

ANNIVERSARY OR OUR DEPARTED FOR THIS SUNDAY

<u>DAY</u>	<u>NAME OF THE DEPARTED</u>	<u>ANNIVERSARY</u>
19	Yvonne Hanna	9
19	Izzat Hinnawi	33
20	Hanna Qaqish	12
21	Issa Khoury	16
22	Salma Khoury Dorkhom	36
23	David Millard	1
23	George Karafile	7
23	Salome Bosada	51
23	Lily Zakaib	21
24	Selena Mereweather	66
25	Isabelle Zraik	31

- **Please**, pray for the health of the following parishioners: Ellen, Robert, Alex, Sam, Elias, Nassar, Valentine, George, Nina, Sonia, George, Elizabeth, Beshara, Samer, Irene, Nadia, Mona, Christine and Toni. If you have any names of people who need prayers, email them to father.

ETERNAL LIGHT

- **April 25:** for the good health of **Issa Bisharat, his children and Grandchildren.**
- **May 2:** for the good health of **Issa Bisharat, his children and Grandchildren.**
- **May 16:** in loving memory of **Adel Younes** from his family
- **June 6:** in loving memory of **Ernest Younes** from his family

- **Memorial:** if you are planning on doing a memorial for a loved one and you are expecting more than 15-20 people, please consider doing it on a Saturday in the evening. Thank you.

- **Lazarus Saturday starts with Orthros at 9:30 AM followed by the Divine Liturgy.**
- **Palm Sunday:** The church will be open for those families who would like to come after the Liturgy and pray. One family at a time can be admitted to the church to say a prayer, light a candle, take a palm, and take Holy Communion if prepared. **You may take a family picture.**
- **Services Next week:** please check the website. There will be a service every night at 7 PM starting Sunday evening. All services are online.
- **Holy Thursday** in the morning at 9:30 AM, evening starts at 6:30 PM.
- **Holy Friday:** morning 10 AM, afternoon 3 PM, evening 7 PM.
- **Holy Saturday morning 9:30 AM** Divine Liturgy of St. Basil
- **Pascha Celebration** on Saturday evening starting at 10 PM The Rush service/Hajemah, Orthros and the Divine Liturgy.
- **Agape Vespers** on Easter Sunday at 2 PM.
- **St. George Feast will be celebrated on Monday May 3rd with Orthros at 9 AM followed by the Divine Liturgy.**

- **After every service Father will be available for those who would like to come to church and take communion.**

- **PLEDGE FORM 2021:** Please fill your pledge form if you have not done so as to allow us to budget for this year. **Please see attached form.**
- We are in need of a lot of **flowers for Good Friday** to decorate the bier of Christ. If your family would like to donate towards flowers, please see or call **Fouad Kodsi 416-917-5457**
We are in need of **Easter Lilies** to decorate the Church. Please see **Fouad Kodsi**, if you would like to donate. Thank you
- **Kindly Submit your Contribution through the Following Methods: Connect to the Church**
Website www.stgeorgeto.org Click on ***Donate***
- “e-transfer” info@stgeorgeantiochianchurch.org Account Name: St. George Church
- PayPal, or send your Cheque by Mail to: **St. George Antiochian Church, 9116 Bayview Ave, Richmond Hill ON, L4B 3M9**
Good will come to those who are generous and lend freely, who conduct their affairs with justice. (Psalm 112:5)
- **Bookstore: New icons have just arrived in our bookstore. The Bookstore is located in the church’s basement. Icons are great gifts for newborn, new home, your car or your children, and Christmas gifts. Please see Colette El-Hajj or Odette Boutros to see these new icons.**
- **Please, don't forget to send your sacrificial giving to your church of St. George via e-transfer, or you can still bring your envelope with you and place it in the box by the candles. Your sacrificial giving (financial donation/support) will keep our doors open.**
- **Canned Food Drive:** please bring non-perishable canned food to donate to the needy and place them in the box outside in the Narthex.
- **Online Sunday School has begun and is in full swing. You may still register your children at any time. For further assistance contact Amanda Qaqish at orthodoxchristianeducation@gmail.com.**

**DIVINE LITURGY VARIABLES FOR FEAST OF PALM SUNDAY:
ENTRANCE OF OUR LORD JESUS CHRIST INTO JERUSALEM**

****DIVINE LITURGY OF ST. JOHN CHRYSOSTOM****

NOTE TO CLERGY: Remember to include this special petition in the Great Litany before the one for the head of state, as directed by the Antiochian Archdiocese.

Deacon: For Metropolitan Paul, Archbishop John, and for their quick release from captivity and safe return, let us pray to the Lord.

الشماس: مِنْ أَجْلِ المِثْرُوبُولِيْتِ بُولُسَ والمِطْرانِ
يُوحنا وَفَكَ اسْرِهِمَا وَعَوْدَتِهِمَا سَالِمِينَ، إِلَى الرَّبِّ
نَطْلُبُ.

THE FIRST ANTIPHON

I am filled with joy, for the Lord will hear the voice of my supplication. The anguish of death encompassed me; the perils of hell beset me.

Refrain: Through the intercessions of the Theotokos, O Savior, save us.

