

APRIL 25, 2021

ST. GEORGE GREEK ORTHODOX CHURCH OF THE DESERT

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THE LADDER

PALM SUNDAY: THE ENTRANCE OF CHRIST INTO JERUSALEM

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– Fr. Theodore Pantels,
Proistamenos (Pastor)
– Deacon Euthym Kontaxis,
M.D.

Holy Communion Order

1. Please remain standing while following the directions of our ushers.
2. Ladies, kindly remove lipstick before receiving.
3. When receiving Holy Communion, make the Sign of the Cross, state your name (baptismal name), and naturally receive as if being fed.
4. Non-Orthodox Christians may not receive Holy Communion, but they may receive the Holy Bread at the end of the service.
5. All Orthodox Christians must be spiritually prepared to receive the Sacrament of Holy Communion. Please see the priest if you have any questions.

THE OFFERING FOR SALVATION

Today's "Hymn of the Day" (i.e., the *Apolytikion*) for the Divine Liturgy is the same as that of yesterday when we celebrated the Saturday of Lazarus: "To confirm the general resurrection before Your Passion, You resurrected Lazarus from the dead, O Christ our God. Therefore imitating the children, carrying the symbols of victory, we cry out to You the Victor over death: 'Hosanna in the highest! Blessed are You, the One, who comes in the name of the Lord.'"

With this hymn, the Church tells us that the resurrection of Lazarus and the entry of Christ into Jerusalem are linked as one

event leading to salvation.

In front of the tomb of Lazarus, Christ wept. Father Alexander Schmemmann, in an article on the subject, notes that as a Man, Christ wept. As God, however, he resurrects the dead. In His weeping, Christ also shows the love of God, since mankind from the beginning is tormented by sin and death. "The coming darkness of the Cross its necessity, its universal meaning, all this is given in the shortest verse of the Gospel - "and Jesus wept." ("The Christian Way," 1961, by Father Alexander Schmemmann).

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ORTHODOX PRAYER FOR THE BLESSING OF PALMS

Deacon: Let us pray to the Lord.

Faithful: Lord, have mercy.

Hierarch: Lord our God, enthroned above the Cherubim, You have stirred up Your power and sent Your Only-Begotten Son, our Lord Jesus Christ, to redeem the world through His Cross, His burial and His Resurrection. When He came to Jerusalem to His voluntary Passion, the people, living in darkness and the shadow of death, taking up the symbols of victory, boughs of trees and palm branches, foretold the Resurrection. Master as we too imitating them, carry Palms and branches on this eve of the feast, watch over us. And as we offer You Hosanna, like those multitudes and the children, safeguard us, so that in hymns and spiritual songs we, too, may worthily witness the life-giving Resurrection on the third day, in Christ Jesus our Lord, with Whom You are blessed, together with Your all-holy, good and life-giving Spirit now and always and forever and ever. Amen.



Το Απολυτικό γιά τη Θεία Λειτουργία σήμερα είναι το ίδιο με αυτό που ακούσαμε εχθές όταν εορτάσαμεν το Σάββατο του Λαζάρου. «*Την κοινήν Ανάστασιν προ του σου Πάθους πιστούμενος, εκ νεκρών ήγειρας τον Λάζαρον, Χριστέ ο Θεός· όθεν και ημείς ως οι Παίδες, τα της νίκης σύμβολα φέροντες, σοι τω Νικητή του θανάτου βοάμεν· Ωσαννὰ εν τοις υψίτοις, ευλογημένος ο ερχόμενος, εν ονόματι Κυρίου.*»

Με αυτόν τον ύμνο, η Εκκλησία μας λέει ότι η ανάσταση του Λαζάρου και η είσοδος του Χριστού στην Ιερουσαλήμ συνδέονται ως ένα γεγονός που οδηγεί στη σωτηρία όλης της ανθρωπότητας.

Μπροστά στον τάφο του Λαζάρου, ο Χριστός έκλαψε. Ο Πατήρ Αλέξανδρος Schmemmann, σε ένα άρθρο σχετικά με αυτό το θέμα, σημειώνει ότι ως Άνθρωπος, ο Χριστός έκλαψε. Ως Θεός, όμως, ξαναζωντανεύει τους νεκρούς. Με το κλάμα Του, ο Χριστός δείχνει επίσης την αγάπη του Θεού, αφού όλη η ανθρωπότης από την αρχή βασανίζεται από την αμαρτία και τον θάνατο. «*Το επερχόμενο σκοτάδι του Σταυρού – το ότι είναι ανάγκη, το καθολικό νόημά Του, όλα αυτά δίνονται στο συντομότερο στίχο του Ευαγγελίου: 'και εδάκρυσεν ο Ιησούς.'*» ("The Christian Way," 1961, του Πατρος A. Schmemmann).

Πράγματι, ο Χριστός ήλθε σε αυτόν τον κόσμο γιά να σώσει τις ψυχές μας και όχι γιά να υποστηρίξει κοσμικές δυνάμεις. Αυτό που ο Χριστός καταδίκασε ήταν η υποκρισία των Φαρισαίων. Όπως τότε με τους Φαρισαίους, πρέπει εμείς να προσέξουμε εάν υπάρχει υποκρισία στις ψυχές μας, η οποία θα μας απομακρύνει μακριά από τον Χριστό. Ας δοξάσουμε τον Θεόν «εν πνεύματι και αληθεία!»
+Ο ΠΑΤΗΡ ΘΕΟΔΩΡΟΣ

Death is *separation from* our God, Who is the Giver of Life. This *separation from God* is caused by sin. Yet, when we repent of sins, we find God's forgiveness, as well as a renewed commitment to follow Christ.

