



74<sup>th</sup> Year

April 5, 2026

Pamphlet #14 (3801)

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## **THE SUNDAY GOSPEL (John 12:1-18)**

### **Blessed is He who comes**

*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 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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## **CHRIST THE KING AND REDEEMER**

After the supernatural event of the Resurrection of Lazarus, the Lord enters Jerusalem. There He is welcomed by crowds of people who had gathered for the feast of Passover, but also to see the prophet, the extraordinary man, the Messiah who resurrected a dead man. With the account of Christ's entry into the Holy City, the Church also leads us into Holy Week, into the immaculate Passion and the life-giving Resurrection of the Lord.

Christ enters Jerusalem in order to be voluntarily sacrificed for the sake of all people, those who have lived, who are living, and who will live until the end of the ages. Thus, He assures every person who accepts Him as Savior and Redeemer that He takes upon Himself our own sins and weaknesses, our mistakes and omissions, our unbelief or lack of faith, and fastens them to the wood of the Cross; so that death may be put to death, sin be abolished, and from His own life and glory, the true life and glory of people may dawn.

### **True glory in the majesty of humility**

In Psalm 24, the Lord is called the "King of Glory"; and He is glorified when He reveals His infinite love and humility, His incomprehensible compassion and kindness toward every person, since He "desires all people to be saved and to come to the knowledge of the truth" (1 Timothy 2:4). The glory of the Son of God is His Cross, the power of His sacrifice and His forgiveness.

By sharing in the ethos of Christ and acquiring a “likeness of character with God,” as Saint Ignatius the God-bearer says, the faithful person learns that true glory is not found in self-promotion, economic and social advancement, showing off and self-satisfaction, but in the lived experience of the spirit of Christ’s humility, of service, of sacrifice, and of mutual solidarity. You cannot be glorified together with Christ if you do not live His life, a life of self-emptying and descent; if you do not gird yourself, like the Lord, with the towel, the apron of the servant, in order to serve God in the person of your fellow man.

### **“Blessed is He who comes in the name of the Lord”**

In the Divine Liturgy, we sacramentally experience the Passion and the Resurrection of the Lord, all the events that God accomplished for the salvation of man, in an eternal present. Through the power of the Holy Spirit and our participation in the Divine Eucharist, we respond to and accept the “salvation” (Psalm 96:2) of God, and we become partakers of His immortal life and members of His Kingdom.

For this reason, today in the Divine Liturgy we chant: “Blessed is He who comes in the name of the Lord”; may He be glorified who always comes, sent by God, to save us, to sanctify us, to deify us. “God is the Lord, and He has revealed Himself to us.” We confess, that is to say, indeed He has “been manifested”, revealed, and become incarnate, the Son of the living God, in order to make man a child of God by grace and to deem him worthy of eternal life and the Kingdom.

### **Jesus Christ, the Savior of mankind**

The crowds of people who welcomed Christ in Jerusalem called Him “the King of Israel.” At least on that occasion, they confessed that He was not an ordinary man, but the Messiah, that is, the Christ, the Redeemer. But what does it mean for us that Christ is our Savior? Our confession that Jesus Christ is our King, our Redeemer, and our Lord means that we accept His word

as the supreme criterion of our conscience and formulate our ethos accordingly, in conformity with His Gospel.

It means that we believe He is the Son of God, and that this faith becomes life, nourishment, light, and the breath of the Holy Spirit. It means that we make every effort to love, to forgive, to “embrace” every person in Christ, even our enemy, because you cannot claim to love God if you do not love your fellow man. Finally, it means that Christ is the center of our life: the source of inspiration, the Way, the Truth, the true Vine, with whom, if we remain united, we will bear fruits of immortality.

Archimandrite N. K.

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April 5, 2026: Palm Sunday

The Entry of Our Lord Jesus Christ into Jerusalem.  
Martyrs Claudius, Nicephorus, and others;  
Saint Theodora the venerable of Thessaloniki.

Epistle: Philippians 4:4-9 – Gospel: John 12:1-18

NEXT SUNDAY: April 12, Holy Pascha  
Epistle: Acts 1:1-8 – Gospel: John 1:1-17

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*VOICE OF THE LORD*, a weekly pamphlet of Orthodox faith and life of the "Apostolic Ministry of the Church of Greece". Iasiou 1, 115 21 Athens. Publisher – Director: Metropolitan of Phanariou, Agathangelos. Editorial office, tel. 210.7272.331. Processing, tel. 210.7272.388. Through the holy churches, it is distributed free of charge. From the Printing Office of the Apostolic Ministry.

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