

****IMPORTANT ANNOUNCEMENT ABOUT CONFESSION AND HOLY COMMUNION****

Until further notice, we will continue celebrating the Divine Services up to no more than 33 parishioners in attendance. With this in mind, if single parish members or parish member households - UP TO 33 PEOPLE IN CHURCH AT EACH DIVINE LITURGY - would like to attend the Divine Liturgy on a Sunday please refer to the following signup link <https://signup.com/go/AqSQSmX> ** (Slots 1-45 in the Church and 46-70 in the Parish Fellowship Hall)! **PLEASE SIGN-UP BY 6:00 PM ON SATURDAY NIGHT AS WELL AS ANSWER THE COVID QUESTIONNAIRE!!

Regarding Holy Communion:

- If anyone would like to come and receive Holy Communion or if you would like Fr. Jason to come and bring Holy Communion to your home, please contact him to make arrangements: jvansuch@hotmail.com/609.851.3811/716.875.4222

Regarding Holy Confession:

Taking into consideration the spiritual and mental healing that comes through the Sacrament of Confession, His Eminence blesses, for all priests and communities in the Diocese of New York and New Jersey, that for this period:

- Confession may continue to be held over the telephone or by live video communication; it may also be done in person with social distancing kept between the priest and the penitent (6 feet), and with face masks worn by both. The Prayer of Absolution can be given by video or phone and especially in person.
- When Confession is heard over the telephone or by live video, the priest must read the Prayer of Absolution before ending the phone call or video communication, in the hearing of the penitent.
 - If anyone would like to have Confession, please contact Fr. Jason to make arrangements: jvansuch@hotmail.com/609.851.3811/716.875.4222

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Please look up the below weblink for the Digital Edition of The Jacobs Well:

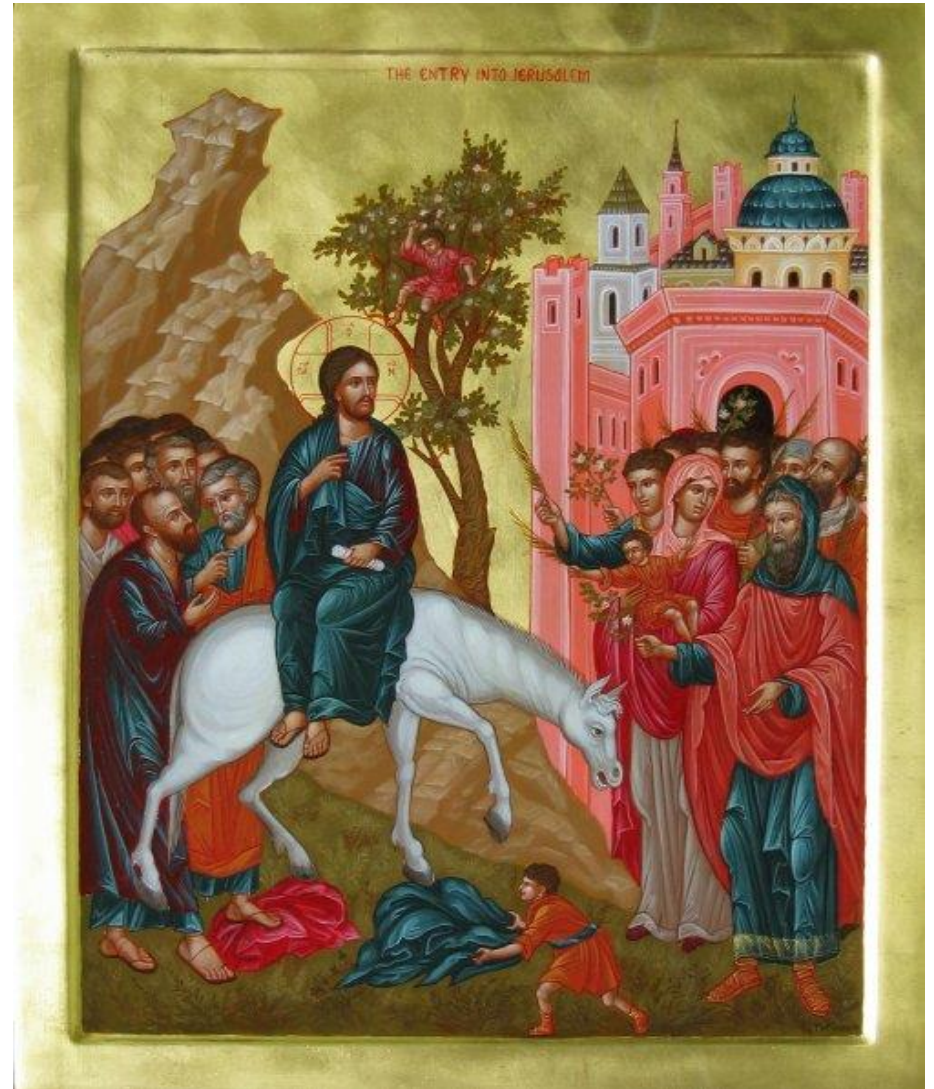
<https://issuu.com/jacobswell/docs/jacobs-well-fall-2019-nk>