On the Saturday of Lazarus, the Church celebrates Lazarus' resurrection from the dead as the prophesy of the general resurrection of all of humanity through Christ. The presence of Christ before the tomb and before death itself; His authoritative voice, commanding that Lazarus' soul be returned to his dead body; the enlivening of his dead body, and the full "aliveness" of Lazarus' presence with his friends and relatives -- all of this is a prototype of the things that are to occur when Christ returns in glory at world's end. St. Cyril of Alexandria notes that, in reality, Christ performed this miracle as a foretaste "*of the resurrection of all the dead.*" The final stage of this "new creation" by Christ is His voluntary entry into Jerusalem to ascend upon the Cross.

Now, our Savior is at once both *the Offerer* and *the One Offered*. He is the "*Offerer*" as the King over both the living and the dead, offering the Eternal Kingdom (the "New Jerusalem," the Church Triumphant) to those who follow Him. He is "*The Offered,*" Who Himself is the humble and obedient offering needed for our "re-creation" as the New Adam (who does the Will of God, willingly), as opposed to the Old Adam (who pridefully did not obey God). Like our Lord, we offer our sacrifice of humility and obedience to the glory of our Lord, becoming "living sacrifices" for the salvation of those around us. Humility and obedience to God's Will are outcomes of our faith in God and our love for God, which are the fruits of prayer.

The Epistle reading for today describes for us the ideal state in which our souls are to be found at this time. "*Rejoice in the Lord always! Again, I say: rejoice! Let your gentleness be known to all. 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.*" (Philippians 4: 4-6). Now is the time for prayer, because the Lord is at hand. He is entering the "Jerusalem" of our souls. Christ is in our midst as we speak. The Lord will help us work all things for what is good and beneficial for our souls.

+FR. THEODORE

Philoptochos Announcements

- (1) Philoptochos will be selling koulourakia, paximathia, fig jam, red egg dye, & cookbooks on Sunday after church services. The Easter bread has sold out. Also, if you placed a bake sale pre-order, you can pick it up this Sunday.
- (2) Philoptochos would appreciate your support for our Kids-n-Cancer Camp Agape ministry. No amount is too small. Your tax deductible donation can be given to St. George Philoptochos & designated for this worthy project. All donations will be given to support children with cancer & their families served by the San Francisco Metropolis Philoptochos Program. We are grateful for your donation(s).



"Shine within our hearts, loving Master, the pure light of Your divine knowledge and open the eyes of our minds that we may comprehend the message of Your Gospel. Instill in us, also, reverence for Your blessed commandments, so that having conquered sinful desires, we may pursue a spiritual life, thinking and doing all these things that are pleasing to You. For You are the Light of our souls and bodies and to You we give glory together with Your Father Who is without beginning and Your all-holy, good, and life-giving Spirit, now and forever and to the ages of ages. Amen"

EPISTLE - 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.

GOSPEL - St. John 12:1-18

Six days before 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, 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.

HOLY WEEK SCHEDULE

Sunday, April 25th.....Bridegroom Service -6:00 p.m.

Monday, April 26th.....HOLY MONDAY - Bridegroom Service-6:00 p.m.

Tuesday, April 27th.....HOLY TUESDAY - Bridegroom Service-6:00 p.m.

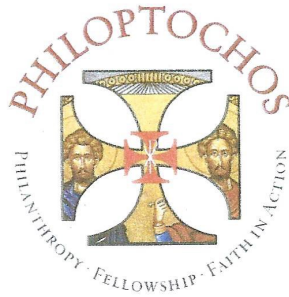
Wednesday, April 28th...HOLY WEDNESDAY - **Presanctified Divine Liturgy**- 9:00 a.m
Holy Unction -6:00 p.m.

Thursday, April 29th.....HOLY THURSDAY - **Divine Liturgy**- 9:00 a.m.
12 Gospels (Crucifixion of our Lord)-6:00 p.m.

Friday, April 30th.....HOLY FRIDAY - **Royal Hours**-9:00 a.m.
Descent from the Cross ("Apokathilosis")- 12:00 noon
Lamentation Service (Epitaphio) -6:00 p.m.

Saturday, May 1st.....HOLY SATURDAY -**Divine Liturgy** -9:00 a.m.
Vigil for the Resurrection of Christ -11:00 p.m.

Sunday, May 2nd....**GREAT & HOLY PASCHA** - **Resurrection Service** -12:00 midnight
Divine Liturgy-12:30 a.m.
Agape Vesper Service - 1:00 p.m.



Please consider making a donation to our St. George Philoptochos Chapter for our Kids-n-Cancer Ministry. All donations will be used to assist children facing cancer and their families who are served by the San Francisco Metropolis Philoptochos Camp Agape Program. We are grateful for your tax deductible donation.

INVITE. EMBRACE. INVOLVE.

“ YOU RECEIVED WITHOUT PAYING. GIVE WITHOUT PAY ”

Matthew 10:8



Kids'n'Cancer
Camp Agape