



**Raising of
St. Lazarus**
*(after Four Days
in the Tomb)*
سبت العازر

**The Glorious and Triumphant Entrance of our Lord
Jesus Christ into Jerusalem (*Palm Sunday*)**

شعنية مباركة



Mark your Calendars and Plan AHEAD!!!

THE GREAT AND HOLY WEEK

APRIL 8TH-15TH

April

8	Saturday	Raising of Lazarus —Combined <i>Preparation of Gifts/Liturgy at St. George</i> 9:30 am
		• <i>Cleaning and Decorating of the Church</i> ----- 1 pm
		Great Vespers for Palm Sunday and Confessions ----- 4 pm
9	Sunday	Entrance of our Lord into Jerusalem—Palm Sunday
		Matins – 8:50am Liturgy and Procession ----- 10 am
		Bridegroom Matins for Great and Holy Monday ----- 6 pm
10	Monday	Presanctified Liturgy ----- 9 am
		Bridegroom Matins for Great and Holy Tuesday ----- 6 pm
11	Tuesday	Presanctified Liturgy ----- 9 am
		• Confessions (Last opportunity before Pascha!) ----- 4:30-5:30 pm
		Bridegroom Matins for Great and Holy Wednesday ----- 6 pm
12	Weds.	Presanctified Liturgy ----- 9 am
		Sacrament of Holy Unction ----- 6 pm
		• <i>Holy Unction is a Sacrament of the Orthodox Church and for Her members. Confession is required.</i>
13	Thursday	Celebration of the Institution of the Last Supper
		Vesperal Liturgy of St. Basil the Great followed by Holy Thursday Meal ----- 10 am
		Holy Friday Matins with Reading of the Twelve Passion Gospels ----- 6 pm
14	Friday	Royal Hours of Pascha ----- 9 am
		Decoration of Tomb follows.
		Vespers of the Descent of Christ from the Cross ----- 3 pm
		Vigil at the Tomb of Christ sponsored by Teen SOYO begins at 4:30pm.
		Holy Saturday Matins with the Praises at the Tomb / Procession with the Tomb ----- 6 pm
15	Saturday	Descent into Hades—Vesperal Liturgy of St. Basil ----- 10 am
		▪ <i>Cleaning and Decorating of the Church for Pascha follows.</i>

PASCHA

THE GLORIOUS RESURRECTION OF OUR LORD

15/16	Nocturnes/Paschal Matins/Paschal Divine Liturgy ----- 11:30 pm
16	Sunday Agape (Baa'ooth) Vespers—Vespers of Love ----- 1 pm
	Reading of the Gospel in Different Languages

THE NEW (BRIGHT) WEEK

17	Bright Monday Paschal Liturgy at St. Mary Magdalene ----- 10 am
18	Bright Tuesday Paschal Liturgy at St. Nicholas ----- 10 am
19	Bright Wednesday Paschal Liturgy at St. George ----- 6 pm
21	Bright Friday Paschal Liturgy at Assumption ----- 10 am

Lazarus Saturday and Palm Sunday

The late Very Rev. Paul Lazor, former Dean of Students at St. Vladimir Orthodox Seminary

Visible triumphs are few in the earthly life of our Lord Jesus Christ. He preached a kingdom "not of this world." At His nativity in the flesh there was "no room at the inn." For nearly thirty years, while He grew "in wisdom and in stature, and in favor with God and man" (Luke 2:52), He lived in obscurity as "the son of Mary." When He appeared from Nazareth to begin His public ministry, one of the first to hear of Him asked: "Can anything good come out of Nazareth?" (John 1:46). In the end He was crucified between two thieves and laid to rest in the tomb of another man.

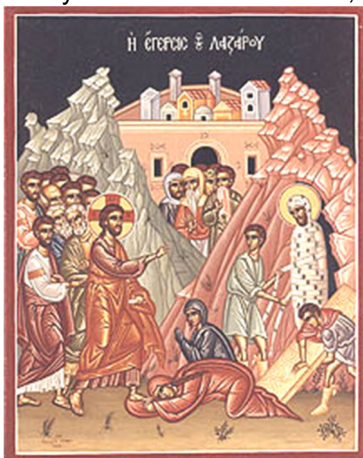
Two brief days stand out as sharp exceptions to the above - days of clearly observable triumph. These days are known in the Church today as Lazarus Saturday and Palm Sunday. Together they form a unified liturgical cycle which serves as the passage from the forty days of Great Lent to Holy Week. They are the unique and paradoxical days before the Lord's Passion. They are days of visible, earthly triumph, of resurrectional and messianic joy in which Christ Himself is a deliberate and active participant. At the same time they are days which point beyond themselves to an ultimate victory and final kingship which Christ will attain not by raising one dead man or entering a particular city, but by His own imminent suffering, death and resurrection.

