

ENTRANCE INTO JERUSALEM  
(PALM SUNDAY)



*Icon of the Entrance into Jerusalem*

# DIVINE LITURGY OF SAINT JOHN CHRYSOSTOM

29 MARCH 2026 ♦ TONE 01 EOTHINON 04 † SIXTH SUNDAY OF GREAT LENT / TRIUMPHAL ENTRY INTO JERUSALEM

BLESSING OF PALMS

GOSPEL OF ORTHROS

PROCESSION: *Great Doxology, Sophia Orthi: Palm Sunday Troparia*

*Palm Sunday Supplement p. 7*

ANTIPHONS: *Palm Sunday*

FIRST: *Palm Sunday*

*Liturgy Book p.11*

SECOND: *Palm Sunday*

*Palm Sunday Supplement p. 3*

THIRD: *Palm Sunday*

*Palm Sunday Supplement p. 4*

ENTRANCE HYMN:

*Palm Sunday Supplement p. 5*

APOLYTIKIA:

*Palm Sunday Supplement p. 4*

*Lazarus (twice)*

*Palm Sunday Supplement p. 6*

*Palm Sunday (Tone 4)*

*Palm Sunday Supplement p. 7*

KONDAKION: *Palm Sunday*

*Palm Sunday Supplement p. 8*

PROKIMENON: *Psalm 117: 26, 1*

*(Tone 4)*

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

*Stichon:* Give thanks to the Lord, for he is good. His mercy endure for ever.

EPISTLE:

*Philippians 4:4-9*

*Brethren*, rejoice in the Lord always; again, I say rejoice. Let your moderation be known to all men. The Lord is near. Have no anxiety, but in every prayer and supplication with thanksgiving, let your petitions be made known to God. And may God's peace that surpasses all understanding guard your hearts and your minds in Christ Jesus. For the rest, brethren, whatever things are true, whatever honorable, whatever just, whatever holy, whatever lovable, whatever of good repute, if there be any virtue, if anything is worthy of praise: consider these things. And what you have learned and received and heard and seen in me, these things practice — and the God of peace will be with you.

ALLELUIA: *Psalm 97:1, 3*

*(Tone 3)*

Sing to the Lord a new song. † All the ends of the earth have seen the salvation of our God.

GOSPEL:

*St. John 12:1-18*

Six days before the Passover, Jesus came to Bethany the home of Lazarus, he had raised from the dead. And they made him a supper there; and Martha served, while Lazarus was one of those sitting at table with him. Mary therefore took a pound of ointment, genuine nard of great value, and anointed the feet of Jesus, and with her hair wiped his feet dry. And the house was filled with the odor of the ointment. Then one of his disciples, Judas son of Simon the Iscariot, the one who was about to betray him, said, "Why was this ointment not sold for three hundred denarii, and given to the poor?" Now he said this, not that he cared for the poor, but because he was a thief, and holding the purse, used to take what was put in it. Jesus therefore said, "Let her be: she was to keep it for the day of my burial. For the poor you have always with you, but you do not always have me." Now the great crowd of the Jews learned that he was there; and they came, not only because of Jesus, but that they might see Lazarus, the man he had raised from the dead. But the chief priests planned to put Lazarus to death also. For on his account many of the Jews began to leave them and to believe in Jesus. Now the next day the great crowd which had come to the feast, when they heard that Jesus was coming to Jerusalem, took up palm fronds and went out to meet him. And they cried out, "Hosanna! Blessed is the one who comes in the name of the Lord, the king of Israel!" And Jesus found a young ass, and sat upon it, as it is written, "Fear not, daughter of Sion; behold, thy king comes, sitting upon the colt of an ass." These things his disciples did not at first understand. But when Jesus was glorified, then they remembered these things were written about him, and that they had done these things to him. The crowd therefore, which was with him when he called Lazarus from the tomb and raised him from the dead, bore witness to him. And the reason why the crowd also went to meet him was that they heard he had worked this sign.

HIRMOS:

*Palm Sunday Supplement p. 9*

KINONKON: *Palm Sunday*

*Palm Sunday Supplement p. 10*

POST-COMMUNION HYMN: *Lazarus*

*Palm Sunday Supplement p. 11*

# SAINT JOSEPH CHURCH ANNOUNCEMENTS

## Events in March

Saturday evening, March 28

Divine liturgy: 4:00 p.m.