I found tribulation and anguish, and I called upon the Name of the Lord. I will walk acceptably before the Lord in the land of the living. **(Refrain)**

Glory... Both now... **(Refrain)**

لَقَدْ اَمْتَلَأْتُ فَرَحاً لِأَنَّ الرَّبَّ سَيَسْمَعُ صَوْتِ تَضَرُّعِي.
عَمَرَاتُ المَوْتِ اَكْتَنَفْتَنِي، وَأَهْوَالُ الجَحِيمِ اَدْرَكْتَنِي.

اللازمة: بِشَفَاعَاتِ والِدَةِ الإِلهِ، يَا مُخَلِّصُ خَلِّصْنَا.

لَقَيْتُ الصِّيقَ وَالْأَسَى، وَدَعَوْتُ بِاسْمِ الرَّبِّ، فَيَا رَبُّ
نَجِّ نَفْسِي. أَسْأَلُكَ أَمَامَ الرَّبِّ فِي أَرْضِ الأَحْيَاءِ.

المَجْدُ الآنَ وَكُلَّ (اللازمة)

THE SECOND ANTIPHON

I believed, and therefore have I spoken: but I was deeply humiliated. What shall I render unto the Lord, for all His benefits unto me?

Refrain: Save us, O Son of God, Who didst sit upon the foal of an ass, who sing to Thee. Alleluia.

I will take the cup of Salvation, and call upon the Name of the Lord. **(Refrain)**

I will pay my vows unto the Lord in the presence of all His people. **(Refrain)**

Glory... Both now... O, only begotten Son and Word of God...

أَمَنْتُ وَلِذَلِكَ تَكَلَّمْتُ، لَكِنِّي كُنْتُ مَكْرُوباً جِداً. بِمَاذَا
أَكْفِي الرَّبَّ عَن كُلِّ مَا أَعْطَانِي؟

اللازمة: خَلِّصْنَا يَا ابْنَ اللهِ، يَا مَنْ جَلَسَ عَلَى جَحْشِ
ابْنِ أَتَانٍ، لِنُرْتِّلَ لَكَ، هَلِّلُوبِيَا.

كَأَسِ الخَلَّاصِ أَقْبَلُ، وَبِاسْمِ الرَّبِّ أَدْعُوا. (اللازمة)

أُوفِي نُذُورِي لِلرَّبِّ أَمَامَ كُلِّ شَعْبِهِ. (اللازمة)

المَجْدُ الآنَ وَكُلَّ (يَا كَلِمَةَ اللهِ الإِبْنَ
الوَحِيدِ)

THE THIRD ANTIPHON

O, give thanks unto the Lord, for He is good: for His mercy endureth forever. Let the house of Israel now say that He is good: for His mercy endureth forever. Let the house of Aaron now say that He is good: for His mercy endureth forever. Let all that

إِعْتَرِفُوا لِلرَّبِّ فَإِنَّهُ صَالِحٌ، وَإِنَّ إِلَى الأَبَدِ رَحْمَتُهُ. لِيَقُلْ
بَيْتُ إِسْرَائِيلَ أَنَّهُ صَالِحٌ، وَإِنَّ إِلَى الأَبَدِ رَحْمَتُهُ. لِيَقُلْ
بَيْتُ هَارُونَ أَنَّهُ صَالِحٌ، وَإِنَّ إِلَى الأَبَدِ رَحْمَتُهُ. لِيَقُلْ