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!
(Troparion sung for Lazarus Saturday and Palm Sunday)

Lazarus Saturday

In a carefully detailed narrative the Gospel relates how Christ, six days before His own death,



and with particular mindfulness of the people "standing by, that they may believe that thou didst send me" (John 11:42), went to His dead friend Lazarus at Bethany outside of Jerusalem. He was aware of the approaching death of Lazarus but deliberately delayed His coming, saying to His disciples at the news of His friend's death: "For your sake I am glad that I was not there, so that you may believe" (John 11:14).

When Jesus arrived at Bethany, Lazarus was already dead four days. This fact is repeatedly emphasized by the Gospel narrative and the liturgical hymns of the feast. The four-day burial underscores the horrible reality of death. Man, created by God in His own image and likeness, is a spiritual-material

being, a unity of soul and body. Death is destruction; it is the separation of soul and body. The soul without the body is a ghost, as one Orthodox theologian puts it, and the body without the soul is a decaying corpse. "I weep and I wail, when I think upon death, and behold our beauty, fashioned after the image of God, lying in the tomb dishonored, disfigured, bereft of form." This is a hymn of St John of Damascus sung at the Church's burial services. This "mystery" of death is the inevitable fate of man fallen from God and blinded by his own prideful pursuits.

With epic simplicity the Gospel records that, on coming to the scene of the horrible end of His friend, "Jesus wept" (John 11:35). At this moment Lazarus, the friend of Christ, stands for all men, and Bethany is the mystical center of the world. Jesus wept as He saw the "very good" creation and its king, man, "made through Him" (John 1:3) to be filled with joy, life and light, now a burial ground in which man is sealed up in a tomb outside the city, removed from the fullness of life for which he was created, and decomposing in darkness, despair and death. Again as the Gospel says, the people were hesitant to open the tomb, for "by this time there will be an odor, for he has been dead four days" (John 11:39).

When the stone was removed from the tomb, Jesus prayed to His Father and then cried with a loud voice: "Lazarus, come out." The icon of the feast shows the particular moment when Lazarus appears at the entrance to the

tomb. He is still wrapped in his grave clothes and his friends, who are holding their noses because of the stench of his decaying body, must unwrap him. In everything stress is laid on the audible, the visible and the tangible. Christ presents the world with this observable fact: on the eve of His own suffering and death He raises a man dead four days! The people were astonished. Many immediately believed on Jesus and a great crowd began to assemble around Him as the news of the raising of Lazarus spread. The regal entry into Jerusalem followed.

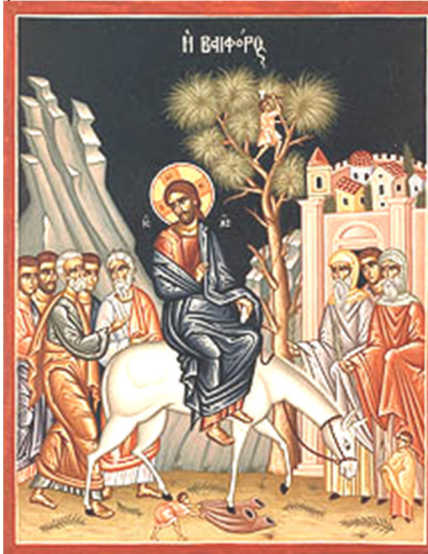
Lazarus Saturday is a unique day: on a Saturday a Matins and Divine Liturgy bearing the basic marks of festal, resurrectional services, normally proper to Sundays, are celebrated. Even the baptismal hymn is sung at the Liturgy instead of Holy God: *"As many as have been baptized into Christ, have put on Christ."*

Palm Sunday

Palm Sunday is the celebration of the triumphant entrance of Christ into the royal city of Jerusalem. He rode on a colt for which He Himself had sent, and He permitted the people to hail Him publicly as a king. A large crowd met Him in a manner befitting royalty, waving palm branches and placing their garments in His path. They greeted Him with these words: *"Hosanna! Blessed is he who comes in the name of the Lord, even the King of Israel!"* (John 12:13).

This day together with the raising of Lazarus are signs pointing beyond themselves to the mighty deeds and events which consummate Christ's earthly ministry. The time of

fulfillment was at hand. Christ's raising of Lazarus points to the destruction of death and the joy of resurrection which will be accessible to all through His own death and resurrection. His entrance into Jerusalem is a fulfillment of the messianic prophecies about the king who will enter his holy city to establish a final kingdom.



