

# ST. GEORGE ORTHODOX CHURCH

His Eminence Metropolitan PHILIP, Primate

Very Rev. Father Joseph Kimmett, Pastor

Very Rev. Father Nifon Abraham, Pastor Emeritus



20 APRIL  
2008

PALM  
SUNDAY

SHA'ANEENI  
IMBAARKI !

**WELCOME** TO OUR VISITORS AND FRIENDS.

IT IS A BLESSING TO HAVE YOU WITH US AT SAINT GEORGE.

IF YOU WOULD LIKE TO KNOW MORE ABOUT OUR PARISH,  
OR THE ORTHODOX CHURCH, PLEASE SEE THE PRIEST.

ONLY THOSE ORTHODOX CHRISTIANS WHO ARE REPENTANT OF THEIR  
SINS AND HAVE PREPARED THEMSELVES THROUGH FASTING ARE INVITED  
TO RECEIVE HOLY COMMUNION. EVERYONE IS WELCOME TO VENERATE  
THE CROSS AND SHARE HOLY BREAD FOLLOWING THE LITURGY.

## THIS WEEK AT SAINT GEORGE

*The complete Holy Week Schedule is printed inside this bulletin.*

**BAKE SALE AT COFFEE HOUR TODAY** Stop in after the procession.

**FASTING** The Fast continues each day this week. Meat, fish, dairy, eggs, wine  
and oil are not to be consumed until Pascha. (There is katalysis for fish wine and  
oil today, Palm Sunday.)

**HOLY BREAD** The gifts are offered today by Roger Eysie and his family in memory of Josephine.

**PALM BOUGHS** The palms are given by Joyce Boulis and Carolyn Riccardi in memory of Shafie  
and Barbara Boulis.

**POTTED PALMS** The palm plants are given by the Eysie Family in memory of Josephine.

**VOTIVE CANDLES** Seven day candles burn before the Icon of Christ and the Theotokos, given by  
Roger Eysie and his family in memory of Josephine Eysie.

**PASCHAL FIRE** Preserve the light of the resurrected Lord in your home during Bright Week.  
Seven-day votives will be available for you to purchase and to take home from the Paschal Liturgy.

**AGAPE VESPERS** - Read a foreign language? Will you read a Gospel next Sunday? See Fr Joseph.

**PASCHA BASKETS** - Bring a basket full of your favorite non-fasting goodies to be blessed at  
Liturgy on Saturday night. Baskets should be placed beneath the icons in the front of the church.

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## **PALM SUNDAY: PROCESSION & GOSPEL**

Following the "Prayer Behind the Amvon" after com-  
munion the procession will begin. The bells are rung  
and the choir and people sing the festal apolytikion --  
"O Christ God, when thou didst raise Lazarus ..."

Weather permitting, the altar boys (carrying candles, the  
cross, incense and fans) lead the procession down the  
center aisle. They will be followed by the young people  
of our parish. From the front row to the back, parish-  
ioners should immediately join in the procession, carry-  
ing their candles. We will exit the church, turn left at  
the foot of the stairs and proceed around the block  
(**when reaching Washington Street we will stay on the  
sidewalk.**) The procession will conclude at the foot of  
the stairs outside the church -- those not able to  
process should meet us there. At that time the Gospel  
from Orthros will be repeated and the dismissal given.  
*Remember, that while we are enjoying ourselves, this  
procession is a part of liturgical life of the Church, prac-  
tised for centuries in the Patriarchate of Antioch. This  
is not a time for chatting with friends, nor permission  
to get a "head start" on the rest of your day. As we  
carry our palms we are proclaiming that Christ is King  
and showing our desire to follow Him.*

**The Reading is from the Holy Gospel according to Saint  
Matthew (21:1-11; 15-17)**

When they drew near to Jerusalem and came to  
Beth'phage, to the Mount of Olives, then Jesus sent two  
disciples, saying to them, "Go into the village opposite  
you, and immediately you will find an ass tied, and a  
colt with her; untie them and bring them to me. If any  
one says anything to you, you shall say, 'The Lord has  
need of them,' and he will send them immediately."  
This took place to fulfil what was spoken by the  
prophet, saying, "Tell the daughter of Zion, Behold,  
your king is coming to you, humble, and mounted on  
an ass, and on a colt, the foal of an ass." The disciples  
went and did as Jesus had directed them; they brought  
the ass and the colt, and put their garments on them,  
and he sat thereon. Most of the crowd spread their gar-  
ments on the road, and others cut branches from the

trees and spread them on the road. And the crowds that  
went before him and that followed him shouted,  
"Hosanna to the Son of David! Blessed is he who comes  
in the name of the Lord! Hosanna in the highest!" And  
when he entered Jerusalem, all the city was stirred, say-  
ing, "Who is this?" And the crowds said, "This is the  
prophet Jesus from Nazareth of Galilee." But when the  
chief priests and the scribes saw the wonderful things  
that he did, and the children crying out in the temple,  
"Hosanna to the Son of David!" they were indignant;  
and they said to him, "Do you hear what these are say-  
ing?" And Jesus said to them, "Yes; have you never read,  
'Out of the mouth of babes and sucklings thou hast  
brought perfect praise?'" And leaving them, he went out  
of the city to Bethany and lodged there.