Sunday Morning, March 29

**SIXTH SUNDAY OF GREAT LENT:**

**PALM SUNDAY**

*Blessing & Procession: 10:00 a.m.*

*Divine Liturgy following*

Sunday, March 29 - April 4

**GREAT & HOLY WEEK**

*See Schedule Handout*

Sunday, April 5

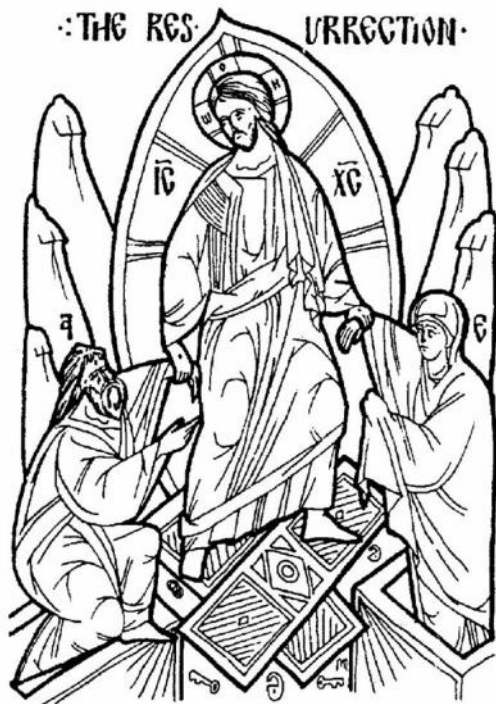
**PASCHA~THE RESURRECTION OF  
THE LORD**

## PRAYER TO ST. JOSEPH

O St. Joseph, chaste spouse of the Lady Theotokos, head of the Holy Family, we again place ourselves under your patronage. † Through your powerful intercession, bestow upon us every good thing both spiritual and temporal. † Protect this your parish from all spiritual harm and renew in us the spirit of repentance and a fervent desire for the kingdom of heaven. † Make this vineyard flourish with new souls and by an increase of faith, hope and love; may forgiveness, peace and joy reign within our holy fellowship. † In all we do, may the Name of God, the Father, the Son and the Holy Spirit be glorified, now and ever and unto the ages of ages. Amen.

## DIVINE LITURGY INTENTIONS

29 March: Edmund Cress  
From Lefler Family



## **2026 WEEKLY COLLECTION**

March 22

Weekly Offering:	\$ 817.00
Flowers:	\$ 250.00
Candles:	\$ 1.00
Total:	\$ 1068.00

## PALM SUNDAY BAKE SALE

St. Ann Maronite Church

(maamoul, baklava, sesame cookies and other favorites)

Sat. MARCH 28, after 4:30 p.m. Mass

Sun. MARCH 29 after 10:30 a.m. Mass

# THE WEEK OF PALMS: PRELUDE TO SALVATION

THE SIXTH WEEK OF THE GREAT FAST has a two-fold designation in our liturgical books. First of all, it marks the end of this fasting season. We also fast during the Great and Holy Week of the Lord's Passion, but that observance is not part of the Great Fast. The Great Fast has prepared us to celebrate the paschal mystery of Christ's saving passion, death and resurrection by inviting us to refocus our lives on God in repentance. During the Holy Week our fasting has a different character: it is a way of observing the sorrowful events of this week: the plotting against Christ, His betrayal, passion, death and burial.

Between the two fast periods we observe the double feast of Lazarus Saturday and Palm Sunday. This last week of the Great Fast is simultaneously a week of preparation for these feasts. In our liturgical books this week, then, is called the Week of Palms, looking forward to that celebration.

The hymns prescribed to be sung this week in Vespers, Orthros (Matins) and the Presanctified Liturgy reflect both of these themes. On one hand the services include chants focused on the end of the Great Fast such as the final sticheron sung this coming Friday: "Count us worthy of beholding the week of Your Passion, O Lover of Mankind, for we have completed the forty days of the Fast for the profit of our souls. Let us glorify Your mighty deeds, Your ineffable dispensation for our sake, singing with one mind: 'O Lord, glory to You!'"

Other chants reflect the coming feast, recalling Christ's triumphal entry into Jerusalem. At Orthros on Monday, for example, we sing: "O faithful, let us prepare to celebrate Palm Sunday, joyfully observing the forefeast from this present day onwards, so that we may be counted worthy to see the life-giving Passion."

## **The Death of Lazarus**

Even more of this week's hymnody recalls the raising of Lazarus, whom the Gospel describes as having died four days before Christ raised him.

About one-and-a-half miles east of Jerusalem lay the village of Bethany (today's al-'Azariya), the home of Mary, Martha and Lazarus. St. John's Gospel tells us in detail how Jesus was informed that Lazarus was sick. "*This sickness is not unto death,*" He answered, "*but for the glory of God, that the Son of God may be glorified through it*" (Jn 11:4). By the time Jesus arrived in Bethany Lazarus was already dead for four days.