"Behold, your king is coming to you, humble, and mounted on an ass, and on a colt, the foal of an ass" (Zech 9:9).

Finally, the events of these triumphant two days are but the passage to Holy Week: the "hour" of suffering and death for which Christ came. Thus the triumph in an earthly sense is extremely short-lived. Jesus enters openly into the midst of His enemies, publicly saying and doing those things which most enrage them. The people themselves will soon reject Him. They misread His brief earthly triumph as a sign of something else: His emergence as a political messiah who will lead them to the glories of an earthly kingdom.

Our Pledge

The liturgy of the Church is more than meditation or praise concerning past events. It communicates to us the eternal presence and power of the events being celebrated and makes us participants in those events. Thus the services of Lazarus Saturday and Palm Sunday bring us to our own moment of life and death and entrance into the Kingdom of God: a Kingdom not of this world, a Kingdom accessible in the Church through repentance and baptism.

On Palm Sunday, palm and willow branches are blessed in the Church. We take them in order to raise them up and greet the King and Ruler of our life: Jesus Christ. We take them in order to reaffirm our baptismal pledges. As the One who raised Lazarus and entered Jerusalem to go to His voluntary Passion stands in our midst, we are faced with the same question addressed to us at baptism: *"Do you accept Christ?"* We give our answer by daring to take the branch and raise it up: *"I accept Him as King and God!"*

Thus, on the eve of Christ's Passion, in the celebration of the joyful cycle of the triumphant days of Lazarus Saturday and Palm Sunday, we reunite ourselves to Christ, affirm His Lordship over the totality of our life and express our readiness to follow Him to His Kingdom:

... that I may know him and the power of his resurrection, and may share his sufferings, becoming like him in his death, that if possible I may attain the resurrection from the dead
(Philippians 3:10-11).



ANTIOCHIAN ORTHODOX CHRISTIAN ARCHDIOCESE
OF NORTH AMERICA

Prot. no.: PV118/2023

Palm Sunday, 2023

Beloved Brother Hierarchs, Reverend Clergy, and Christ-loving Faithful,

Joyous festal greetings to you in the Name of our Lord, God, and Savior Jesus Christ!

Today the Lord enters triumphantly into Jerusalem, striding forward as humanity's champion in order to do battle with our greatest enemies: sin, death, and the devil. By enduring the Cross, He will defeat them all and inaugurate a new and transcendent life of "righteousness, peace, and joy in the Holy Spirit" (Rom. 14:17). Therefore, He is praised in churches throughout the world with the joyous words of this hymn: "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!"

As is the custom in our archdiocese, we remember today our Father in Christ, Patriarch JOHN X, and all our brothers and sisters of the Patriarchate of Antioch in its historic homeland of the Middle East. As we wave our palm branches and shout, "Hosanna!" they are doing the same. As we proclaim this ancient Faith in the New World, they are keeping it alive in the apostolic and historic places of its advent. We are one with them, and they are one with us—one Body stretching across an ocean yet beating with one heart.

Sadly, however, as we worship in peace and prosperity, our brothers and sisters overseas are suffering disaster after disaster. For this reason, we again ask you to give in support of the patriarchate and its humanitarian work. Through your donations you can provide some comfort to our brothers and sisters in need and also stand with them as they provide love and help to so many others. Please give generously.

Wishing you all a deeply meaningful Holy Week and a glorious Pascha, I remain,

Yours in Christ,

✠Metropolitan ANTONIOS

Metropolitan of Zahle, Baalbek, and Dependencies
Patriarchal Vicar of New York and All North America

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

Live Streaming of Divine Services

St. George is open for all parishioners and visitors. If you cannot attend, please pray with us through our livestream which can be seen on our YouTube Channel:

<https://www.youtube.com/c/SaintGeorgeOrthodoxChurchFlintMI>

If you have a smart TV, you actually have a web browser and YouTube app built in. All you have to do is start the browser app for YouTube and put the link in the address bar.

Welcome to St. George! Thank you for attending today's Divine Services. We believe Holy Communion to be a sign that in Christ we have all things in common, share an identical faith, and are united fully to the Orthodox Church. Anyone interested in learning more about our faith are encouraged to speak with one of our clergy. Holy Communion can be given to Orthodox Christians who have prepared themselves through prayer, fasting (no food or drink from midnight the night before), the Sacrament of Confession (7 years and older) within the last 2 months, being at peace with others, and attending the Divine Liturgy regularly. Everyone is invited to the final blessing and receive Holy Bread at the end of Liturgy.

In the **Divine Liturgy of St. John Chrysostom**, we sing the following special hymns,

First Antiphon -- Psalm 116

Verse 1. I will love the Lord because He has heard the voice of my supplication.