## **HOLY WEEK SCHEDULE**

*Confessions will be heard before the  
Bridegroom service, Sunday, Monday and  
Tuesday evening only.*

Sunday, Monday & Tuesday - 20-22 April  
Bridegroom Service, 7:00 pm

Holy Wednesday - 23 April  
Holy Unction, 6:00 pm

Holy Thursday - 24 April  
Vesperal Liturgy, 8:30 am  
Passion Gospels, 7:00 pm

Great and Holy Friday - 25 April  
Royal Hours, 8:30 am  
Vespers, 1:00 pm (& *Youth Retreat*)  
Lamentations & All Night Vigil, 7:00 pm

Holy Saturday - 26 April  
Vesperal Liturgy and  
chrismation of Erik Potter, 8:30 am  
**Matins & Paschal Liturgy, 11:00 pm**  
*Followed by parish breakfast*

Holy Pascha - 27 April  
Agape Vespers, 12 noon

The Most Reverend  
Metropolitan PHILIP



Archbishop of New York and  
Metropolitan of All North  
America

**The Self-Ruled Antiochian Orthodox Christian Archdiocese  
OF NORTH AMERICA**

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**Palm Sunday – April 20, 2008**

Beloved in the Lord:

Greetings to you and your families on this Great Feast of the Church. As we have completed the forty-day Fast and prepare to enter the most solemn week of the Church year, we pause today to celebrate our Lord's triumphant and brilliant entry into the holy city of Jerusalem.

Each year on Palm Sunday, we remember our beloved Mother Church shepherded by His Beatitude, IGNATIUS IV, Patriarch of Antioch and all the East. We ask you, the faithful of our God-protected Archdiocese, on this special day for an offering of love to send to His Beatitude from his spiritual children. Just as we remember our parents on their birthdays and anniversaries, we too, as a Church family, remember our spiritual father and our Mother Church on this annual occasion. We ask you to please be generous so that our Church in the Middle East can continue to be a beacon of light in the midst of darkness of war and turmoil that is so rampant in that part of the world.

Wishing you in advance a prayerful Holy Week and a most joyous celebration of our Lord's glorious resurrection, I remain

Your Father in Christ,

Metropolitan PHILIP  
Archbishop of New York and Metropolitan of All North America

**Note: Please make your check payable to the "Antiochian Archdiocese" and earmark it "Palm Sunday Tray". St. George Church Norwood, MA - Minimum Contribution is \$400**

TOTAL DEPOSITS <i>APRIL 13TH</i>	PLEDGES	MEMORIALS & DONATIONS	TRAYS	SPECIAL TRAY	COFFEE HOUR OUTREACH
<b>\$3346.94</b>	\$1505.00	\$130.00	\$259.00	N.A.	N.A.



**PASCHA DONATIONS** Envelopes for your donation this Easter are now available. All donations received today will be printed in the bulletin at Pascha. Your generosity and love for Saint George Church is appreciated.

**PRAYERS OF OBLATION AND DONATIONS**

Joyce Boulis ..... *in memory of Freda Franciosi and for Roger Eysie on his birthday*  
June Johnson Wolff, Brian & Marlene Lupaczyk ..... *in memory of Helen Abdallah*  
Anthony & Sarah Grasso ..... *in memory of Bill Cardillo*

**REMEMBER IN PRAYER**

**Pray** for the good health of the servants of God: Archpriest Edward, Priest Robert, Deacon Elias, Khouriyee Joanne, Stephanie, Abigail, Mary, Florence, Alice, Hayes, Katrina, Elsa, John, Jeanne, Gregory, Albert, Dimitri, James, Frederick, Anne, Grace, Renee, Robert, Nicole, Mary, Pauline, Ioana, Nicolae, Kathleen, Lillie, Jennifer, Edward, Carrie, Sam, Camille, Michael, Mikayla, Christopher, Nancy, Kenneth, Joy, Claudia, Thomas, Sarah, Nicholas, Charles, Catherine, Joyce, Janice, Barbara, Beverly, John, Katherine, Mary, Beverly, Najlae, Irene, Edmond, Helen, George, Frances, Marlene, Felecia, Catherine, Lana, Gail, Margaret, Brian, Nicole, Marion, Donna, Linda, Edmond, Emaline, Carrie, Nicholas, George, Lovee, Elizabeth, Sarah, Charles, Jenine, Josephine, George, Sandy, Edward, Michael, Madeline, Rosemary, John, Margaret, Sarah, Nima, Dean, David, Sterling, William, Mary.