Please look up the below weblink for the website of The Diocese of New York and New Jersey:

<https://www.nynjoca.org>

Please look up the below weblink for the newly-updated Diocesan Directives of The Diocese of New York and New Jersey for the Gradual Approach of Re-Opening of our Parishes:

<https://www.nynjoca.org/files/2020/covid-19/Diocesan-Directives-on-the-Gradual-Re-Opening-of-Diocesan-Churches-2020-05-08-For-Distribution.pdf>



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THE WEEKLY MESSENGER

Published weekly in the interest of the parishioners and friends
of Saint George Orthodox Church, Buffalo, NY
a parish of the Diocese of New York and New Jersey
and The Orthodox Church in America

ST. GEORGE ORTHODOX CHURCH

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ENTRY OF OUR LORD INTO JERUSALEM. Holy Apostle and Evangelist Mark
(1st c.). **Palm Sunday** . Ven. Sylvester, Abbot of Obnora (1379).

EPISTLE:

Liturgy of St. Basil the Great

GOSPEL:

Philippians 4:4-9

John 12:1-18

GLORY TO JESUS CHRIST!

GLORY FOREVER!

FLOWERS FOR THIS WEEK

In front of the Icon of Our Lord, In front of the Icon of The Theotokos,
and on the Center Icon Table are donated by The Judge Family

Altar Vigil Candles are offered by Anthony DelNuovo in Loving Memory
of Thy Servants of God – Marion Rose, William, and George. May their memory be eternal.

TODAY'S WEEKLY MESSENGER IS SPONSORED BY:

ST. GEORGE ORTHODOX CHURCH

WELCOME TO ST. GEORGE ORTHODOX CHURCH

We welcome all of you to the Divine Liturgy this morning, especially those who are
visiting with us here at St. George Orthodox Church. Everyone is invited to the Parish
Fellowship Hall following the Divine Liturgy for Christian Fellowship. It is our prayer that your
experience this morning was spiritually uplifting and you will return very soon to pray with
our parish family. In the Orthodox Church, we do not practice open Communion. However we
do invite everyone to come and participate in the Divine Liturgy. Hence only those Orthodox
Christians who have properly prepared themselves through prayer and fasting may receive
Holy Communion. May the Lord bless you with many years of good health and happiness.

THE SCHEDULE OF WEEKLY SERVICES and ACTIVITIES

**Sunday April 25 THE FEAST OF THE ENTRANCE OF OUR LORD INTO
JERUSALEM**

9:00 A.M. Proskomedion Lesson in Church
9:45 A.M. The Service of General Confession
10:00 A.M. Divine Liturgy of St. John

Chrysostom

(Annual Palm Sunday Procession around the outside of Church
Social Distant Palm Sunday Luncheon following Divine Liturgy
in Parish Fellowship Hall

1:30 P.M.

Bridegroom Matins

HOLY WEEK (April 26 – May 1)

Holy Monday April 26 **9:30 A.M.** Presanctified Liturgy
6:00 P.M. Bridegroom Matins

Holy Tuesday April 27 **9:30 A.M.** Presanctified Liturgy
6:00 P.M. Bridegroom Matins

Holy Wednesday April 28 **9:30 A.M.** Presanctified Liturgy
5:00 P.M. Matins of Holy Thursday
6:00 P.M. The Service of Holy IUnction

Holy Thursday April 29 **9:30 A.M.** Vespers with Liturgy of St. Basil the Great
6:00 P.M. Matins of Good Friday
with Reading of 12 Passion Gospels

****We will Set-Up he Tomb of Our Lord following Matins****

Good Friday April 30 **9:00 A.M.** Royal Hours
****We will Decorate The Tomb of Our Lord following Royal Hours****
4:00 P.M. Vespers with Burial Service
followed by Grave Watch and Social Distant Strict Lenten Meal in Parish Fellowship Hall
6:30 P.M. Matins of Holy Saturday with
Lamentations and Procession

Holy Saturday May 1 **9:00 A.M.** Vespers with Liturgy of St. Basil the
Great & 15 Old Testament Readings
11:30 P.M. Nocturne Service

HOLY PASCHA – THE RESURRECTION OF OUR LORD – HOLY PASCHA

Sunday May 2 **12:00 A.M.** **PASCHA – Procession, Resurrection
Matins, Paschal Divine Liturgy**
Followed by Blessing of Baskets and Social Distant

Fellowship

11:00 AM

Paschal Agape Vespers

Followed by Blessing of Baskets and Social Distant Fellowship

HYMNS FOR THE DIVINE LITURGY

The First Antiphon

I love the Lord because He has heard the voice of my supplication.