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

Verse 2. Because He inclined His ear to me, therefore I will call on Him as long as I live. Refrain

Verse 3. The snares of death encompassed me; the pangs of hell laid hold on me. Refrain

Verse 4. I suffered distress and anguish, then I called upon the Name of the Lord. Refrain

Glory to the Father..., *Now and ever and unto ages of ages.* Refrain

أحببت أن يسمع الرب صوت تضرّعي، لأنّ أوجاع الموت اكتفتني، وشدائد الجحيم صادفتني.
بشفاعات والدة الإله يا مخلص خلّصنا.
الحزن والوجع وجدت واسم الرب دعوت.
سأكون حسن الارضاء أمام الرب في بلدة الأحياء.
المجد للآب والابن والروح القدس، الآن وكلّ أوانٍ وإلى دهر الداهري ن.

Second Antiphon -- Psalm 116

Verse 1. I kept my faith even when I said, "I am greatly afflicted."

Refrain: O Son of God who sat upon the foal, save us who sing to Thee: Alleluia.

Verse 2. What shall I render to the Lord for all the things He has given me? Refrain

Verse 3. I will receive the cup of salvation and call on the Name of the Lord. Refrain

Verse 4. I will pay my vows to the Lord in the presence of all His people. Refrain

Glory to the Father... Now and ever... "Only begotten Son..."

أمنت لذلك تكلمت وأنا اتّضعت جدًّا.
خلّصنا يا ابن الله يا من جلس على جحش بن آتان، إذ نرتل لك هليلويا.
بماذا أكافئ الرب عن كلّ ما أعطاني، كأس الخلاص أقبل واسم الرب أدعو.
أوفي ندوري للرب أمام كلّ شعبه.
المجد للآب والابن والروح القدس، الآن وكلّ أوانٍ وإلى دهر الداهرين، أمين.
يا كلمة الله الابن الوحيد...

Third Antiphon -- Psalm 118 (Verses) and Troparion of St. Lazarus—Tone 1

Verses: O give thanks to the Lord, for He is good, for His mercy endures forever. Let the house of Israel,

Aaron, and all those who fear the Lord say: 'For He is good, for His mercy endures forever!'

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!*

أيها المسيحُ الإله لما أقمْت لعازرَ من بين الأمواتِ قَبْلَ آلامِك. حَقَّقْت القيامةَ العامة. لذلك ونحنُ كالأطفالِ نحملُ علامةَ الغلبةِ والظفرِ. صارخينَ إِلَيْكَ يا غالِبَ الموتِ. هوشعنا في الأعالي مبارِكُ الآتي باسمِ الربِ.

Entrance Hymn

Blessed is He that cometh in the Name of the Lord! We have blessed you from the Lord's house. God is the Lord and hath revealed Himself to us. O Son of God, who did sit upon the foal, save us who sing unto Thee: Alleluia.

مبارِكُ الآتي باسمِ الربِ. الله الربُّ قد ظَهَرَ لنا. خلصنا يا ابن الله يا من جلس على جحش أتان ، إذ نرتل لك هلوليا.

Hymns after the Entrance with the Gospel

Troparion of Lazarus—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!*

أيها المسيحُ الإله لما أقمْت لعازرَ من بين الأمواتِ قَبْلَ آلامِك. حَقَّقْت القيامةَ العامة. لذلك ونحنُ كالأطفالِ نحملُ علامةَ الغلبةِ والظفرِ. صارخينَ إِلَيْكَ يا غالِبَ الموتِ. هوشعنا في الأعالي مبارِكُ الآتي باسمِ الربِ.

Troparion of Palm Sunday—Tone 4

When we were buried with Thee in baptism, O Christ God, we became deserving of the resurrection to immortal life. Wherefore, we praise Thee, crying unto Thee: *Hosanna in the highest! Blessed is He that cometh in the Name of the Lord!*

أيها المسيحُ الإله لما دفنا معك بالمعمودية، استحققتنا بقيامتك الحياة الخالدة مسبحين وصارخين: هوشعنا في الأعالي مبارِكُ الآتي باسمِ الربِ.

Kontakion of Palm Sunday—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!”

أيها المستوي على العرشِ في السماء. لَقَدْ رَكِبْتَ جَحْشاً على الأرضِ وَقَبِلْتَ تسابيحَ الملائكةِ ومدائحِ الأطفالِ الهاتفينَ إِلَيْكَ أيُّها المسيحُ الإله. مبارِكُ أَنْتَ الآتي لِتُعِيدَ آدمَ ثانية.

