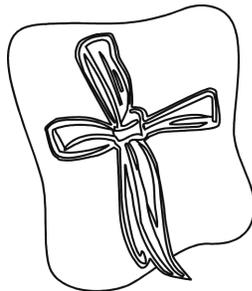
Memorial Day - Monday, May 27
Liturgy 10 am; Cemetery Prayers;
Cook-out & Farewell to Kh. Vera

Ascension
Thursday, June 6

Pentecost
Sunday, Jun 16

Apostles Fast
June 24-29

International Food Festival
September 20-21



TIMELY REMINDER -- All services are OPEN to non-Orthodox visitors and friends! However, the regulations of the Orthodox Church restrict HOLY COMMUNION, HOLY UNCTION, as well as the other Sacraments (Holy Mysteries) to Orthodox Christians who are sacramentally active and/or qualified. Married Orthodox people are qualified only if their marriage has been blessed in the Orthodox Church.

To be prepared for Holy Communion & Holy Unction, an Orthodox Christian must be fasting from all food and drink (including water), and have received Confession/Absolution. If you visit another Orthodox parish, you must make it known to the priest, in advance, that you are prepared. (Don't just step into the Communion line without letting the priest know who you are and where you are from.)

PLAN TO MAKE YOUR CONFESSION BEFORE HOLY UNCTION!

Great and Holy Week - Pascha - Bright Monday

Sunday, April 21:	BRIDEGROOM MATINS, 7 p.m.
Monday, April 22:	PRESANCTIFIED LITURGY, 10 a.m. BRIDEGROOM MATINS, 7 p.m.
Tuesday, April 23:	PRESANCTIFIED LITURGY, 10 a.m. Matushka Olga Sewing Club, 12:30 p.m. BRIDEGROOM MATINS, 7 p.m.
Wednesday, April 24:	PRESANCTIFIED LITURGY, 10 a.m. SACRAMENT OF HOLY UNCTION, 7 p.m.
Thursday, April 25:	VESPERAL FOOT-WASHING LITURGY, 4 p.m. TWELVE GOSPELS MATINS, 7 p.m.
Friday, April 26:	ROYAL HOURS (Youth Choir), 10 a.m. VESPERS OF BURIAL, 4 p.m. LAMENTATIONS MATINS, 7 p.m.
Saturday, April 27:	GREAT AND HOLY SATURDAY BAPTISMAL LITURGY (Tatiana-Sze Man), 10 a.m. PASCHAL SERVICES BEGIN AT 11:30 p.m.
Sunday, April 28:	PASCHA! CHRIST IS RISEN! AGAPE VESPERS, 2 p.m. - Egg Hunt & Potluck
Monday, April 29:	BRIGHT MONDAY PASCHAL MATINS, 9:00 a.m. DIVINE LITURGY, 10 a.m. PASCHAL VESPERS, 2 p.m.

Ministry Highlights

"As each one has received a gift, minister it to one another, as good stewards of the manifold grace of God." (1 Peter 4:10)

"Order of St. Ignatius"

The Order of St. Ignatius of Antioch is an organization of the Antiochian Orthodox Archdiocese of North America with the objective of financially supporting the departments, programs, and charitable works of our Archdiocese, Patriarchate, and Church to reach out to all in need and bring to them the message of the Gospel. The membership of the Order is comprised of clergy and lay individuals who make a lifetime financial and prayer commitment and pledge to work together in harmony to promote the spiritual and financial well-being of the Antiochian Archdiocese and the Orthodox Christian faith.

If anyone is interested in becoming a member of the Order of St. Ignatius, or has questions, please talk with Jonathan Black (215-317-0543 or jhblack62@gmail.com).

ATTENDANCE: At Vespers on Apr 13: 49 Divine Services on Apr 14: NA
OFFERINGS: Candles, \$437.25. Collections, \$101.50. Youth, \$3. Flowers, \$270. Book Shelf, \$7. Food for the Hungry, \$75. Stewardship, \$9,507.63. Total received: \$10,421.38.

GOD BLESS YOU FOR YOUR FAITHFULNESS & GENEROSITY!