fear the Lord now say that He is good: for His mercy endureth forever.	خَائِفُوا الرَّبَّ أَنَّهُ صَالِحٌ، وَإِنَّ إِلَى الْأَبَدِ رَحْمَتَهُ.
<ul style="list-style-type: none"> • <i>During the Little Entrance, after the verses of the Third Antiphon, chant the Apolytikion of Lazarus Saturday.</i> 	
APOLYTIKION OF LAZARUS SATURDAY IN TONE ONE	
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.	أَيُّهَا الْمَسِيحُ الْإِلَهَ، لَمَّا أَقَمْتَ لِعَازَرَ مِنْ بَيْنِ الْأَمْوَاتِ قَبْلَ آلامِكَ، حَقَّقْتَ الْقِيَامَةَ الْعَامَّةَ. لِذَلِكَ وَنَحْنُ كَالْأَطْفَالِ، نَحْمِلُ عَلَامَاتِ الْعَلْبَةِ وَالظَّفَرِ، صَارِخِينَ نَحْوِكَ يَا غَالِبَ الْمَوْتِ: أَوْصَنَا فِي الْأَعَالِي، مُبَارَكُ الْآتِي بِاسْمِ الرَّبِّ.
THE EISODIKON (ENTRANCE HYMN) OF THE FEAST	
Blessed is He Who cometh in the Name of the Lord: God is the Lord and hath appeared unto us. Save us, O Son of God, Who didst sit upon the foal of an ass ; who sing to Thee. Alleluia.	مُبَارَكُ الْآتِي بِاسْمِ الرَّبِّ، اللَّهُ الرَّبُّ ظَهَرَ لَنَا. خَلِّصْنَا يَا ابْنَ اللَّهِ، يَا مَنْ جَلَسَ عَلَى جَحْشِ ابْنِ آتَانَ، لِئُرْتَلَّ لَكَ، هَلْلُويَا.
<ul style="list-style-type: none"> • <i>After the Little Entrance, sing these apolytikia in the following order:</i> 	
APOLYTIKION OF LAZARUS SATURDAY IN TONE ONE	
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.	أَيُّهَا الْمَسِيحُ الْإِلَهَ، لَمَّا أَقَمْتَ لِعَازَرَ مِنْ بَيْنِ الْأَمْوَاتِ قَبْلَ آلامِكَ، حَقَّقْتَ الْقِيَامَةَ الْعَامَّةَ. لِذَلِكَ وَنَحْنُ كَالْأَطْفَالِ، نَحْمِلُ عَلَامَاتِ الْعَلْبَةِ وَالظَّفَرِ، صَارِخِينَ نَحْوِكَ يَا غَالِبَ الْمَوْتِ: أَوْصَنَا فِي الْأَعَالِي، مُبَارَكُ الْآتِي بِاسْمِ الرَّبِّ.
APOLYTIKION OF PALM SUNDAY IN TONE FOUR	
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.	أَيُّهَا الْمَسِيحُ الْإِلَهَ، لَمَّا دُفِنَّا مَعَكَ بِالْمَعْمُودِيَّةِ، اسْتَأْهَلْنَا بِقِيَامَتِكَ الْحَيَاةَ الْخَالِدَةَ. فَنَحْنُ نُسَبِّحُكَ هَاتِفِينَ: أَوْصَنَا فِي الْأَعَالِي، مُبَارَكُ الْآتِي بِاسْمِ الرَّبِّ.
<ul style="list-style-type: none"> • <i>Do NOT sing the apolytikion of the patron saint or feast of the temple.</i> 	
KONTAKION OF PALM SUNDAY IN TONE SIX	
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.	يَا مَنْ هُوَ جَالِسٌ عَلَى الْعَرْشِ فِي السَّمَاءِ وَرَاكِبٌ جَحْشًا عَلَى الْأَرْضِ، لَقَدْ تَقَبَّلْتَ تَسَابِيحَ الْمَلَائِكَةِ وَتَمَاجِيدَ الْأَطْفَالِ، أَيُّهَا الْمَسِيحُ الْإِلَهَ، هَاتِفِينَ

إِلَيْكَ: مُبَارَكٌ أَنْتَ الْآتِي لَتُعِيدَ آدَمَ ثَانِيًا.

THE EPISTLE FOR PALM SUNDAY

*Blessed is He Who cometh in the Name of the Lord.
O give thanks unto the Lord, for He is good; for His
mercy endures forever.*

The Reading from the Epistle of St. Paul to the Philippians. (4:4-9)

Brethren, rejoice in the Lord always; again I will say, Rejoice! Let your forbearance be known to all people. The Lord is at hand. Be anxious for nothing, but in everything by prayer and supplication with thanksgiving let your petitions be made known to God. And the peace of God, which surpasses all understanding, will guard your hearts and your minds 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 of good report; if there is any virtue, and if there is any praise, think about these things. The things which you both learned and received, and heard and saw in me, these things do; and the God of peace will be with you.

مُبَارَكٌ الْآتِي بِاسْمِ الرَّبِّ.
إِعْتَرِفُوا لِلرَّبِّ فَإِنَّهُ صَالِحٌ وَإِنَّ إِلَى الْأَبَدِ رَحْمَتُهُ.
فَصَلِّ مِنْ رِسَالَةِ الْقَدِيسِ بُولَسَ الرَّسُولِ إِلَى أَهْلِ
فِيلِيبِي. (9-4:4)

يَا إِخْوَةَ، أَفْرَحُوا فِي الرَّبِّ كُلَّ حِينٍ وَأَقُولُ أَيْضًا
أَفْرَحُوا. وَلَيُظْهِرْ حِلْمَكُمْ لِجَمِيعِ النَّاسِ. فَإِنَّ الرَّبَّ
قَرِيبٌ. لَا تَهْتَمُّوا الْبَتَّةَ، بَلْ فِي كُلِّ شَيْءٍ فَلْتَكُنْ
طَلِبَاتِكُمْ مَعْلُومَةً لَدَى اللَّهِ بِالصَّلَاةِ وَالتَّضَرُّعِ مَعَ
الشُّكْرِ. وَلِيَحْفَظْ سَلَامَ اللَّهِ، الَّذِي يَفُوقُ كُلَّ عَقْلِ،
قُلُوبَكُمْ وَبِصَائِرِكُمْ فِي يَسُوعَ الْمَسِيحِ. وَبَعْدُ أَيُّهَا
الإِخْوَةَ، مَهْمَا يَكُنْ مِنْ حَقٍّ، وَمَهْمَا يَكُنْ مِنْ عَفَافٍ،
وَمَهْمَا يَكُنْ مِنْ عَدْلِ، وَمَهْمَا يَكُنْ مِنْ طَهَارَةٍ، وَمَهْمَا
يَكُنْ مِنْ صِفَةٍ مُحِبَّةٍ، وَمَهْمَا يَكُنْ مِنْ حُسْنِ صِيَّةٍ،
إِنْ تَكُنْ فَضِيلَةً، وَإِنْ يَكُنْ مَدْحٌ، فَفِي هَذِهِ افْتَكِرُوا.
وَمَا تَعَلَّمْتُمُوهُ، وَتَسَلَّمْتُمُوهُ، وَسَمِعْتُمُوهُ، وَرَأَيْتُمُوهُ فِيَّ،
فَبِهَذَا اعْمَلُوا، وَإِلَهُ السَّلَامِ يَكُونُ مَعَكُمْ.

