

SAINTS OF THE DAY

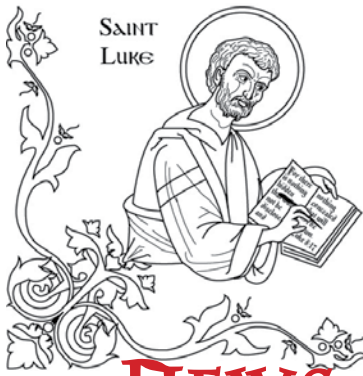
Sunday, April 5th, 2026 • Palm Sunday

Entry into Jerusalem

Martyrs Claudius, Diodorus, Victor, Victorinus, Pappias, Serapion and Nicephorus, at Corinth (251 or 258); Martyrs Theodulus, Reader, and Agathopodes, Deacon, and those with them, at Thessaloniki (c. 303); Martyrs Zenon, by fire, Maximus, Terentius and Pompeius, by the sword (250); Martyr Thermos (Fermus, Firmus), by fire; The Holy Noble Lady (sister of martyr Fermus), and her Servant, martyrs, by the sword; Holy Five Young Virgin-Martyrs of Lesbos, by the sword; Virgin-martyr Theodora and Martyr Didymus the Soldier, of Alexandria (304) (see also: May 27); Venerable Martyr Ypomoni; Venerable Publius of Egypt, monk (4th century); Saints Theonas, Symeon, and Phorbinus, of Egypt (4th century); Venerable Mark the Anchorite of Athens (ca. 400); Venerable Plato the Confessor, Abbot of the Studion (813); Venerable Theodora of Thessaloniki (886); Holy Martyrs of North-West Africa, a large group martyred at the Easter liturgy by Genseric, the Arian King of the Vandals (459); Saint Bécán (Began), one of the ‘Twelve Apostles of Ireland’ (6th century); Venerable Derfel-Gadarn, a soldier and afterwards a hermit in Llanderfel in Gwynedd in Wales (6th century); Saint Æthelburh of Kent (c. 647); Saint Argyre the Neomartyr of Prussa (1721); New Martyr George of New Ephesus (1801); New Martyr Panagiotes of Jerusalem (1820); New Hieromartyr Alexis Krotenkov, Priest (1930); New Hieromartyr Nicholas Simo, Archpriest, of Kronstadt (1931); Translation of the relics (1652) of **St. Job, Patriarch of Moscow** (1607); Martyrdom of the Optina monastics (Optina martyrs) on Pascha (1993): Hieromonk Vasily (Roslyakov); with Riassaphore-monks Therapontus (Pushkarev), and Trophimus (Tatarinov); Repose of Righteous Symeon Klimych (1837).



A detailed description of the cover icon can be found on our website,
www.stlukeanniston.org



ST. LUKE ✦ ORTHODOX CHRISTIAN CHURCH

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NEWS & ANNOUNCEMENTS

- **We welcome our visitors.** Please join us for a potluck meal after Liturgy so you can get to know us. Communion is for prepared Orthodox Christians but everyone is welcome to the blessed bread an Altar Server will offer.
- Grant, O Lord, a prosperous and peaceful life, health, salvation, and furtherance in all good things to all Thy servants who are celebrating birthdays, namesdays and anniversaries, and preserve them for **MANY YEARS!**
- Palms were blessed before Liturgy; take one to hold and wave during the Liturgy and procession afterwards as we celebrate Christ's Entry into Jerusalem. Take them home afterwards for prayer corners, icons, etc.
- Matushka Cana has posted a number of sign-up sheets on the bulletin board to help us prepare for our celebration of Holy Pascha. We are also asking for donations towards flowers.

This Week's Fasting, Services and Scripture Readings						
Mon., 4/6	Tues., 4/7	Wed., 4/8	Thurs., 4/9	Fri., 4/10	Sat., 4/11	Sun., 4/12
<i>Holy Week</i>						PASCHA!
Bridegroom Matins, 9 a.m.	Bridegroom Matins, 9 a.m.	Bridegroom Matins, 9 a.m.	Vesperal Liturgy, 8 a.m.	Royal Hours, 8 a.m.	Vesperal Liturgy, 8 a.m.	NO MORNING LITURGY
				Vespers w/ Procession, 3 p.m.	Decorating Church	Agape Vespers, 3 p.m.
			12 Passion Gospels, 4 p.m.	Lamentations, ~4 p.m.	Holy Pascha, 11:30 p.m.	Picnic & Egg Hunt
Exodus 1:1-20	Exodus 2:5-10	Exodus 2:11-22	Exodus 19:10-19	Consult the Holy Week service books for the readings today.	Consult the Holy Week service books for the readings today.	Acts 1:1-8
Job 1:1-12	Job 1:13-22	Job 2:1-10	Job 38:1-23; 42:1-5			John 1:1-17
Ezekiel 1:1-20	Ezekiel 1:21-28	Ezekiel 2:3-3:3	Isaiah 50:4-11			
Service times are subject to change. Please check with Subdeacon Nicholas (256) 343-1141 or nmbailey@me.com, or visit stlukeanniston.org for the most up-to-date schedule.						