**Pray** for Erik, our catachumen.

**THE PARISH COUNCIL**

Leeann Plouffe - Chairwoman  
Barbara Campbell, Paul Eysie, Camille Florio (Secretary), Andrew Howard (Vice Chairman),  
Marlene Lupaczyk, Marwan Samman (Treasurer), Linda Thomas and Sharon Weiskerger

**CHURCH LEADERS**

Ladies of Saint George - Katie Birtwell, President	Church School - Rich Plouffe, Superintendent
Parish Chanter - Paul Eysie	Choir Director - David Franciosi
Teen Advisor - Michele Markatos	Teen President - Jenna Weiskerger
Ushers - Andrew Howard & Marwan Samman	Epistle Reader Coordinator - Lovee Thomas
Bible Bowl Team Leader - Emily Shay	Seminarian - Michael Razook
Web-Master - Ekaterina Oleinik	Scholarship Committee Chair - Helen Abril
Church Custodian - Gerry Mullen	

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**SUNDAY 20 APRIL 2008 • PALM SUNDAY**  
**THE GLORIOUS AND BRILLIANT ENTRANCE OF OUR LORD TO JERUSALEM**

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**Eisodikon**

*Blessed is He that cometh in the name of the Lord. The Lord is God and hath appeared unto us.  
O Son of God who didst sit upon the foal of an ass, save us who sing unto Thee,  
Alleluia. Alleluia. Alleluia.*

**Troparion of Righteous Lazarus (Tone 1)**

*O Christ our God, when Thou did raise Lazarus from the dead before Thy passion, Thou did confirm the universal resurrection; Wherefore, we like babes carry the insignia of triumph and victory, and cry to Thee, O vanquisher of death: Hosannah in the highest;  
Blessed is He that cometh in the name of the Lord.*

**Troparion of Palm Sunday (Tone 4)**

*O Christ our God, when we were buried with Thee in baptism, we became deserving of Thy resurrection to immortal life; wherefore, we praise thee, crying Hosannah in the highest;  
Blessed is He that cometh in the name of the Lord.*

**Kontakion of Palm Sunday (Tone 6)**

*Upborne upon the heavenly throne, and seated upon the earthly foal, O Christ our God,  
receive the praises of angels and the hymns of men, exclaiming before Thee,  
Blessed is He that cometh in the name of the Lord.*

**EPISTLE & GOSPEL**

**Prokeimenon and Verse:**

Blessed is He that cometh in the Name of the Lord. O give thanks unto the Lord for He is good.

**The Reading is from Apostle Paul's Letter to the Phillipians**

*(4:4-9, for the Entry into Jerusalem)*

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

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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.

**Alleluia**

Alleluia. O sing unto the Lord a new song, for the Lord hath wrought wondrous things. Alleluia. All the ends of the earth have seen the salvation of our God. Alleluia.

**The Reading is from the Holy Gospel according to Saint John**

*(12:1-18, for the Entry into Jerusalem)*

**Glory to Thee O Lord, Glory to Thee**

Six days before the Passover, Jesus came to Bethany, where Laz'arus was, whom Jesus had raised from the dead. There they made him a supper; Martha served, and Laz'arus 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 Laz'arus, whom he had raised from the dead. So the chief priests planned to put Laz'arus 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 ass and sat upon it; as it is written, "Fear not, daughter of Zion; behold, your king is coming, sitting on an ass'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 Laz'arus 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.

**Glory to Thee O Lord, Glory to Thee**

**Lord's Prayer**

As is our custom during Lent at Saint George, the prayer taught to us by our Lord himself will be prayed in the languages of those present, beginning with English, then Arabic, Greek, Russian and Romanian.

## Readings for Lent from Saint George Church

### Great and Holy Saturday

Great and Holy Saturday is the day on which Christ reposed in the tomb. The Church calls this day the Blessed Sabbath.

The great Moses mystically foreshadowed this day when he said:

God blessed the seventh day.

This is the blessed Sabbath.

This is the day of rest, on which the only-begotten Son of God rested from all His works . . . .