Through the prayers of the Theotokos, O Savior, save us!

Because He inclined His ear to me; therefore I will call on Him as long as I live.

Through the prayers of the Theotokos, O Savior, save us!

The snares of death encompassed me; the pangs of hell laid hold on me.

Through the prayers of the Theotokos, O Savior, save us!

I suffered distress and anguish, so I called on the Name of the Lord.

Through the prayers of the Theotokos, O Savior, save us!

I will walk in the presence of the Lord in the land of the living.

Through the prayers of the Theotokos, O Savior, save us!

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

Through the prayers of the Theotokos, O Savior, save us!

The Second Antiphon

I kept my faith, even when I said, "I am greatly afflicted."

O Son of God, seated on the colt of an ass, save us who sing to Thee: "Alleluia!"

What shall I render to the Lord for all the things He has given me?

O Son of God, seated on the colt of an ass, save us who sing to Thee: "Alleluia!"

I will receive the cup of salvation, and call on the Name of the Lord.

O Son of God, seated on the colt of an ass, save us who sing to Thee: "Alleluia!"

I will pay my vows to the Lord in the presence of all His people.

O Son of God, seated on the colt of an ass, save us who sing to Thee: "Alleluia!"

I will walk in the presence of the Lord in the land of the living.

O Son of God, seated on the colt of an ass, save us who sing to Thee: "Alleluia!"

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages. Amen.

Only begotten Son and immortal Word of God, Who for our salvation didst will to be incarnate of the holy Theotokos and ever-virgin Mary. Who without change didst become man and was crucified, Who art one of the Holy Trinity, glorified with the Father and the Holy Spirit: O Christ our God, trampling down death by death, save us!

The Third Antiphon

O give thanks to the Lord, for He is good; for His mercy endures forever!

Troparion: "By raising Lazarus from the dead ...")

Let the house of Israel say that He is good, for His mercy endures forever!

Troparion: "By raising Lazarus from the dead ...")

Let the house of Aaron say that He is good, for His mercy endures forever!

Troparion: "By raising Lazarus from the dead ...")

Let those who fear the Lord say that He is good, for His mercy endures forever!

Troparion: "By raising Lazarus from the dead ...")

The Introit of the Little Entrance

Blessed is He that comes in the Name of the Lord! We bless you from the house of the Lord! God is the Lord and has revealed Himself to us!

TROPAR FOR THE FEAST OF THE ENTRANCE OF OUR LORD INTO JERUSALEM

By raising Lazarus from the dead before Thy Passion, Thou didst confirm the universal resurrection, O Christ God. Like the children with the palms of victory, we cry out to Thee, O Vanquisher of Death: "Hosanna in the highest! // Blessed is He that comes in the Name of the Lord!"

TROPAR FOR THE FEAST OF THE ENTRANCE OF OUR LORD INTO JERUSALEM

When we were buried with Thee in baptism, O Christ God, we were made worthy of eternal life by Thy Resurrection. Now we praise Thee and sing: "Hosanna in the highest! // Blessed is He that comes in the Name of the Lord!"

*Glory to the Father, and to the Son, and to the Holy Spirit,
now and ever and unto ages of ages. Amen.*

KONTAKION FOR THE FEAST OF THE ENTRANCE OF OUR LORD INTO JERUSALEM

Sitting on Thy throne in Heaven, carried on a foal on earth, O Christ God, accept the praise of angels and the songs of children, who sing: // "Blessed is He Who comes to recall Adam!"

Prokeimenon Tone 4

Blessed is He that comes in the name of the Lord! God is the Lord and has revealed Himself to us!

V. O give thanks to the Lord, for He is good; for His mercy endures forever!

Alleluia Verses

*O sing to the Lord a new song, for He has done marvelous things
All the ends of the earth have seen the salvation of our God.*

The Hymn to the Theotokos

God is the Lord and has revealed Himself to us!
Celebrate the feast and come with gladness! Let us magnify Christ with palms and branches, singing: "Blessed is He that comes in the Name of the Lord, our Savior!"