Divine Liturgy

of St. John Chrysostom

First Festal Antiphon

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

Refrain: *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. **Refrain.**

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

I suffered distress and anguish, then I called on the Name of the Lord. **Refrain.**

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

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

Second Festal Antiphon

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

Refrain: *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? **Refrain.**

I will receive the cup of salvation, and call upon the Name of the Lord. **Refrain.**

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

"Only Begotten Son" Third Antiphon

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

Troparion of the Feast (Tone 1)

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."

Let the house of Israel now confess that the Lord is good; for His mercy endures forever. **Troparion.**

Let the house of Aaron now confess that the Lord is good; for His mercy endures forever. **Troparion.**

Let those who fear the Lord now confess that the Lord is good; for His mercy endures forever. **Troparion.**

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 He has revealed Himself to us.

Troparia/Kontakia

REFER TO PAGE 6 IN THE LITURGY BOOK.

Troparion of Lazarus Saturday (Tone 1)

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.”

Troparion of the Feast (Tone 4)

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 (Tone 6)

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!”

Scripture Readings

REFER TO PAGES 7-9 IN THE LITURGY BOOK.

Prokeimenon

one 4

(for the Feast)

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.

The Epistle Reading

Philippians 4:4-9

(for the Feast)

Brethren, in the Lord alway: and again I say, Rejoice. Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus. Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you.

Alleluia

Tone 1

(for the Resurrection)

V. O sing to the Lord a new song, for He has done marvelous things!

V. All the ends of the earth have seen the salvation of our God.



The Gospel Reading

(for the Resurrection)

John 12:1-18

Six days before Passover, Jesus came to Bethany, where Lazarus was, whom Jesus had raised from the dead. There they made him a supper; Martha served, and Lazarus 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 Lazarus, whom he had raised from the dead. So the chief priests planned to put Lazarus 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.

Theotokion

(for the Feast)

REFER TO PAGES 21-22 IN THE LITURGY BOOK.

*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!”*

Palm Sunday

John 12:1-18

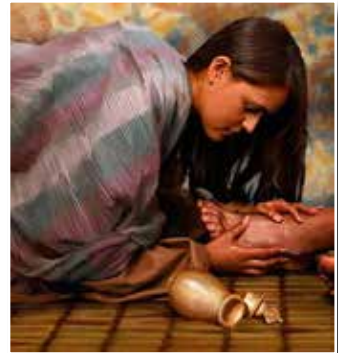
From *The Explanation of the Gospel of St. John*
by Blessed Theophylact, Archbishop of Ochrid and Bulgaria

1-3. Then Jesus six days before the Pascha came to Bethany, where Lazarus was who had been dead, whom He raised from the dead. There they made Him a supper; and Martha served: but Lazarus was one of them that sat at the table with Him. Then took Mary a pound of myrrh of spikenard, very costly, and anointed the feet of Jesus, and wiped His feet with her hair: and the house was filled with the fragrance of the myrrh.

On the tenth day of the month the Jews take the sheep which will be slaughtered for the Pascha, and from that time they begin the preparations for the feast. Therefore, *six days before the Pascha*, which is the ninth day of the month, they make a bountiful dinner which they consider a prelude to the feast. Coming to Bethany, Jesus also dines. To emphasize the great miracle of the raising of Lazarus the Evangelist says,

Lazarus was one of them that sat at the table with Him. Having appeared from the tomb alive, he did not soon return to death, but remained among them a long time, eating, drinking, and living a normal life. By saying that Martha served, the Evangelist indicates that the dinner was in her house. Behold the faith of this woman, who did not permit servants to do the serving, but herself performed this duty. Paul says of the widow who was *well reported of for good works, "if she have washed the feet of the saints."* [I Tim. 5:10] Martha, then, serves all, but Mary reserves her honor for Christ alone, attending to Him not as a man but as God. She poured out the myrrh and wiped His feet with her hair, not regarding Him a mere man, as did many of the others, but Master and Lord. Maria can be understood allegorically to mean that which leads upwards to the divinity of the Father and Lord [*kyrios*] of all. For Maria means "mistress ruler" [*kyria*]. Thus the Ruler of all, the Divinity of the Father, has anointed Jesus' feet, signifying the flesh of the Lord in the last times, namely, God the Word, with the oil of the Spirit. As David says, *Wherefore God, Thy God, hath anointed Thee with the oil of gladness.* [Ps. 44:6] And the great Peter says, *Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.* [Acts 2:36] And It filled the world with fragrance, just as the house was filled with the fragrance of Mary's myrrh.

