



The Messenger

Sunday, April 9, 2023
Κυριακή, 9 Απρίλιος

Palm Sunday
Κυριακή τῶν Βαΐων

Weekly Worship Guide

The Greek Orthodox Cathedral of the Annunciation • Atlanta, GA

The Holy Martyr Euphychius of Caesarea, Raphael, Nicholas, Irene, & Olympias of Mytilene,
Vadim the Righteous of Persia

Epitaphion Flowers

Donations may be made by clicking [HERE](#) or in the Narthex on Palm Sunday Morning.

Palm Sunday



On Sunday, five days before the Passover of the Law, the Lord came from Bethany to Jerusalem. Christ sent two of His disciples to bring Him a foal of a donkey, He sat thereon and entered into the city. When the multitude there heard that Jesus was coming, they straightway took up the branches of palm trees in their hands, and went forth to meet Him. Others spread their garments on the ground, and yet others cut branches from the trees and strewed them in the way that Jesus was to pass; and all of them together, especially the children, went before and after Him, crying out: "Hosanna: Blessed is He that comes in the Name of the Lord, the

King of Israel" (John 12:13). This is the radiant and glorious festival of our Lord's entry into Jerusalem that we celebrate today.

The branches of the palm trees symbolize Christ's victory over the devil and death. The word "Hosanna" means "Save, I pray," or "Save, now." The foal of a donkey, and Jesus' sitting thereon, and the fact that this animal was untamed and considered unclean according to the Law, signified the former uncleanness and wildness of the nations, and their subjection thereafter to the holy Law of the Gospel.

(By Theodore Mantzikos)

Order of Hymns Following The Small Entrance

Ἀπολυτίκιον τῆς Ἑορτῆς. Ἦχος α'.

Τὴν κοινὴν Ἀνάστασιν πρὸ τοῦ σοῦ Πάθους πιστούμενος, ἐκ νεκρῶν ἠγειρας τὸν Λάζαρον, Χριστὲ ὁ Θεός· ὅθεν καὶ ἡμεῖς ὡς οἱ Παῖδες, τὰ τῆς νίκης σύμβολα φέροντες, σοὶ τῷ Νικητῇ τοῦ θανάτου βοῶμεν· Ὡσαννά ἐν τοῖς ὑψίστοις, εὐλογημένος ὁ ἐρχόμενος, ἐν ὀνόματι Κυρίου.

Ἄλλο Ἀπολυτίκιον. Ἦχος δ'.

Συνταφέντες σοι διὰ τοῦ Βαπτίσματος, Χριστὲ ὁ Θεός ἡμῶν, τῆς ἀθανάτου ζωῆς ἠξιώθημεν τῇ Ἀναστάσει σου, καὶ ἀνυμνοῦντες κράζομεν· Ὡσαννά ἐν τοῖς ὑψίστοις, εὐλογημένος ὁ ἐρχόμενος, ἐν ὀνόματι Κυρίου.

Κοντάκιον. Ἦχος πλ. β'.

Τῷ θρόνῳ ἐν οὐρανῷ, τῷ πάλῳ ἐπὶ τῆς γῆς, ἐποχοῦμενος Χριστὲ ὁ Θεός, τῶν Ἀγγέλων τὴν αἴνεσιν, καὶ τῶν Παίδων ἀνύμνησιν προσεδέξω βοῶντων σοι· Εὐλογημένος εἶ ὁ ἐρχόμενος, τὸν Ἀδὰμ ἀνακαλέσασθαι.

Apolytikion of the Feast. Mode 1.

Giving us before Your Passion an assurance of the general resurrection, You have raised Lazarus from the dead, O Christ our God. Therefore, like the children, we also carry tokens of victory, and cry to You, the Conqueror of death: Hosanna in the highest; blessed is He that comes in the Name of the Lord.

Another Apolytikion. Mode 4.

In you, Buried with You through Baptism, O Christ our God, we have been granted immortal life by Your Resurrection, and we sing Your praises, saying: Hosanna in the highest! Blessed is He that comes in the Name of the Lord.

Kontakion. Mode pl. 2.

Seated in heaven upon Your throne and on earth upon a foal, O Christ our God, You have accepted the praise of the angels and the songs of the children who cried out to You: Blessed are You that comes to call back Adam.

Readings

Palm Sunday
Κυριακή τῶν Βαΐων

Epistle (St. Paul's Letter to the Philippians 4:4-9)

Reader: 1st Divine Liturgy: Carlie Schneider 2nd Divine Liturgy: Anastasia Lamas

PROKEIMENON: Blessed is he who comes in the name of the Lord.

VERSE: Give thanks to the Lord, for He is good. His mercy endures forever.

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 supplication 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 God of peace will be with you.

Gospel (John 12:1-18)

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.

DIVINE LITURGY CONTINUES ON PAGE 51 OF THE DIVINE LITURGY BOOK

Reminders for Receiving Holy Communion

Holy Communion is offered in the Orthodox Church only to those individuals baptized and/or chrismated (confirmed) in the Orthodox Faith. To participate in Holy Communion one must be in good standing with the Church spiritually (for example, married people must have had their marriage blessed in the Church; and, all must be without grave sin on their hearts). For all Orthodox Christians, the proper preparation for Holy Communion must be observed: that is, examination of conscience, confession, reading the prayers for Holy Communion, and the proper fasting. If you have any further questions about this, please speak with the clergy. Women should remove all lipstick when approaching for Holy Communion.

Thank you.

Support our Cathedral

Welcome, everyone!

We extend a warm welcome to our visitors worshipping with us today in our Cathedral. You are invited to join us for our fellowship following the conclusion of the Divine Liturgy in Carlos Hall next to the Church. Thank you for your visit! Please stop by our hospitality table and sign the register in the Narthex.

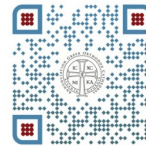
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Acolytes

1st Divine Liturgy	2nd Divine Liturgy
Group 1	Group 2
Alexandros Katsoudas	Nick Karas
Nicolas Adams	Leo Black
Nolan Adams	Colin Costopoulos
Pete Kostopoulos	Michael Costopoulos
Kosta Ladikos	Christopher Esper
Alexander Lott	Nicholas Esper
John Mars	Alexander Halkos
Vasili Moody	Johnny Mondore

Handmaidens

1st Divine Liturgy	2nd Divine Liturgy
Group 1	Group 2
Renna Moraitakis	Elianna Vallianatos
Anna Kallis	Julianna Esper
Eva Kallis	Eleni Hadjisimos
Dee Dee Kostopoulos	Ama Mondore
Anastasia Lamas	Carlie Schneider
Juliana Lamas	Sophia Vallianatos
Nicolette Moraitakis	Anastasia Zaharis

Parish Council

1st Divine Liturgy
St. John Chrysostom
Irene Fotos
Voula Giannakopoulos
Ronald Hilliard
Johanna Karas
Tommy McBride
Constance Nagle
2nd Divine Liturgy
All Parish Council Members

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