THE GOSPEL FOR PALM SUNDAY

The Reading of the Holy Gospel according to St. John. (12:1-18)

Six days before the Passover, Jesus came to Bethany, where Lazarus who had died 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 Jesus), said, "Why was this ointment not sold for three hundred denarii and given to the poor?" This he said, not

فَصَلِّ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِيسِ يوحنا الإنجيلي
البشير، والتلميذ الطاهر. (18-1:12)
قَبْلَ الْفِصْحِ بِسِتَّةِ أَيَّامٍ، أَتَى يَسُوعُ إِلَى بَيْتِ عَنِيَا
حَيْثُ كَانَ لِعَازِرُ الَّذِي مَاتَ فَأَقَامَهُ يَسُوعُ مِنْ بَيْنِ
الْأَمْوَاتِ. فَصَنَعُوا لَهُ هُنَاكَ عَشَاءً، وَكَانَتْ مَرْثَا
تَخْدِمُ، وَكَانَ لِعَازِرُ أَحَدَ الْمُتَكَبِّينَ مَعَهُ. أَمَّا مَرْيَمُ
فَأَخَذَتْ رَطْلَ طَيْبٍ نَارِدِينَ خَالِصٍ، كَثِيرِ الثَّمَنِ،
وَدَهَنَتْ قَدَمَيْ يَسُوعَ وَمَسَحَتْ قَدَمَيْهِ بِشَعْرِهَا. فَامْتَلَأَ
الْبَيْتُ مِنْ رَائِحَةِ الطَّيْبِ. فَقَالَ أَحَدُ تَلَامِيذِهِ، يَهُوذَا
بْنُ سَمْعَانَ الْإِسْخَرِيوطِيِّ، الَّذِي كَانَ مُزْمِعًا أَنْ
يُسَلِّمَهُ، " لِمَ لَمْ يَبْعَ هَذَا الطَّيْبُ بِثَلَاثِ مِئَةِ دِينَارٍ

because he cared for the poor but because he was a thief, and as he had the moneybox 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 Jesus 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 cometh in the Name of the Lord, the King of Israel!" And Jesus found a young ass and sat upon it; as it is written, "Fear not, daughter of Zion; behold, your king is coming, sitting on an ass'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 Jesus when He called Lazarus out of the tomb and raised him from the dead bore witness. The reason why the crowd went to meet Jesus was that they heard He had done this sign.

وَيُعْطَى لِلْمَسَاكِينِ؟" وَإِنَّمَا قَالَ هَذَا لِأَنَّهُ كَانَ سَارِقًا وَكَانَ الصُّنْدُوقُ عِنْدَهُ، وَكَانَ يَحْمِلُ مَا يُلْقَى فِيهِ. فَقَالَ يَسُوعُ: "دَعَهَا، إِنَّمَا حَفِظْتُهُ لِيَوْمِ دَفْنِي، فَإِنَّ الْمَسَاكِينَ هُمْ عِنْدَكُمْ فِي كُلِّ حِينٍ، وَأَمَّا أَنَا فَلَسْتُ عِنْدَكُمْ فِي كُلِّ حِينٍ". وَعَلِمَ جَمْعٌ كَثِيرٌ مِنَ الْيَهُودِ أَنَّ يَسُوعَ هُنَاكَ، فَجَاءُوا، لَا مِنْ أَجْلِ يَسُوعَ فَقَطْ، بَلْ لِيَنْظُرُوا أَيْضًا لِعَازَرَ الَّذِي أَقَامَهُ مِنْ بَيْنِ الْأَمْوَاتِ. فَاتَّمَرَ رُؤْسَاءُ الْكَهَنَةِ أَنْ يَقْتُلُوا لِعَازَرَ أَيْضًا، لِأَنَّ كَثِيرِينَ مِنَ الْيَهُودِ كَانُوا بِسَبَبِهِ يَذْهَبُونَ فَيُؤْمِنُونَ بِيَسُوعَ. وَفِي الْعَدِ، لَمَّا سَمِعَ الْجَمْعُ الْكَثِيرُ الَّذِينَ جَاءُوا إِلَى الْعِيدِ بِأَنَّ يَسُوعَ آتٍ إِلَى أُورُشَلِيمَ، أَخَذُوا سُعْفَ النَّخْلِ وَخَرَجُوا لِلِقَائِهِ وَهُمْ يَصْرُخُونَ قَائِلِينَ: "هُوشَعْنَا، مُبَارَكُ الْآتِي بِاسْمِ الرَّبِّ مَلِكِ إِسْرَائِيلِ". وَإِنَّ يَسُوعَ وَجَدَ جَحْشًا فَرَكَبَهُ كَمَا هُوَ مَكْتُوبٌ: "لَا تَخَافِي يَا ابْنَةُ صِهْيُونَ. هَا إِنَّ مَلِكِكَ يَأْتِيكَ رَاكِبًا عَلَى جَحْشِ ابْنِ أَتَانٍ". وَهَذِهِ الْأَشْيَاءُ لَمْ يَفْهَمُهَا تَلَامِيذُهُ أَوْلَى، وَلَكِنْ لَمَّا مُجِدَّ يَسُوعَ حِينَئِذٍ تَذَكَّرُوا أَنَّ هَذِهِ إِنَّمَا كُتِبَتْ عَنْهُ وَأَنَّهَا عَمِلُوهَا لَهُ. وَكَانَ الْجَمْعُ الَّذِينَ كَانُوا مَعَهُ حِينَ نَادَى لِعَازَرَ مِنَ الْقَبْرِ وَأَقَامَهُ مِنْ بَيْنِ الْأَمْوَاتِ يَشْهَدُونَ لَهُ. وَمِنْ أَجْلِ هَذَا اسْتَقْبَلَهُ الْجَمْعُ، لِأَنَّهُمْ سَمِعُوا بِأَنَّهُ قَدْ صَنَعَ هَذِهِ الْآيَةَ.