Epistle for the Entrance of our Lord into Jerusalem

*Blessed is He who comes in the name of the Lord. (Psalm 117:26)
Give thanks to the Lord, for He is good. His mercy endures for ever. (Psalm 117:1)*

The Reading is from St. Paul's Letter to the 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 supplications 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 peace of God will be with you.

Priest: Peace be to you reader.

Reader: And to your spirit.

(Refrain) Alleluia, Alleluia, Alleluia.

(verse) O sing to the Lord a new song. (Psalm 97:1)

(verse) All the ends of the earth have seen the salvation of our God. Then, *(Refrain)* Alleluia, Alleluia, Alleluia.

مبارِكُ الآتي باسمِ الربِ
اعتَرَفُوا لِلرَّبِّ فَإِنَّهُ صالِحٌ وَإِنَّ إِلَى الأبدِ رَحْمَتَهُ
* فصلٌ من رسالةِ القديسِ بولسِ الرسولِ إلى
أهلِ فيلبي (4:4-9) *
يا اخوةُ افرحوا في الربِّ كُلَّ حينٍ وأقولُ أيضاً
افرحوا * ولْيظْهَرِ جِلْمُكُمْ لِجَمِيعِ الناسِ. فإنَّ الرَّبَّ
قريبٌ * لا تَهَنُّمُوا البتَّةَ بل في كلِّ شيءٍ فلتَكُنْ
طَلِبَاتِكُمْ معلومةً لدى الله بالصلاةِ والتَّصَرُّعِ مَعَ
الشكرِ * وَلِيَحْفَظْ سلامُ الله الذي يفوقُ كُلَّ عَقْلِ
قلوبِكُمْ وبصائرِكُمْ في يسوعِ المسيحِ * وبعدُ أيُّها
الاخوةُ مَهْمَا يَكُنْ مِنْ حَقٍّ وَمَهْمَا يَكُنْ مِنْ عَفَافٍ
وَمَهْمَا يَكُنْ مِنْ عَدْلِ وَمَهْمَا يَكُنْ مِنْ طَهَارَةٍ وَمَهْمَا
يَكُنْ مِنْ صِفَةٍ مُحَبَّبَةٍ وَمَهْمَا يَكُنْ مِنْ حُسْنِ صِبِيَةٍ
إِنْ تَكُنْ فضيلةً وَإِنْ يَكُنْ مَدْحٌ ففِي هذِهِ افْتَكِرُوا *
وما تَعَلَّمْتُمُوهُ وَتَسَلَّمْتُمُوهُ وَسَمِعْتُمُوهُ ورَأَيْتُمُوهُ فِيَّ
فَبِهَذَا اعمَلُوا. وإلهُ السلامِ يَكُونُ مَعَكُمْ.

Gospel for the Entrance of our Lord into Jerusalem

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 because 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 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 comes 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.

فصلٌ شريفٌ من بشارة القديس يوحنا الإنجيلي البشير والتلميذ الطاهر (12:1-18)

قبل الفصح بستة أيام أتى يسوع إلى بيت عنيا حيث كان لعازر الذي مات فأقامه يسوع من بين الأموات* فصنعوا له هناك عشاءً وكانت مرثا تخدم وكان لعازر أحد المتكئين معه* أما مريم فأخذت رطل طيب ناردين خالص كثير النمن ودهنت قدمي يسوع ومسحت قدميه بشعرها* فامتلاً البيت من رائحة الطيب* فقال أحد تلاميذه يهوذا بن سمعان الاسخريوطي الذي كان مزمعاً أن يسلمه لم يبع هذا الطيب بثلاث مئة دينارٍ ويُعط للمساكين* وإنما قال هذا لا اهتماماً بالمساكين بل لأنه كان سارقاً وكان الصندوق عنده وكان يحمل ما يلقي فيه* فقال يسوع دعها إنما حفظته ليوم دفني* فإن المساكين هم عندكم في كل حين وأما أنا فلست عندكم في كل حين* وعلم جمع كثير من اليهود أن يسوع هناك فجاءوا لا من أجل يسوع فقط بل لينظروا أيضاً لعازر الذي أقامه من بين الأموات* فأنتم رؤساء الكهنة أن يقتلوا لعازر أيضاً* لأن كثيرين من اليهود كانوا بسببه يذهبون فيؤمنون بيسوع* وفي الغد لما سمع الجمع الكثير الذين جاءوا إلى العيد بأن يسوع أت إلى اورشليم أخذوا سعف النخل وخرجوا لقاؤه وهم يصرخون قائلين: هوشعنا مبارك الآتي باسم الرب ملك إسرائيل* وإن يسوع وجد جحشاً فركبه كما هو مكتوب* لا تخافي يا ابنة صهيون. ها إن ملكك يأتيك راكباً على جحش ابن أتان* وهذه الأشياء لم يفهمها تلاميذه أولاً ولكن لما مجد يسوع حينئذ تذكروا أن هذه إنما كتبت عنه وأنهم عملوها له* وكان الجمع الذين كانوا معه حين نادى لعازر من القبر وأقامه من بين الأموات يشهدون له* ومن أجل هذا استقبله الجمع لأنهم سمعوا بأنه قد صنع هذه الآية.