Communion Hymn

Blessed is He that comes in the Name of the Lord! God is the Lord and has revealed Himself to us! Alleluia, Alleluia, Alleluia!

EPISTLE LESSON FOR TODAY

PHILIPPIANS 4:4-9

BRETHREN:

Rejoice in the Lord always. Again I will say, rejoice! Let your gentleness be known to all men. The Lord is at hand. Be anxious for nothing, but in everything by prayer and supplication, with thanksgiving, let your requests be made known to God; and the peace of God, which surpasses all understanding, will guard your hearts and minds through Christ Jesus. Finally, brethren, whatever things are true, whatever things are noble, whatever things are just, whatever things are pure, whatever things are lovely, whatever things are of good report, if there is any virtue and if there is anything praiseworthy - meditate on these things. The things which you learned and received and heard and saw in me, these do, and the God of peace will be with you.

GOSPEL LESSON FOR TODAY

JOHN 12:1-18 (Feast of the Entrance of Our Lord into Jerusalem)

LET US ATTEND:

Then, six days before the Passover, Jesus came to Bethany, where Lazarus was who had been dead, whom He had raised from the dead. There they made Him a supper; and Martha served, but Lazarus was one of those who sat at the table with Him. Then Mary took a pound of very costly oil of spikenard, anointed the feet of Jesus, and wiped His feet with her hair. And the house was filled with the fragrance of the oil. But one of His disciples, Judas Iscariot, Simon's son, who would betray Him, said, Why was this fragrant oil 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 had the money box; and he used to take what was put in it. But Jesus said, "Let her alone; she has kept this for the day of My burial. For the poor you have with you always, but Me you do not have always. Now a great many of the Jews knew that He was there; and they came, not for Jesus' sake only, but that they might also see Lazarus, whom He had raised from the dead. But the chief priests plotted to put Lazarus to death also, because on account of him many of the Jews went away and believed in Jesus.

The next day a great multitude that had come to the feast, when they heard that Jesus was coming to Jerusalem, took branches of palm trees and went out to meet Him, and cried out: Hosanna! 'Blessed is He who comes in the name of the LORD!' The King of Israel!"

Then Jesus, when He had found a young donkey, sat on 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 these things at first; but when Jesus was glorified, then they remembered that these things were written about Him and that they had done these things to Him. Therefore the people, who were with Him when He called Lazarus out of his tomb and raised him from the dead, bore witness.

For this reason the people also met Him, because they heard that He had done this sign.

A Little Note About Palm Sunday.....

The Feast of Our Lord's Entrance into Jerusalem ties the Feast of Lazarus Saturday to what we are about to go through: the Final Days of Our Lord's earthly life, preaching, teaching, suffering, and finally RISING from the dead! It is with this Feast that we come to see and come to know The Savior of the world. As we hear in the Vespers Service for Palm Sunday:

Today the Savior comes to Jerusalem, fulfilling the Scriptures. He is greeted with palms and a carpet of clothes. All know it is He: the Lord, Whom the cherubim praise. Hosanna in the highest!// Blessed art Thou, O greatly merciful One! Have mercy on us!

The Entrance of Our Lord into Jerusalem: Palm Sunday

Palm Sunday is the celebration of the triumphant entrance of Christ into the royal city of Jerusalem. He rode on a colt for which He Himself had sent, and He permitted the people to hail Him publicly as a king. A large crowd met Him in a manner befitting royalty, waving palm branches and placing their garments in His path. They greeted Him with these words: "Hosanna! Blessed is he who comes in the name of the Lord, even the King of Israel! (John 12:13). This day together with the raising of Lazarus are signs pointing beyond themselves to the mighty deeds and events which consummate Christ's earthly ministry. The time of fulfillment was at hand. Christ's raising of Lazarus points to the destruction of death and the joy of resurrection which will be accessible to all through His own death and resurrection. His entrance into Jerusalem is a fulfillment of the messianic prophecies about the king who will enter his holy city to establish a final

kingdom. "Behold, your king is coming to you, humble, and mounted on an ass, and on a colt, the foal of an ass" (Zech 9:9). Finally, the events of these triumphant two days are but the passage to Holy Week: the "hour" of suffering and death for which Christ came. Thus the triumph in an earthly sense is extremely short-lived. Jesus enters openly into the midst of His enemies, publicly saying and doing those things which most enrage them. The people themselves will soon reject Him. They misread His brief earthly triumph as a sign of something else: His emergence as a political messiah who will lead them to the glories of an earthly kingdom.