MEGALYNARION FOR PALM SUNDAY IN TONE FOUR

God the Lord hath appeared unto us; let us celebrate the Feast, and let us rejoice and magnify Christ; and with palms and branches let us raise our voices unto him with praise, saying, Blessed is he that cometh in the name of the Lord our Savior.

اللَّهُ الرَّبُّ ظَهَرَ لَنَا، فَأَقِيمُوا الْعِيدَ وَابْتَهَجُوا، وَهَلِّمُوا بِنَا نِعْظِمَ الْمَسِيحِ، وَبِسُعْفٍ وَأَغْصَانٍ نَهْتَفُ بِالتَّسَابِيحِ قَائِلِينَ: مُبَارَكُ الْآتِي بِاسْمِ الرَّبِّ مُخْلِصِنَا.

KOINONIKON (COMMUNION HYMN) FOR PSALM SUNDAY IN TONE EIGHT

Blessed is He Who cometh in the Name of the Lord. Alleluia.

مُبَارَكُ الْآتِي بِاسْمِ الرَّبِّ. هَلِّلُويَا.

- During the Communion of the laity, the choir can sing “[Rejoice, O Bethany.](#)”
- Post-Communion Hymn: Instead of “We have seen the true light”, sing the Apolytikion of **Lazarus Saturday**.
- During the customary procession around the exterior of the church which follows “Blessed be the Name of the Lord”, the choir can sing the Apolytikia of Lazarus Saturday and Palm Sunday, “Rejoice, O Bethany” and the Trisagion Hymn.

THE DISMISSAL

Priest: May **He Who accepted to make the foal of an ass His throne for our salvation**, Christ our true God, through the intercessions of His all-immaculate and all-blameless holy Mother; by the might of the Precious and Life-giving Cross; by the protection of the honorable Bodiless Powers of Heaven; at the supplication of the honorable, glorious Prophet, Forerunner and Baptist John; of the holy, glorious and all-laudable apostles; **of our father among the saints, John Chrysostom, archbishop of Constantinople, whose Divine Liturgy we have now celebrated**; of the holy, glorious and right-victorious Martyrs; of our venerable and God-bearing Fathers; *of Saint N., the patron and protector of this holy community*; of the holy and righteous ancestors of God, Joachim and Anna, and of all the saints: have mercy on us and save us, forasmuch as He is good and loveth mankind.

الكاهن: أَيُّهَا الْمَسِيحُ إِلَهُنَا الْحَقِيقِي، يَا مَنْ قَبِلْتَ أَنْ تَرْكَبَ عَلَى جَحْشِ ابْنِ آتَانَ مِنْ أَجْلِ خَلَاصِنَا، بِشَفَاعَاتِ أُمَّكَ الْقَدِيسَةِ الْكَلِيَّةِ الطَّهَارَةِ وَالْبَرِيئَةِ مِنْ كُلِّ عَيْبٍ، وَبِقُدْرَةِ الصَّلِيبِ الْكَرِيمِ الْمُحْيِي، وَبِطَلَبَاتِ الْقُوَّاتِ السَّمَاوِيَّةِ الْمُكْرَّمَةِ الْعَادِمَةِ الْأَجْسَادِ، وَالنَّبِيِّ الْكَرِيمِ السَّابِقِ الْمَجِيدِ يُوْحَنَّا الْمَعْمَدَانَ، وَالْقَدِيسِينَ الْمَشْرَفِينَ الرُّسُلِ الْجَدِيرِينَ بِكُلِّ مَدِيحٍ، وَأَبِينَا الْجَلِيلِ فِي الْقَدِيسِينَ يُوْحَنَّا الذَّهَبِيِّ الْفَمِّ رَئِيسِ أَسَاقِفَةِ الْقُسْطَنْطِينِيَّةِ كَاتِبِ هَذِهِ الْخِدْمَةِ الشَّرِيفَةِ؛ وَالْقَدِيسِينَ الْمَجِيدِينَ الشُّهَدَاءِ الْمُتَأَلِّقِينَ بِالظَّفَرِ، وَأَبَائِنَا الْأَبْرَارِ الْمُتَوَشِّحِينَ بِاللَّهِ، وَالْقَدِيسِ (فُلَانٍ) شَفِيعِ هَذِهِ الْكَنِيسَةِ الْمُقَدَّسَةِ، وَالْقَدِيسِينَ الصَّدِيقِينَ يُوَاكِمِمْ وَحَنَّةَ جَدِّي الْمَسِيحِ الْإِلَهِ، وَجَمِيعِ قَدِيسِيكَ، ارْحَمْنَا وَخَلِّصْنَا بِمَا أَنْتَ صَالِحٌ وَمُحِبٌّ لِلْبَشَرِ.