Holy Bread, Palms, and Fern Offerings

- Karam and Aida Nassar for the health of their family especially sons **Fred, Omar** and **Sarah**, and **Salam**.
- A *Holy Bread Offering* and *Fern Arrangement* **Khaled** and **Sally** Abuaita for the health of their children **Ayham, Majd, Karim**, and especially **Watan** on the occasion of her birthday ~ *May God grant her many years!* and in loving memory of grandmother **Rahma**, aunt **Mary**, aunt **Androlla**, and friend **Sahar** Abuaita.
- A *Fern Arrangement* is offered by **Fares** and **Sahar** Abdallah for the health of their family especially children **Dr. Laila, Crystal**, and **Nicholas** and in loving memory of **Hilda** and **Yacoub** Zureikat (Sahar's parents).
- The *Palms* are offered by **Amer** and **Dr. Melissa** Bathish for the health of their family especially **Hiam, Madison, Emil, Julia**, and **Lindsey** and in loving memory of **Emil** Bathish (father of Amer) and **Jim** and **Carolyn** Gorr (parents of Melissa).

• Continued ⇒

- The *Palm Sunday Icons* are offered by **Ayman** and **Wafaa** Elias for the health of **Christine**, Dr. **Matthew**, **John**, **Mariah**, **Jasmine**, and **Eddie** and in loving memory of **Elias**, **Joselyn**, **Ibrahim**, **Thouriah**, **Salim**, and **Badia**.
- Prayers are offered for our parishioners who are ill, recovering, or in need, especially His servants: our **father and Metropolitan Saba**, our **Bishop Anthony**, **Fr. Angelo** Artemas (friend of Fr. Joe), **Subdeacon George** Gantous, **Sahar** Abdallah, **Reader Fouad** Abuaita, **Philip** Abuaita, **Shafiq** Abuaitah, **Laila** Abud, **George** and **Georgette** Abueita and **Kristo** (brother, mother, and friend of Anwar), **Jane** Abueita, **Youssif** Abousamra, **Danial** Alghanim (father of Dania Hanna), **William** Alsahouri, **Sanaa** Alqassis (daughter of Zahra Abuaita), **Walid** Andoni (brother of Vera Daoud), **Issa** Awad (father of Amal Abuaita), **Sharon** Ballreich (sister of Nancy Silpoch and Deborah Salim), **Naila** Banna, **Vera** Daoud, **Valland** Frangi (sister of Ron Haddad), **Elias** Gantos, **Denise** Ghattas, **Phyllis** Good, **Ronald** Haddad, **Nadia** Ibrahim (mother of Ziyad), **Daisy** Isaac, **Loretta** Karpelenia (mother of Denise Ghattas), **Nejma** Khair (mother of Esperanza Abuaita), **Michael** Khal, **Scott** Allen, **Antonia** Molina, and **Reuben** Reyes (friends of Areen Bathish), **Laura** Nassar, **Deborah** Salim, **Elaine** Shaheen, **Michael** Silpoch, **Kameel** Srouji (son-in-law of Hiam Bathish), **Laura** Teunion-Smith (granddaughter of Bob Teunion), **Christa** Whitehead, and **Samantha** Zerka (cousin of Lauren Zerka/Goddaughter & niece of Victoria Zerka); **Jeffrey**, **Taylor**, and newborn **Noa Hanna** Tipton (March 23rd).
- We also pray for our expectant parents: **Rania** and **Raed** AbuAita, **Jessica** and **Mejhdy** Abu Aitah, **Julia** and **Maroun** Alatrash, **Katrina** and **Gary** Gagne, **Aziza** and **Basheer** Hawwash, **Dina** and **Laith** Maymoun, **Amanda** and **Mousa** Rishmawi, and **Narmeen** and **Deeb** Shamshoum.

