

## “Let us not remain outside the bridal chamber of Christ”

The gospel passage of today’s holy day, after returning to the event of the resurrection of Lazarus, ends with the phrase: “for this reason also the crowd met him, for they heard that he had done his sign”. For this reason, in other words, the multitude welcomed Him in a triumphant manner, because they heard that He had done this miraculous sign. The thirst for the miracle was certainly holy, if it would lead man to the true faith in the miracle worker. So let’s pay very much attention that maybe, just as then, the thirst was succeeded by the” “take him away, take him away, crucify him” in the same manner that our own choices do not become one more nail in the all holy body of the Lord. The Pascha of the Lord is approaching. Let us not remain outside the bridal chamber of Christ”.

Archim. A. A.

**SUNDAY, APRIL 17 2022 PALM SUNDAY** *Symeon the Holy Martyr, Bishop of Persepolis, and those with him, Makarios, Bishop of Corinth, Agapetos of Rome, Hadrian the New-Martyr, Donnan, Abbot of Eigg, and the Monk-Martyrs with him.*

**tone of the week :**

**EOthinon :**

**Epistle Reading :** *St. Paul’s Letter to the Philippians 4:4-9*

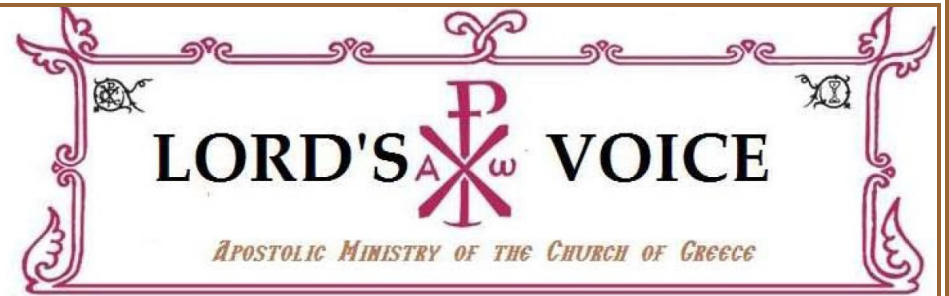
**Gospel Reading :** *John 12:1-18*

**SUNDAY, APRIL 24 2022 GREAT AND HOLY PASCHA**

*Elizabeth the Wonderworker, Savvas the General of Rome, Nicholas the New Martyr of Magnesia, Melitus, Archbishop of Canterbury*

**Epistle Reading :** *Acts of the Apostles 1:1-8*

**Gospel Reading :** *John 1:1-17*



70<sup>TH</sup> YEAR APRIL 17 2022 PAMPHLET # 16 (3594)

## THE LORD IS COMING

Palm Sunday today, the beginning of Holy and Great Week, our Lord is coming “to the voluntary passion”. He’s entering the Holy City “sitting on a donkey’s colt,” the king of heaven and earth, the Creator and Maker of the universe, the governor and just judge of the universe of all ages, who chooses the back of a humble animal in order to enter into Jerusalem. The path of humility and rejection of whatsoever excess is His suggestion for our own experience and living of the Passion week.

### A great temptation

A great and visible danger of superficial “sympathy” towards the suffering Creator, the temptation for the “appearance” to defeat the essence, for us to view Christ again as pitiable, Who is suffering voluntarily. Spiritually voracious is the challenge for us to forget that upon the Cross we will not see in a little, an innocent one, who on account of the trial of deception was condemned to death, but “the one completely marked with wounds and worker of all”, the one completely covered with the wounds and simultaneously almighty God, as we chant on Holy Saturday, Him, in other words, who became poor being rich, for us to be enriched with His own poverty.

## THE SUNDAY GOSPEL ((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.

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Let's see, however, in order, certain very didactic things from the gospel narration of today's great feast of the Lord. Judas, "the servant and sly one", the representative of those servants and those friendly with the devil of each age, or moment of time, is worrying supposedly for the poor. It wounds him supposedly, that money is being given for the costly myrrh with which Mary, the sister of Lazarus, anointed the feet of Jesus, whereas they could have been given to the poor. The cause both of his own behavior and of all those who imitate his conduct, is theft, and furthermore double. It was he who kept the treasury, taking out of its content, for his own benefit. A simple thievery, on the one hand, in human terms, but it is not just this that burdens him, however. Judas, who never "wished to understand", in a high minded and ungrateful manner, is now accusing the father of not being interested in his children. He audaciously is maintaining that he himself has in him greater love and care than Jesus, who for three entire years before him, did not cease benefactoring, working miracles for the poor and the indigent and scorned of this world. Christ is in the house of His friend Lazarus, and, whereas all these things and very many other ineffable things are happening, a multitude of people have gathered, in order to see both Lazarus who resurrected from the dead, as well as Him who resurrected him. The high priests and the rulers of the people have already perceived that Lazarus comprises a cause for many to believe in Christ. So, the clouds, despite the "Hosannah's" of the following day, have already thickened above the Holy City, the volcano of wickedness in the hearts of the Jews already begins exploding. "The mob of the god-killers" already is moving and "wills in vain" against the only innocent one, He who opened, his mouth and embrace very many times, in order to show them the truth, to illumine their darkness, to call them to repentance.