Priest: Through the prayers of our Holy Fathers, Lord Jesus Christ our God, have mercy upon us and save us.

الكاهن: بِصَلَوَاتِ آبَائِنَا الْقَدِيسِينَ، أَيُّهَا الرَّبُّ يَسُوعُ الْمَسِيحُ إِلَهُنَا ارْحَمْنَا وَخَلِّصْنَا.

Choir: Amen.

الجوقة: آمين.

These texts have been prepared by the Department of Liturgics of the Antiochian Archdiocese. Portions of the Archdiocesan Service Texts include texts from The Menaion, The Great Horologion, The Pentecostarion, The Octoechos, and The Psalter of the Seventy, which are Copyright © Holy Transfiguration Monastery, Brookline, Massachusetts, and are used with permission. All rights reserved. These works may not be further reproduced, beyond printing out a single copy for personal non-commercial use, without the prior written authorization of Holy Transfiguration Monastery.

Mindfully Embracing Christ's Peace in This Most Challenging Holy Week: Homily for the Feast of Palm Sunday in the Orthodox Church

[Fr. Philip LeMasters](#)



Philippians 4:4-9; John 12:1-18

In the world as we know it, there is a severe contrast between the circumstances surrounding Jesus Christ's triumphal entry into Jerusalem and St. Paul's statement that we should "Have no anxiety about anything." When the Savior raised His friend Lazarus from the tomb after four days and showed that He is the resurrection and the life, corrupt religious leaders concluded that they must find a way to kill Him. The same crowds who hail the Lord as their anticipated military-political deliver today will yell "Crucify Him! Crucify Him!" very soon. How on earth can we "have no anxiety about anything" when we see the One Who came to bring us into eternal life ride into Jerusalem like a lamb led to the slaughter?

We know that in one week we will celebrate His glorious resurrection from the dead, His destruction of Hades and victory over the tomb. We are not there yet, however, and we live in a world that still longs for its redemption. We remain all too subject to the fear of death, whether caused by the current pandemic or something else. Our minds are filled with concern about the health of our loved ones, the economic impact of the crisis, and the disorienting challenges presented by social isolation. So much that we took for granted is now in question and well beyond our control. We understandably wonder what the "new normal" will look like. Instead of allowing the challenges of the pandemic to keep our minds distracted by a variety of future possibilities, we should use them as reminders that we need peace beyond what we can give ourselves, regardless of what the future holds.

Our calling this week is to enter into the profound contrast between the ways of the world as we know them and the life of our crucified and risen Lord. Especially today, it is easy to focus on what is going wrong, on what we have lost already or may lose in the future. It is tempting to fall into despair about how things have changed for the worse and what even more difficult things may come our way. While we cannot fully control our thoughts

or feelings, Saint Paul tells us that we can mindfully offer our deepest concerns to Christ “in everything by prayer and supplication with thanksgiving...” That is how “your requests [may] be made known to God” Whose peace “which passes all understanding, will keep your hearts and your minds in Christ Jesus.” This is what we must do, if we are not to be so overcome by distressing earthly cares that we become blind to the deep mystery of our salvation. As he writes, “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.”

The point is not, of course, simply to speculate about holy things with our rational minds, but instead to become fully present to the Lord, to unite ourselves to Him from the depths of our hearts, in ways that put the very real problems of our life in this world in the perspective of His Passion. Christ knew that He would die on the Cross. He was aware that Mary had anointed Him with precious ointment as a prophetic sign of His burial. He understood what His enemies would do in response to His raising of Lazarus. He knew that the crowds would turn against Him. The Savior entered into the tension between the deadly serious realities of the fallen world and the eternal life of His Kingdom. In order to bring salvation to us who were enslaved to death, He offered up Himself, enduring the full consequences of the wages of sin in order to triumph over them in His glorious resurrection.

When Jesus Christ rode into Jerusalem on a donkey, a humble beast of burden, He carried no weapons and had no army. He had no well-oiled political machine to tell the people in power what they wanted to hear or to manipulate the masses. His Kingdom was and is not of this world; it is not normal life as we know it. The crowd did better than they knew when 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, the King of Israel!’” For this was not a new King David who would make their nation great by conventional standards, but the Lamb of God Who will take away the sins of the world through the shedding of His own blood. He will reign by being lifted up on the Cross, dying an awful death as a victim of capital punishment, descending to Hades, and miraculously rising in glory on the third day in a way that still confounds the sensibilities of our world of corruption.

If we want to follow the Savior to His Cross and empty tomb, we must offer our pain and brokenness to Him without reservation, for Christ has made even the black night of the grave an entryway into the brilliant light of the Kingdom. If we refuse to see our “real life”

problems in light of His triumph over death, we will never escape the inevitable anxiety of those who think that they must become their own saviors, that the healing of everything in this world is up to them. If that were the case, then who would ever be free from despair, for who could have hope in a world in which everyone suffers and dies, and in which no one has the power and knowledge to make everything come out right? Indeed, it is well beyond the ability of anyone even to know what it would mean to do so, for our perspectives are always limited and imperfect.