The dramatic story of the raising of Lazarus from the grave is celebrated in Byzantine Churches on the first day of the Great Week of Christ's passion, Lazarus Saturday. A day of resurrection, we observe it as a Sunday with the appropriate resurrectional prayers and chants. The resuscitation of Lazarus was the Lord's greatest miracle so far, but would be but a prelude to His own resurrection which we celebrate on Pascha.

The Gospel says that Jesus returned to Bethany and, while they were at table,

Mary anointed Him with costly ointment. When Judas questioned this act of extravagance, Jesus reproved him, “*Let her alone; she has kept this for the day of my burial*” (Jn 12:7). The next day, the Gospel tells us, Jesus entered Jerusalem to shouts of “Hosanna!”

The Church rearranges these events in its Great Week observance. It celebrates Christ’s entry into Jerusalem the day after Lazarus Saturday, stressing the connection of Christ’s exuberant reception in Jerusalem with the raising of Lazarus. It defers the memorial of the anointing to the Wednesday of Great Week, the day that we are anointed in preparation for sharing in Christ’s passion.

In the Gospel of John, the raising of Lazarus and Jesus’ triumphal entry into Jerusalem are connected. We read that Jesus called Lazarus from the tomb at some time before His final trip to Jerusalem (see Jn 12:1). Yet the same Gospel points out that: “... 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” (Jn 12:17-18).

Jesus’ return to Bethany sparks the triumphal reception which Jesus received to the excitement over the raising of Lazarus.

Our liturgical hymns take up this connection: “The Lord comes, seated upon the colt of a donkey, as it is written. O peoples, make ready to receive Him in awe as the King of all, and to welcome Him with palms as Victor over Death and Hades; for He has raised Lazarus!”

Each day of this week brings us closer to the commemoration of Lazarus’ rising. Thus on Monday we pray: “The door of the forecourt is opened that leads to the raising of Lazarus: for Christ has come to awaken the dead man, as though from sleep, and to overthrow Death by Life.”

At Orthros on Tuesday we sing a similar hymn: “Be glad, Bethany! For Christ shall come to you, performing in you a great and awesome miracle. Binding death with fetters, as God He will raise up Lazarus, who was dead, and who now magnifies the Creator.”

On Wednesday, four days before we celebrate Lazarus’ rising, we remember his death: “Lazarus, the friend of Christ, has died today: he is carried out for burial, and Martha’s companions lament in sorrow for her brother. But Christ comes to him in joy, to show the nations that He is Himself the Life of all.”

This hymn sung on Thursday adds another note for our consideration: “For two days Lazarus has been in the tomb and sees those dead from all generations. He beholds strange and awesome things and a countless multitude held within the powers of Death. Looking at his tomb, his relatives weep bitterly; but Christ is on His way to give life to His friend and to consummate His plan for all mankind. Blessed are You, O Savior: have mercy on us!”

The plan of God is not simply to revive Lazarus, but to deliver the human race – that “countless multitude” – from the power of Death.

# PALM SUNDAY/ANNUNCIATION OCCURRENCE

THERE ARE TWO ICONS put forth for veneration this Sunday in those Byzantine churches which follow the Gregorian calendar. Because it is March 25, we are celebrating the Great Feast of the Annunciation. Because it is Palm Sunday, we are commemorating Christ's entry into Jerusalem a few days before His passion.

Both of these occasions are among our Church's greatest feasts, each pointing to a different moment in the life of Christ. On the Annunciation we reflect on the conception of the Word of God as a man in the womb of the Theotokos. On Palm Sunday we join in welcoming Him as the One who comes in the name of the Lord, the Savior. These seem to be very different aspects of the mystery of Christ; on both occasions, however, He was glorified with the same title, Son of David.

## Why "Son of David"?

David, the son of Jesse, was the second king of the united kingdom of Israel, reigning at c. 1000 BC. The Old Testament describes his era as the golden age of Israel. Variant versions of his life are found in 1 and 2 Samuel, 1 Chronicles and the Book of Ruth. As king, David conquered Jerusalem and established it as his capital, bringing the Ark of the Covenant to the city. David wished to build a temple there to house the Ark, but the prophet Nathan related to him a message he had received from God: "*When your days are fulfilled and you rest with your fathers, I will set up your seed after you, who will come from your body, and I will establish his kingdom. He shall build a house for My name, and I will establish the throne of his kingdom forever. I will be his Father, and he shall be My son*" (2 Sm 7:12-14).

David's son Solomon did, indeed, succeed his father as king and built the first temple in Jerusalem, fulfilling the first part of the prophecy. After Solomon's death, his son Rehoboam became king, but he could not hold the nation together. The northern tribes broke away and formed their own kingdom and so the second part of the prophecy – "*I will establish the throne of his kingdom forever*" – was not fulfilled in Rehoboam.

