

remembrance, which changes the actions from the past into eternal real events. Time ceases to exist in the form of the present and the future and we experience it as a continuous present. "The venerable Passions on the present day, as saving lights dawn to the world", the hymnodist assures us. After all, don't we experience this in every Divine Liturgy? The entire work of the divine Economy: "Having commemorated... everything that happened for us... and the Second and the glorious Coming again".

From the evening of Palm Sunday we enter the liturgical time of Holy and Great Week. "Behold the Bridegroom comes...". Together with us is all humanity that lives evil, despair, hopelessness, but also awaits.

We believe in the Resurrection and we await the Resurrection. We know that the death of Christ annihilated the power of death. Let us also go close to Him, to celebrate together with His victory, our own Resurrection also. Archim. F. A

**SUNDAY, APRIL 28, 2024 PALM SUNDAY** *The Holy nine martyrs of Cyzicus John the Martyr of Romania, Memnon the Wonderworker.*

**EPISTLE READING:** *St. Paul's Letter to Philippians 4: 4-9*

**GOSPEL READING :** *Matthew 21:1-11; 15-17*

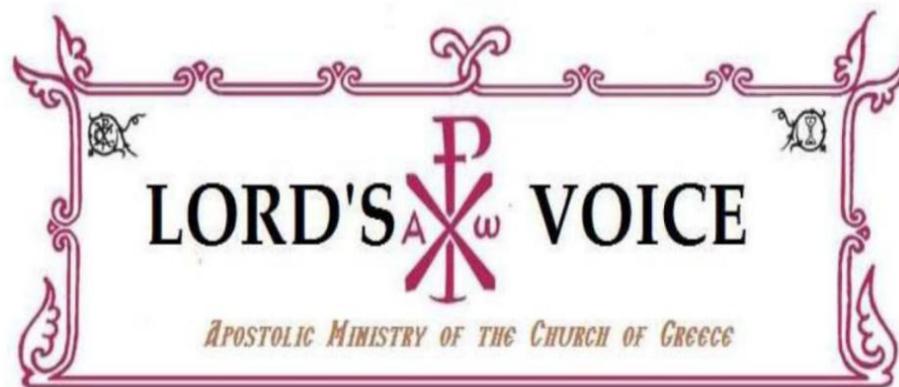
**TONE OF THE WEEK:**

**EOTHINON**

**SUNDAY, MAY 5, 2024 GREAT AND HOLY PASCHA**, *Irene the Great Martyr, Neophytos, Gaius, & Caianus the Monk-martyrs, The Righteous Martyr Ephraim the Younger, Euthymios the Wonderworker, Bishop of Madytos*

**EPISTLE READING:** *Acts of the Apostles 1:1-8*

**GOSPEL READING :** *John 1:1-17*



**72<sup>ST</sup> YEAR APRIL 28 2024 PAMPHLET # 17 (3700)**  
**BEHOLD WE ARE ASCENDING**

..." If in the first part of Great Lent our effort was aimed at the purification of the mind and heart through fasting, prayer, and our participation in the sacrament of the Divine Eucharist, now we must realize that this purification is not a goal in and of itself. Now everything must lead us to our appropriation through the death on the Cross and the Resurrection.

"The common resurrection..."

The Resurrection of Lazarus already foreshadows the Resurrection of Christ himself. And while until today we knew that the Sabbath is the remembrance of all those who have fallen asleep, this Sabbath of Lazarus is celebrated as a resurrection day. It prepares us to understand Christ's victory over the eternal enemy, hades. A victory that makes hades itself tremble and cry bitterly. Christ's friend, Lazarus is the personification of every person and Bethany, where his house is located, is a symbol of the entire world, the place where every person lives. We follow Jesus to Jerusalem, to

## THE SUNDAY GOSPEL (JOHN 15:1-18)

Six days before Passover, Jesus came to Bethany, where Lazaros was, whom Jesus had raised from the dead. There they made him a supper; Martha served, and Lazaros 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 Lazaros, whom he had raised from the dead. So the chief priests planned to put Lazaros 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 Lazaros 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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the tomb of Lazarus, and we hear His shocking command: "Lazarus, come out". We understand now that it is the power of love, of love that becomes power and can defeat death. God is Love and Love is Life. He is "the joy of all, Christ the truth, the light and the life, the resurrection of the world..." (Kontakion of the feast).

"Blessed is he who comes"

In the Palm Sunday icon, which we venerate on Palm Sunday, we see Christ depicted on the "son of a colt" and proceeding on the palm branches and on the flowers. Our journey is coming to an end. We are coming to Passion Week. The days that follow are Holy and Great and have a certain goal. They remind us of the eschatological significance of Pascha. Today, all of us more or less consider Holy Week as a beautiful tradition. However, Pascha means the end of the world. Pascha means the passage into the eternal Kingdom of God. The events of Holy Week, which will follow, do not constitute a simple remembrance, but they occur.

"Today..."

What could be the meaning of "today"? Of course, all this does not happen "today". "Today" we can remember these actions of ours and the Church is basically the gift and the power of this