Especially this week, we must mindfully confront the contrast between our darkest fears about life in this world and the brilliant glory of Christ's victory over death, if we are not to fall into despair about our challenges. The Savior did not waver from the difficult path that He had to follow in order to liberate us from slavery to the tomb. Especially this week, we must refuse to be distracted by anything from entrusting ourselves to the One Who has destroyed the power of death. Because He has done so, we may unite ourselves in faith to Him as the true King of Israel, Who comes to heal every dimension of our brokenness and to calm all our fears. Even as we celebrate His triumphal entry into Jerusalem with the knowledge of what the coming week will bring, we may know His peace and find healing from our deepest wounds. For the Savior Who rides into Jerusalem on a humble donkey has shown power beyond what this world knows. He took upon Himself the very worst that the forces of evil can do and then rose triumphantly over them.

This week, we must learn to see our problems and fears in light of His great victory. When we know from the depths of our souls that the joy of Christ's empty tomb comes through the terror of His Cross, we will gain the peace that enables us not to despair about even the worst sufferings of this life. He has won the great battle for our sake. We celebrate today that the Messiah enters Jerusalem to make even death itself an entryway to eternal life. That is why we must always say with St. Paul: "Rejoice in the Lord always; again I will say, Rejoice... The Lord is at hand. Have no anxiety about anything... And the peace of God, which passes all understanding, will keep your hearts and your minds in Christ Jesus."

Lazarus Saturday and Palm Sunday (taken from the OCA website)

The week following the Sunday of Saint Mary of Egypt is called Palm or Branch Week. At the Tuesday services of this week the Church recalls that Jesus' friend Lazarus has died and that the Lord is going to raise him from the dead (Jn 11). As the days continue toward Saturday, the Church, in its hymns and verses, continues to follow Christ towards Bethany

to the tomb of Lazarus. On Friday evening, the eve of the celebration of the Resurrection of Lazarus, the “great and saving forty days” of Great Lent are formally brought to an end:

Having accomplished the forty days for the benefit of our souls, we pray to Thee, O Lover of Man, that we may see the holy week of Thy passion, that in it we may glorify Thy greatness and Thine unspeakable plan of salvation for our sake . . . (Vespers Hymn).



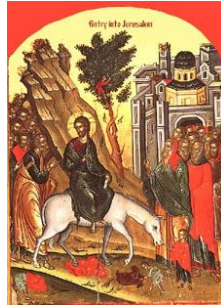
Lazarus Saturday is a paschal celebration. It is the only time in the entire Church Year that the resurrectional service of Sunday is celebrated on another day. At the liturgy of Lazarus Saturday, the Church glorifies Christ as “the Resurrection and the Life” who, by raising Lazarus, has confirmed the universal resurrection of mankind even before His own suffering and death.

By raising Lazarus from the dead before Thy passion, Thou didst confirm the universal resurrection, O Christ God! Like the children with the branches 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! (Troparion).

Christ—the Joy, the Truth and the Light of All, the Life of the world and its Resurrection—has appeared in his goodness to those on earth. He has become the Image of our Resurrection, granting divine forgiveness to all (Kontakion).

At the Divine Liturgy of Lazarus Saturday the baptismal verse from Galatians: As many as have been baptized into Christ have put on Christ (Gal 3.27) replaces the Thrice-holy Hymn thus indicating the resurrectional character of the celebration, and the fact that Lazarus Saturday was once among the few great baptismal days in the Orthodox Church Year.

Because of the resurrection of Lazarus from the dead, Christ was hailed by the masses as the long-expected Messiah-King of Israel. Thus, in fulfillment of the prophecies of the Old Testament, He entered Jerusalem, the City of the King, riding on the colt of an ass (Zech 9.9; Jn 12.12). The crowds greeted Him with branches in their hands and called out to Him with shouts of praise: Hosanna! Blessed is He who comes in the name of the Lord! The Son of David! The King of Israel! Because of this glorification by the people, the priests and scribes were finally driven “to destroy Him, to put Him to death” (Lk 19.47; Jn 11.53, 12.10).



The feast of Christ's triumphal Entry into Jerusalem, Palm Sunday, is one of the twelve major feasts of the Church. The services of this Sunday follow directly from those of Lazarus Saturday. The church building continues to be vested in resurrectional splendor, filled with hymns which continually repeat the Hosanna offered to Christ as the Messiah-King who comes in the name of God the Father for the salvation of the world.

The main troparion of Palm Sunday is the same one sung on Lazarus Saturday. It is sung at all of the services, and is used at the Divine Liturgy as the third antiphon which follows the other special psalm verses which are sung as the liturgical antiphons in the place of those normally used. The second troparion of the feast, as well as the kontakion and the other verses and hymns, all continue to glorify Christ's triumphal manifestation "six days before the Passover" when he will give himself at the Supper and on the Cross for the life of the world.

Today the grace of the Holy Spirit has gathered us together. Let us all take up Thy cross and say: Blessed is he who comes in the name of the Lord. Hosanna in the highest! (First Verse of Vespers).