By using this title the Church links Holy Saturday with the creative act of God. In the initial account of creation as found in the Book of Genesis, God made man in His own image and likeness. To be truly himself, man was to live in constant communion with the source and dynamic power of that image: God. Man fell from God. Now Christ, the Son of God through whom all things were created, has come to restore man to communion with God. He thereby completes creation. All things are again as they should be. His mission is consummated. On the Blessed Sabbath He rests from all His works.

#### THE TRANSITION

Holy Saturday is a neglected day in parish life. Few people attend the Services. Popular piety usually reduces Holy Week to one day — Holy Friday. This day is quickly replaced by another — Easter Sunday. Christ is dead and then suddenly alive. Great sorrow is suddenly replaced by great joy. In such a scheme Holy Saturday is lost.

In the understanding of the Church, sorrow is not replaced by joy; it is transformed into joy. This distinction indicates that it is precisely within death the Christ continues to effect triumph.

#### TRAMPLING DOWN DEATH BY DEATH

We sing that Christ is ". . . trampling down death by death" in the troparion of Easter. This phrase gives great meaning to Holy Saturday. Christ's repose in the tomb is an "active" repose. He comes in search of His fallen friend, Adam, who represents all men. Not finding him on earth, He descends to the realm of death, known as Hades in the Old Testament. There He finds him and brings him life once again. This is the victory: the dead are given life. The tomb is no longer a forsaken, lifeless place. By His death Christ tramples down death.

#### THE ICON OF THE DESCENT TO HADES

The traditional icon used by the Church on the feast of Easter is an icon of Holy Saturday: the descent of Christ into Hades. It is a painting of theology, for no one has ever seen this event. It depicts Christ, radiant in hues of white and blue, standing on the shattered gates of Hades. With arms outstretched He is joining hands with Adam and all the other Old Testament righteous whom He has found there. He leads them from the kingdom of death. By His death He tramples death.

Today Hades cries out groaning:

"I should not have accepted the Man born of Mary.

"He came and destroyed my power.

"He shattered the gates of brass.

"As God, He raised the souls I had held captive."

Glory to Thy cross and resurrection, O Lord!

#### THE VESPERAL LITURGY

The Vespers of Holy Saturday inaugurates the Paschal celebration, for the liturgical cycle of the day always begins in the evening. In the past, this service constituted the first part of the great Paschal vigil during which the catechumens were baptized in the "baptisterion" and led in procession back into the church for participation in their first Divine Liturgy, the Paschal Eucharist. Later, with the number of catechumens increasing, the first baptismal part of the Paschal celebration was disconnected from the liturgy of the Paschal night and formed our pre-paschal service: Vespers and the Divine Liturgy of St. Basil the Great which follows it. It still keeps all the marks of the early celebration of Pascha as baptismal feast and that of Baptism as Paschal sacrament (death and resurrection with Jesus Christ — Romans 6).

On "Lord I call" the Sunday Resurrectional stichira of tone 1 are sung, followed by the special stichiras of Holy Saturday, which stress the death of Christ as descent into Hades, the region of death, for its destruction. But the pivotal point of the service occurs after the Entrance, when fifteen lessons from the Old Testament are read, all centered on the promise of the Resurrection, all glorifying the ultimate Victory of God, prophesied in the victorious Song of Moses after the crossing of the Red Sea ("Let us sing to the Lord for gloriously has He been

glorified"), the salvation of Jonah, and that of the three youths in the furnace.

Then the epistle is read, the same epistle that is still read at Baptism (Romans 6:3-11), in which Christ's death and resurrection become the source of the death in us of the "old man," the resurrection of the new, whose life is in the Risen Lord. During the special verses sung after the epistle, "Arise O God and judge the earth," the dark Lenten vestments are put aside and the clergy vest in the bright white ones, so that when the celebrant appears with the Gospel the light of Resurrection is truly made visible to us, the "Rejoice" with which the Risen Christ greeted the women at the grave is experienced as being directed to us.

The Liturgy of St. Basil continues in this white and joyful light, revealing the Tomb of Christ as the Life-giving Tomb, introducing us into the ultimate reality of Christ's Resurrection, communicating His life to us, the children of fallen Adam.

One can and must say that of all services of the Church that are inspiring, meaningful, revealing, this one — the Vespers and Liturgy of St. Basil the Great on the Great and Holy Saturday — is truly the liturgical climax of the Church. If one opens one's heart and mind to it and accepts its meaning and its light, the very truth of Orthodoxy is given by it, the taste and the joy of that new life which shown forth from the grave.

-- *Protopresbyter Alexander Schmemmann*

**Note: At Saint George, the Vespereal Liturgy begins at 8:30 am on Saturday.**