



St. George Antiochian Orthodox Church
Weekly Newsletter
Sunday, April 25, 2021

Upcoming Meetings

- Choir – Tues 4/27 – no practice
- Parish Council – Sun 5/16, 1:30pm
Office will send Zoom link

Sunday School

There will be no Sunday School on Sunday 4/25 or 5/2.

Save the Date!

Mark your calendars – we're hosting our annual St. George picnic on Sunday, May 30 after Liturgy at Ridley Creek State Park. Stay tuned for more details!

Catechumen Class

The inquirer/catechumen class is weekly on Saturday at 6:30pm. [Click here for the Google meeting link.](#)

AV Summer Camp Registration

Registration for camp is still open! For more information about changes for this year, visit the [Antiochian Village's website.](#)

Palm Sunday

Philippians 4:4-9

John 12:1-18

- The following services will be held in the church and streamed on the [website](#):
 - **Wednesday 4/21** – Presanctified, 6:30pm
 - **Thursday 4/22** – 3rd Hour 9am
 - **Friday 4/23** – Little Compline with Canon, 6:30pm
 - **Saturday 4/24** –Liturgy 10am and Vespers 5pm
 - **Sunday 4/25** – Orthros and Liturgy, 9:30am
- **Holy Week Services ([Click here to sign up](#))**
 - **Sunday 4/25** – Bridegroom Orthros, 6:30pm
 - **Monday 4/26** – Bridegroom Orthros, 6:30pm
 - **Tuesday 4/27** – Presanctified 9am and Bridegroom Orthros 6:30pm (no online Akathist)
 - **Wednesday 4/28** – Holy Unction, 6:30pm
 - **Thursday 4/29**
 - Vesperal Liturgy, 9am
 - 12 Gospels, 6:30pm
 - **Friday 4/30**
 - Royal Hours, 9am
 - Decorating the bier, 10:30am
 - Vespers, 3pm
 - Orthros and Lamentations, 6:30pm
 - Overnight Vigil (after Lamentations)
 - **Saturday 5/1**
 - Vesperal Liturgy, 10am
 - Rush, Orthros, and Liturgy, 10:30pm
 - **Sunday 5/2** – Agape Vespers, 12pm

At the blessing and direction of our bishops, please note the following:

During Holy Week and Pascha, social distancing is still required among different family groups and **masks must be worn in the church.** If you have a need to remove your mask, please either step outside for a moment or down to the hall, and when you are able, rejoin us in the church. Thank you.

Palm Sunday

On the Sunday before the Feast of Great and Holy Pascha and at the beginning of Holy Week, the Orthodox Church celebrates one of its most joyous feasts of the year. Palm Sunday is the commemoration of the Entrance of our Lord into Jerusalem following His glorious miracle of raising Lazarus from the dead. Having anticipated His arrival and having heard of the miracle, the people went out to meet the Lord and welcomed Him with displays of honor and shouts of praise. On this day, we receive and worship Christ in this same manner, acknowledging Him as our King and Lord.



At the outset of His public ministry Jesus proclaimed the kingdom of God and announced that the powers of the age to come were already active in the present age (Luke 7:18-22). His words and mighty works were performed to produce repentance as the response to His call, a call to an inward change of mind and heart which would result in concrete changes in one's life, a call to follow Him and accept His messianic destiny. The triumphant entry of Jesus into Jerusalem is a messianic event, through which His divine authority was declared.

Palm Sunday summons us to behold our king: the Word of God made flesh. We are called to behold Him not simply as the One who came to us once riding on a colt, but as the One who is always present in His Church, coming ceaselessly to us in power and glory at every Eucharist, in every prayer and sacrament, and in every act of love, kindness and mercy. He comes to free us from all our fears and insecurities, "to take solemn possession of our soul, and to be enthroned in our heart," as someone has said. He comes not only to deliver us from our deaths by His death and Resurrection, but also to make us capable of attaining the most perfect fellowship or union with Him. He is the King, who liberates us from the darkness of sin and the bondage of death. Palm Sunday summons us to behold our King: the vanquisher of death and the giver of life.

Palm Sunday summons us to accept both the rule and the kingdom of God as the goal and content of our Christian life. We draw our identity from Christ and His kingdom. The kingdom is Christ - His indescribable power, boundless mercy and incomprehensible abundance given freely to man. The kingdom does not lie at some point or place in the distant future. In the words of the Scripture, the kingdom of God is not only at hand (Matthew 3:2; 4:17), it is within us (Luke 17:21). The kingdom is a present reality as well as a future realization (Matthew 6:10). Theophan the Recluse wrote the following words about the inward rule of Christ the King:

"The Kingdom of God is within us when God reigns in us, when the soul in its depths confesses God as its Master, and is obedient to Him in all its powers. Then God acts within it as master 'both to will and to do of his good pleasure' (Philippians 2:13). This reign begins as soon as we resolve to serve God in our Lord Jesus Christ, by the grace of the Holy Spirit. Then the Christian hands over to God his consciousness and freedom, which comprises the essential substance of our human life, and God accepts the sacrifice; and in this way the alliance of man with God and God with man is achieved, and the covenant with God, which was severed by the Fall and continues to be severed by our willful sins, is re-established."

Palm Sunday summons us to behold our king - the Suffering Servant. We cannot understand Jesus' kingship apart from the Passion. Filled with infinite love for the Father and the Holy Spirit, and for creation, in His inexpressible humility Jesus accepted the infinite abasement of the Cross. He bore our griefs and carried our sorrows; He was wounded for our transgressions and made Himself an offering for sin (Isaiah 53). His glorification, which was accomplished by the resurrection and the ascension, was achieved through the Cross.

In the fleeting moments of exuberance that marked Jesus' triumphal entry into Jerusalem, the world received its King, the king who was on His way to death. His Passion, however, was no morbid desire for martyrdom. Jesus' purpose was to accomplish the mission for which the Father sent Him.