Instead of 'It is truly meet...', we sing the following in Tone 4:

God is the Lord and has revealed Himself to us. Celebrate the feast and come with gladness! Let us magnify Christ with palms and branches, singing: *Blessed is He that comes in the Name of the Lord!*

اللَّهُ الرَّبُّ ظَهَرَ لَنَا فَأَقِيمُوا الْعِيدَ وَابْتَهَجُوا، وَهَلِّمْنَا بِنَا نِعْظَمِ الْمَسِيحِ. وَبَسُغْفِ وَأَغْصَانِ نَهْتِفُ بِالتَّسَابِيحِ قَائِلِينَ. مَبَارَكُ الْآتِي بِاسْمِ الرَّبِّ مَخْلَصِنَا.

Communion Hymn (for Palm Sunday)

(Refrain) Blessed is He who comes in the Name of the Lord. هَلُّوِيَا. مَبَارَكُ الْآتِي بِاسْمِ الرَّبِّ.

(Verse) We have blessed you out of the house of the Lord. God is the Lord, and hath appeared unto us. (Refrain)

(Verse) Ordain a feast with thick boughs, even unto the horns of the altar. (Refrain)

(Verse) Thou art my God, and I will confess Thee; Thou art my God, and I will exalt Thee. (Refrain)

(Verse) I will give thanks unto Thee, for Thou hast heard me, and Thou art become my salvation. (Refrain)

(Verse) O give thanks unto the Lord, for He is good, for His mercy endureth forever. (Refrain)

Alleluia, Alleluia, Alleluia.

Instead of “*We have seen the True Light...*”, we sing the **Troparion of Lazarus in 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!*

أَيُّهَا الْمَسِيحُ الْإِلَهَ لَمَّا أَقَمْتَ لِعَازَرَ مِنْ بَيْنِ الْأَمْوَاتِ قَبْلَ آلامِكَ. حَقَّقْتَ الْقِيَامَةَ الْعَامَةَ. لِذَلِكَ وَنَحْنُ كَالْأَطْفَالِ نَحْمَلُ عَلَامَةَ الْغَلْبَةِ وَالظَّفَرِ. صَارِخِينَ إِلَيْكَ يَا غَالِبَ الْمَوْتِ. هَوْشَعْنَا فِي الْأَعَالِي مَبَارَكُ الْآتِي بِاسْمِ الرَّبِّ.

The **Procession with Palms** takes place at the end of the Divine Liturgy. Please follow in an orderly, respectful, and quiet manner. Also, sing along with the choir ‘*Holy God...*’ and the following, and keep watch over our children so they may safely carry their candles.

تَعَاد طَرُوبَارِيَّةَ أَحَدِ الشَّعَانِينِ (بِالْحَنِّ الرَّابِعِ)، وَتَعَاد قَدَّوسَ اللَّهِ (مَرَّاتٍ عَدِيدَةً)

Praise the Lord, O Jerusalem! Praise thy God, O Holy City!

Hosanna! Hosanna! Hosanna to the Son of David!

أَمْدَحِي يَا أُورُشَلِيمَ الرَّبِّ سَبِّحِي الْهَكَ يَا قَدَّسَ هَوْشَعْنَا هَوْشَعْنَا هَوْشَعْنَا لِابْنِ دَاوُدَ

THE PALMS ARE BLESSED and are Holy Items!

Proper disposal for old palms are to burn them or give them to Fr. Joe.

Announcements

The Great and Holy Week begins tonight! Plan ahead to celebrate our Lord and Savior's Passion (Suffering), Death, and Resurrection by attending or watching as many services as you can.

Of special interest for EVERYONE, especially our children:

- ▶▶ *Liturgy of the Last (Mystical) Supper* (Holy Thursday 10am)
- ▶▶ *Passion Gospels/Procession of the Holy Cross* (Holy Thursday 6pm)
- ▶▶ *Burial of Jesus/placing of the Holy Shroud in the Tomb* (Holy Friday 3pm)
- ▶▶ *The Lamentations & Procession of the Tomb* (Holy Friday 6pm)
- ▶▶ *Descent into Hades: Victory over Death (the Devil) Liturgy* (Holy Saturday 10am)
- ▶▶ *Pascha, the Glorious Resurrection* (begins at 11:30pm on Holy Saturday)
- ▶▶ *Vespers of Love/Baa'ooth* (PASCHA, Sunday 1pm)

Parents A letter from Fr. Joe for our children to have "excused absences" from school, music, sports, or other activities for any of the Holy Week Services is on the Lounge counter.

Traditional Fasting Rules for the Great and Holy Week

1. The traditional fasting rules are for all who are physically able.
2. Meals are to be less frequent and less filling.
3. During the days of Holy Week The traditional fasting discipline (*no meat, poultry, fish, eggs, dairy, wine, and olive oil*) is observed on all days, except Palm Sunday when fish, wine, and olive oil are allowed and Holy Thursday morning after Divine Liturgy when wine and olive oil are allowed.
4. On Great and Holy Friday, no meal is eaten the rest of the day after breakfast. After the morning Divine Liturgy on Great and Holy Saturday, a light lunch may be eaten, then a total fast until after Paschal Divine Services on Saturday night/Sunday morning.
5. The full strictness of the fast is lessened for the aged or those in poor health.

