

## April 13, 2014: THE LORD'S ENTRY INTO JERUSALEM (PALM SUNDAY)

### Epistle: Phil. 4:4-9:

*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.*

### Gospel: John 12:1-18:



*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.*

The sixth Sunday of Great Lent is called the Sunday of the Lord's Triumphal entry into Jerusalem or Palm Sunday. This is, obviously, in remembrance of the Lord's last entry into the city of David, Jerusalem.

As He Himself revealed to His disciples (and we know from the gospel readings of the last two Sundays), this time He comes to Jerusalem ready for His voluntary and redeeming Passion. It is for this very reason that He came, riding on a donkey, to show His humility and obedience to God's eternal plan for the salvation of mankind.

The day before, on Saturday, Jesus had raised Lazarus from the dead. Then, Lazarus' sisters, Martha and Mary made a supper for Jesus and Lazarus, His friend. It was at this supper that *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.* When Judas the Iscariot expressed his concerns about the money spent in providing the "costly oil of spikenard," Jesus responded and said that this was a prophetic ritual, in anticipation of His burial: *"Let her alone; she has kept this for the day of My burial.*

The news about Lazarus being raised from the dead after four days spread quickly among the people. So, when they heard that Jesus was coming to Jerusalem, a great crowd came to meet Him with branches of palm trees, shouting *"Hosanna! 'Blessed is He who comes in the name of the Lord!' The King of Israel!"*

Let us follow Christ, our Savior, on the way to Golgotha, partaking in His voluntary and redeeming Passion and asking Him to render us worthy to behold His third-day Resurrection!

**Fr. George Bazgan**

## **CHURCH SERVICES DURING GREAT LENT:**

**Fridays at 7:00 PM: AKATHIST TO THE HOLY VIRGIN.**

**Saturdays at 5:00 PM: VESPERS.**

**CONFESSION WILL BE HEARD AFTER EACH OF THESE SERVICES.**

**Sundays at 10:00 AM: DIVINE LITURGY.**

## **FISH DINNER**

**On April 13, 2014 (PALM SUNDAY), following the Divine Liturgy,  
the traditional FISH DINNER  
will be held in the main Hall.**

**The admission fee has been set at the bare minimum  
of \$15/person (\$5 for children 7-14 years).**

**Voluntary donations will be very much appreciated.**

**EVERYONE IS WELCOME!**

## **Food Collection**

**Once again, a food drive is under way in our parish.**

**Please bring nonperishable foods and deposit them at the entrance of the church.**

*"Blessed is he who considers the poor; The Lord will deliver him in time of trouble. The Lord will preserve him and keep him alive, and he will be blessed on earth" (Psalm 41:1-2).*

**THANK YOU!**

## **MEMBERSHIP**

**The Board of Directors extends a warm appeal to all supporters of our parish,  
asking them to pay their membership before Easter.**

**This way we can ensure that we have the necessary funds to fulfill our financial  
obligations during the Summer months and for the rest of the year as well.**

**THANK YOU VERY MUCH!**

## HOLY WEEK AND EASTER SCHEDULE

### **PALM SUNDAY**

Blessing of Palms, Divine Liturgy ..... 10:00 A. M.

### **HOLY MONDAY**

Matins of the Holy Tuesday ..... 7:00 P. M.

### **HOLY TUESDAY**

Matins of the Holy Wednesday ..... 7:00 P. M.

### **HOLY WEDNESDAY**

Sacrament of the Holy Unction ..... 7:00 P. M.

### **HOLY THURSDAY**

Divine Liturgy of St. Basil the Great ..... 10:00 A. M.

Service of the Holy Passion (12 Gospels) ..... 7:00 P. M.

### **GOOD FRIDAY**

Taking down from the Cross (Vespers) ..... 3:00 P. M.

Lamentation Service ..... 7:00 P. M.

### **GREAT SATURDAY**

Divine Liturgy of St. Basil the Great ..... 10:00 A. M.

### **HOLY PASCHA (EASTER)**

Resurrection Service and Divine Liturgy ..... 12:00 (midnight)

Blessing of the Easter baskets ..... 3:00 A. M.

*The traditional Easter fellowship will follow the blessing of the Easter baskets.*

### **EASTER SUNDAY**

Vespers Service ..... 1:00 P. M.

### **BRIGHT MONDAY and TUESDAY**

Divine Liturgy ..... 10:00 AM.

### **BRIGHT WEDNESDAY**

Divine Liturgy at St. George Greek Orthodox Church ..... 10:00 AM.

### **BRIGHT FRIDAY**

Divine Liturgy ..... 10:00 AM.

## **On Mixed Marriages**

Living in a pluralistic society, such as ours, has its share of advantages and challenges as well, especially for the young people.

When it comes to mixed marriages, the Orthodox parents and their children need to know what the position of the Church is. Based on the teaching of the Orthodox Church, mixed marriages must meet the following conditions:

1. The non-Orthodox party must be a Christian. This means that that person must have been or must be baptized (before the wedding service) in one of the other two Christian denominations: Catholic or Protestant. Of course, it would be ideally that such a person be baptized in the Orthodox Church.

**Therefore, an Orthodox person cannot marry a non-Christian in the Orthodox Church.**

2. The wedding service must take place in an Orthodox Church and be officiated by an Orthodox priest. Just because the wedding takes place in an Orthodox church does not mean that the non-Orthodox party becomes Orthodox. This is done only as a favor to the Orthodox party.

3. The children resulted from this union must be baptized and raised/educated in the Orthodox Church.

**Should an Orthodox person enter a marriage union with a non-Christian, such a person must understand that by so doing they have forfeited their right/possibility to receive Communion and be a Godparent at a Christening or a Wedding.**

For further details, please talk to the priest.

Fr. George Bazgan