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! (Second Troparion).

Sitting on Thy throne in heaven, and 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! (Kontakion).

At the vigil of the feast of Palm Sunday the prophecies of the Old Testament about the Messiah-King are read together with the Gospel accounts of the entry of Christ into Jerusalem. At Matins branches are blessed which the people carry throughout the celebration as the sign of their own glorification of Jesus as Saviour and King. These branches are usually palms, or, in the Slavic churches, pussy willows which came to be customary because of their availability and their early blossoming in the springtime.

As the people carry their branches and sing their songs to the Lord on Palm Sunday, they are judged together with the Jerusalem crowd. For it was the very same voices which cried Hosanna to Christ, which, a few days later, cried Crucify Him! Thus in the liturgy of the

Church the lives of men continue to be judged as they hail Christ with the “branches of victory” and enter together with Him into the days of His “voluntary passion.”

Ideas for Family Palm Sunday Celebrations (taken from the Antiochian website)

Exactly one week before Pascha, we celebrate one of the 12 Great Feasts of the Holy Orthodox Church: The Feast of the Triumphal Entry Into Jerusalem. Let us take a moment to think about Christ's entry into Jerusalem and compare it to His greater triumph at the other end of that same week. When He entered Jerusalem, our Lord had to some degree, everything that many people want out of life: He had the acclaim and respect of others; He was well known; and people gave Him the very coats off of their backs to welcome Him as they would have welcomed a king. How interesting it is to note that in His humility, our Lord turned all of this attention on its head by riding into town on the back of an "unclean" donkey, all the while appearing (to some, at least) to be ready to free His people and set up His kingdom! Although He knew what lay ahead for Him, He came willingly to Jerusalem. He did not hesitate. By the end of that same week, our Lord had been stripped of everything (literally) and was treated in a way that no person ever wants to (or should!) be treated. He was ignored, mocked, beaten, and then, finally, cruelly killed. Once again, He turned all of this on its head. This time, however, He "rode" into Hades on the "back" of a cross, and destroyed Death by His death, bringing life to the entire world, freeing us all from Death, and opening the doors to His Kingdom to all. And again, He did not hesitate! And our world – indeed, our very LIVES – will never be the same!

It is important that we help our children learn about this feast, because of what it conveys to us about Christ and His Kingdom. It is easier to ponder Christ's kingship when we think about all of those people waving palm branches and laying down their coats to welcome Him as He rode by. The depth of His humility is evident when we learn that donkeys were at that time considered to be unclean, and yet He deliberately chose to ride one. The Triumphal Entry shows us that Christ's Kingdom is not of this world. He could have had an amazing earthly kingdom, but He chose something infinitely better, the Kingdom of Heaven, and then did everything that He could to free us from our chains so that we can be part of it.

But that's a festal celebration for another day.

Blessed is He that cometh in the name of the Lord! Hosanna in the highest!

Here are ideas of ways that you and your family can learn more about this important feast:

- Decorate your dining room table [with this pop-up centerpiece](#). Add some of the palms that you bring home from church, after the service, to add to the display.
- [Read a description of Palm Sunday and interesting information about the icon](#)
- Before Holy Week begins, listen in on [this very helpful webinar](#) about preparing your family for this important week:
- [Create Learning Boxes](#) for young children to investigate during Holy Week

His Eminence
The Most Reverend
Metropolitan JOSEPH



Archbishop of New York and
Metropolitan of
All North America

ANTIOCHIAN ORTHODOX CHRISTIAN ARCHDIOCESE
OF NORTH AMERICA

Palm Sunday 2021

To Be Read from the Pulpit and Printed in the Bulletin

Beloved in Christ,

Blessings and joy to you on this great feast of Palm Sunday!

Today we celebrate our Lord's entry into Jerusalem, on His way to save us through the Cross. As the King of Glory rode into His Holy City, the crowds cheered and welcomed Him, but their leaders groaned and plotted against Him. The people rejoiced and waved the signs of victory, but the leaders accused and prepared a bribe. Those who embraced Christ found life in Him, while those who resisted Him stumbled over the Cornerstone, to their destruction. Having completed the course of the Fast, let us join those blessed crowds in warmly receiving our Savior, in order to be redeemed anew this year.

While we rejoice spiritually, we are also saddened by the serious humanitarian challenges confronting our Mother Church of Antioch. Having endured years of war, its historic homelands now face the dual health and economic catastrophes of the pandemic.

Each year on this feast day, we ask you to give generously to support our Antiochian Patriarchate in their work to restore and rebuild. Whatever our personal background, we share Antioch as our spiritual mother, and we are mindful of St Paul's admonition: "If anyone does not provide for his own, and especially for those of his household, he has denied the faith and is worse than an unbeliever" (1 Tim. 5:8, NKJV). Let us provide for our spiritual kinsmen, in true faithfulness to our good and loving God.

Wishing you an enriching Holy Week and glorious Pascha, I remain,

Your Father in Christ,

A handwritten signature in blue ink that reads "Metropolitan Joseph". The signature is written in a cursive style and is preceded by a large, stylized blue cross.

+JOSEPH

Archbishop of New York and Metropolitan of all North America

"The disciples were first called Christians in Antioch" (Acts 11: 26)

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