Holy Week notes and activities:

- The **Sacrament of Holy Repentance** (*Confession*) will be heard before and after Divine Services from this evening until Holy Tuesday.
- You must be an Orthodox Christian and have a recent Confession to partake of the Sacrament of Holy Communion and the Sacrament of Holy Unction.
- **KEEPING VIGIL AT THE TOMB OF CHRIST** - Beginning about 4pm following Great Vespers on Holy and Great Friday afternoon, April 14th, we will keep watch (vigil) over the tomb of Christ. We will be reading (English and/or Arabic) from the Psalms until *Matins of Holy Saturday with the Lamentations & Procession of the Tomb* at 6pm and encourage you to sign up for ½ hour. Others may be in church to listen and keep watch. Please sign-up on the poster in the Lounge.

VESPERS OF LOVE (BAA'OOTH) on Pascha, April 16th at 1pm. During the service, the Gospel is read in different languages. If you would like to read, speak with Fr. Joe or come to church by 12:45pm.

UPRIGHT FREEZERS We have 2 we are selling for \$100 each. Please see Tony Daoud for more information.

ST. GEORGE ALTAR SOCIETY God bless our Altar Society which was formed in September of 1997 with the general purpose of cleaning and decorating the church for Pascha, Christmas, and feast days. They will be cleaning and decorating for Pascha this Saturday, April 15th at 1pm after the morning Vespers Divine Liturgy which begins at 10am ~ everyone is welcome to come and help!

OUR STEWARDSHIP, OFFERINGS, AND DONATIONS Though you might not come to church, **our stewardship, offerings, and donations are still very badly needed.** PLEASE help your parish by continuing to offer! If you cannot come to church, you can simply go to our parish website (<https://saintgeorgeflint.org/>) and donate on-line (use the QR code to the right) or you can bring or mail your offerings to St. George, 5191 Lennon Road, Flint, MI 48507. As always, THANK YOU for your generosity and love of our St. George!



Planting Orthodoxy... ~ ... into the hearts of our children

by Abbot Tryphon, head of All-Merciful Savior Monastery on Vashon Island, Washington

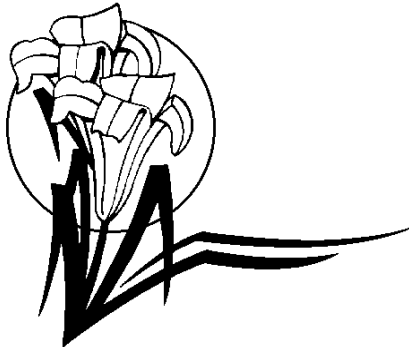
If we expect our children and grandchildren to grow into adulthood as practicing Orthodox Christians, we must give daily witness to the importance of our faith. If we are lax in our fasting, church attendance, and piety, our children will see by our lack of seriousness, a compartmentalized religion that is ultimately of no value to them.

If they do not see us seriously practicing our faith, Orthodoxy will ultimately be rejected by them as something that is of no personal value. If they do not see us praying, they will not have prayer as a part of their lives. If they do not see us putting the divine services before entertainment, they will abandon Orthodoxy as irrelevant to them. If they do not see Christ in us, they will ultimately reject Christ for themselves.

If they do not see in their parents a Christian who is quick to forgive, quick to show mercy, and quick to give to the poor, they will not see Christ. If they do not see in the parent one who loves his neighbor, as Christ commanded, they will not see the Christ that changes and transforms lives.

Just as a child has to be educated in the art of poetry, reading, painting, and the sciences, so too must a child be taught by the example of his parents, the importance of faith. Saint Isaac the Syrian said, "*Faith is the door to mysteries. What the bodily eyes are to sensory objects, the same is faith to the eyes of the intellect that gaze at hidden treasures*".

To educate a child in the humanities and the sciences, but to fail to implant faith by our example, is to ultimately cheat the child of the most important gift of all, the gift of faith.



I would like to donate the following for Pascha. . .

Lillies: @ \$35 each Total _____

Please print clearly

Your name: _____

For the health of: _____

In loving memory of: _____

Please use the envelope in the Pew and mark it *Pascha Decorations* and put in the Offering Tray. The names of the Living and Departed will be remembered at the Service of Preparing the Gifts (Bread and Wine) for Divine Liturgy on Pascha morning.