Our Pledge

The liturgy of the Church is more than meditation or praise concerning past events. It communicates to us the eternal presence and power of the events being celebrated and makes us participants in those events. Thus the services of Lazarus Saturday and Palm Sunday bring us to our own moment of life and death and entrance into the Kingdom of God: a Kingdom not of this world, a Kingdom accessible in the Church through repentance and baptism. On Palm Sunday palm and willow branches are blessed in the Church. We take them in order to raise them up and greet the King and Ruler of our life: Jesus Christ. We take them in order to reaffirm our baptismal pledges. As the One who raised Lazarus and entered Jerusalem to go to His voluntary Passion stands in our midst, we are faced with the same question addressed to us at baptism: "Do you accept Christ?" We give our answer by daring to take the branch and raise it up: "I accept Him as King and God!" Thus, on the eve of Christ's Passion, in the celebration of the joyful cycle of the triumphant days of Lazarus Saturday and Palm Sunday, we reunite ourselves to Christ, affirm His Lordship over the totality of our life and express our readiness to follow Him to His Kingdom: ... that I may know him and the power of his resurrection, and may share his sufferings, becoming like him in his death, that if possible I may attain the resurrection from the dead (Philippians 3:10-11).

Lazarus Saturday

In a carefully detailed narrative the Gospel relates how Christ, six days before His own death, and with particular mindfulness of the people "standing by, that they may believe that thou didst send me" (John 11:42), went to His dead friend Lazarus at Bethany outside of Jerusalem. He was aware of the approaching death of Lazarus but deliberately delayed His coming, saying to His disciples at the news of His friend's death: "For your sake I am glad that I was not there, so that you may believe" (John 11:14).

When Jesus arrived at Bethany, Lazarus was already dead four days. This fact is repeatedly emphasized by the Gospel narrative and the liturgical hymns of the feast. The four-day burial underscores the horrible reality of death. Man, created by God in His own image and likeness, is a spiritual-material being, a unity of soul and

body. Death is destruction; it is the separation of soul and body. The soul without the body is a ghost, as one Orthodox theologian puts it, and the body without the soul is a decaying corpse. "I weep and I wail, when I think upon death, and behold our beauty, fashioned after the image of God, lying in the tomb dishonored, disfigured, bereft of form." This is a hymn of Saint John of Damascus sung at the Church's burial services. This "mystery" of death is the inevitable fate of man fallen from God and blinded by his own prideful pursuits.

With epic simplicity the Gospel records that, on coming to the scene of the horrible end of His friend, "Jesus wept" (John 11:35). At this moment Lazarus, the friend of Christ, stands for all men, and Bethany is the mystical center of the world. Jesus wept as He saw the "very good" creation and its king, man, "made through Him" (John 1:3) to be filled with joy, life and light, now a burial ground in which man is sealed up in a tomb outside the city, removed from the fullness of life for which he was created, and decomposing in darkness, despair and death. Again as the Gospel says, the people were hesitant to open the tomb, for "by this time there will be an odor, for he has been dead four days" (John 11:39).

When the stone was removed from the tomb, Jesus prayed to His Father and then cried with a loud voice: "Lazarus, come out." The icon of the feast shows the particular moment when Lazarus appears at the entrance to the tomb. He is still wrapped in his grave clothes and his friends, who are holding their noses because of the stench of his decaying body, must unwrap him. In everything stress is laid on the audible, the visible and the tangible. Christ presents the world with this observable fact: on the eve of His own suffering and death He raises a man dead four days! The people were astonished. Many immediately believed on Jesus and a great crowd began to assemble around Him as the news of the raising of Lazarus spread. The regal entry into Jerusalem followed. Lazarus Saturday is a unique day: on a Saturday a Matins and Divine Liturgy bearing the basic marks of festal, resurrectional services, normally proper to Sundays, are celebrated. Even the baptismal hymn is sung at the Liturgy instead of Holy God: "As many as have been baptized into Christ, have put on Christ."

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== = Scriptural Readings for Holy Week = =

Monday	Exodus 1:1-20, Job 1:1-12	Matt. 24:3-35
Tuesday	Exodus 2:5-10, Job 1:13-22	Matt. 24:36-26:2
Wednesday	Exodus 2:11-20, Job 2:1-10	Matt. 26:6-16
Thursday	1 Cor. 11: 23-32	Matt. {composite}
Friday	1 Cor. 1:18-2:2	Matt. {composite}
Saturday	Romans 6:3-11	Matt. 28:1-20
Sunday	Acts 1:1-18 {Holy Pascha}	John 1:1-17

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