When the independence of these kingdoms was threatened, the prophets foretold that a "son of David" would establish a lasting kingdom. As Isaiah foretold repeatedly:

- "*Of the increase of His government and peace there will be no end, upon the throne of David and over His kingdom, to order it and establish it with judgment and justice from that time forward, even forever. The zeal of the LORD of hosts will perform this*";
- "*There shall come forth a Rod from the stem of Jesse, and a Branch shall grow out of his roots*"; and
- "*In mercy the throne will be established; and One will sit on it in truth, in the tabernacle of David, judging and seeking justice and hastening righteousness*" (Is 9:7, 11:1, and 16:5). Similarly, the prophet Jeremiah foretold: "*'Behold, the days are coming,' says the LORD, 'that I will raise to David a Branch of righteousness; a King shall reign and prosper, and execute judgment and righteousness in the earth*" (Jer 23:5).

These and similar prophecies gave rise to the belief among many Jews that the Messiah would be, in fact, of David's lineage.

## Jesus as Son of David

By the first century AD, it was commonly taught that the Messiah would be this "son of David" and, therefore, from Bethlehem. As we read in John's Gospel, some who heard Jesus speak "...said 'Truly this is the Prophet.' Others said, 'This is the Messiah.' But some said, 'Will the Christ come out of Galilee? Has not the Scripture said that the Christ comes from the seed of David

and from the town of Bethlehem, where David was?’ So, there was a division among the people because of Him” (Jn 7:40-43).

In their teaching about Jesus, the Gospels all present Him as the Son of David. Matthew’s Gospel begins with the genealogy of Jesus which opens with these words: *“The book of the genealogy of Jesus Christ, the Son of David, the Son of Abraham”* (Mt 1:1).

When the magi came seeking the One whose birth they had read of in the stars, they were sent to Bethlehem as the prophet Micah had foretold, *“‘But you, Bethlehem, in the land of Judah, are not the least among the rulers of Judah; for out of you shall come a Ruler who will shepherd My people Israel”* (Mt 2:6). The Ruler to come out of Bethlehem was presumed to be the Son of David.

The greatest witness to Jesus’ role as Son of David is the Archangel Gabriel. In the Gospel story of the Annunciation, Gabriel says of Jesus that *“...the Lord God will give Him the throne of His father David. And He will reign over the house of Jacob forever, and of His kingdom there will be no end”* (Lk 1:32, 33). The Lord Jesus is clearly depicted here as fulfilling the words of the prophets.

Throughout His ministry people referred to Jesus as the Son of David. The most graphic representation of their belief came when Jesus was escorted into Jerusalem as a king while people cried out *“Hosanna to the Son of David! ‘Blessed is He who comes in the name of the LORD!’ Hosanna in the highest!”* (Mt 21:9). Thus, the proclamation which the angel made at Jesus’ conception is repeated by His people as He approached His passion.

The final allusion to the Lord Jesus as Son of David is found in the Book of Revelation, the last New Testament book, which speaks of the Lord’s return in glory. In one of the author John’s last visions, Christ proclaims, *“I am the Alpha and the Omega, the Beginning and the End, the First and the Last... I am the Root and the Offspring of David”* (Rev 22: 13, 16). Christ is not only the descendant of David, but his Creator (root) as well: a claim that only the eternal Word of God incarnate could make.

### **Fully Us, Fully Other**

In many societies, it is customary to take one’s paternal name as part of one’s own. This expresses a person’s roots in a particular family or clan. If a person’s ancestor was of some repute, he would emphasize the connection by laying claim to his name in particular. It is in this sense that an angel addresses St Joseph as son of David (see Mt 1:20). Calling the Lord Jesus “son of David” says that He is a part of human history in this particular family. The Gospels of Matthew and Luke both include genealogies which expressly connect Jesus to Abraham (Mt) and Adam (Lk) as well as David. Emphasizing these human connections, the Gospels indicate that the Lord Jesus is truly one of us, fully man, in order to transform us, as later theology would express it: *“Today is the announcement of joy, today is the virginal festivity, today Heaven is joined to earth, Adam is renewed and Eve released from sorrow; the dwelling-place, our own essence, has become God’s temple because a portion of it has been deified!”* (Vespers for the Annunciation)

The Messianic title “Son of David” also points to Christ’s role as our Creator and Redeemer. As Messiah, the Son of David is unique, completely different from His creation. In this sense, calling Jesus Son of David emphasizes how different Jesus is from us. The Son of David is like no other. Thus on Palm Sunday we sing, *“He who sits upon the throne of the Cherubim, for our sake sits upon a foal. Coming to His voluntary Passion, today He hears the children cry, Hosanna!, while the crowd replies, “O Son of David, make haste to save those whom You have created, blessed Jesus, since You have come for this reason: that we may know Your glory!”*

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