What meaning do we see in the hairs which wiped the feet? They represent the saints who adorn the head of God and His supreme authority. Existing for the glory of God, they may be called His adornment and have become fellow sharers in the anointing of Christ's Flesh. Hence David says [in the Psalm quoted above], *more than Thy fellows.* And Paul says to the Corinthians, *Now He Who establisheth us with you in Christ, and hath anointed us, is God.* [I Cor. 1:21] We know that throughout the world those who live according to Christ are called "Christi."¹ Therefore the hairs that wiped Jesus' feet represent Christians, who share in the divine anointing. Just as hair is something dead, so too those who belong to Christ are dead. They have crucified the flesh, mortified their members that are on the earth,



and died to the world. [See Gal. 5:24.] Hair is the adornment and glory of the head, the saints are the glory of God, their light shines before men, and the Father is glorified by them. [See Mt. 5:16.] Even their eating and drinking is to the glory of God, Whom they glorify in their members. And for you, O reader, Jesus has also resurrected your fallen mind like another Lazarus, and you have received Him into the house of your soul, and that which is risen feasts together with Him. Therefore anoint the feet of the Lord six days before the Pascha, before the dawning of the Pascha of the age to come, while you still live in this world which was fashioned in six days. The feet of Christ are the Apostle [Book] and the Gospel, in a word, His commandments. By these Christ walks in us. To these commandments bring myrrh, namely, a disposition composed of many virtues, of which the finest is faith as warm and pungent as costly spikenard. If you do not show a fervent, zealous and virtuous bond to Christ's commandments, and wipe them with your mortified members, as with hair, taking them to yourself, you will not be able to make your house fragrant. The Lord's feet are also the least brethren, in whom Christ walks to each man's door asking for what is needed. Anoint these too with the myrrh of almsgiving. There are many who give alms, but make a show of doing so, and thereby gain nothing. For they have their reward in this world. [Mt. 6:2] Wipe the feet [of these brethren]

1 "Christ" [*Christos*] means literally "the Anointed One." For the followers of Christ, instead of the usual word "Christians" [*Christianoi*] Blessed Theophylact here uses the simple plural form of "Christ," *Christoi*, to stress the close union between Christ and the members of His mystical Body, the Church.

with the hair of your head and receive the benefit in your soul, and gather the reward of almsgiving in that principal and governing part of a man. If there is a part of you that is dead and lifeless, like hair, anoint it with this good chrism. For it is written, “Blot out your sins with almsgiving.” [See Dan. 4:24.]

4-8. Then saith one of His disciples, Judas Iscariot, Simon’s son, who would betray Him, Why was not this myrrh sold for three hundred pence, and given to the poor? This he said, not that he cared for the poor; but because he was a thief, and held the bag, and bare what was put therein. Then said Jesus, Let her alone: against the day of My burying hath she done this. For the poor always ye have with you; but Me ye have not always.

Being a lover of money, Judas criticizes Mary’s way of showing honor. What he is saying is, “Why did you not offer Him money (so that I could steal it) instead of myrrh?” How can it be that another Evangelist says that all the disciples asked this question? [Mt. 26:8-9] We may say that all the disciples did speak these words, but the others did not share Judas’ disposition. The Lord does not rebuke him although He knew that he spoke with a thieving mind. He wished to avoid shaming him, thus teaching us also to be patient and long suffering with such individuals. But in a veiled manner He does chide him for his treachery and willingness to betray Him to death out of love of money. He mentions His burial to wound Judas’ unfeeling heart with a pang of conscience, in order to correct him if at all possible. His next words have the same purpose: “the poor always ye have with you; but Me ye have not always, because in a little while I will go away, since you are plotting My death. If I am annoying to you and the honor shown to Me grieves you, wait a short while and you will be free of Me; then you will know if it was indeed for the poor that you needed the sale of the myrrh.” If Judas was in fact a lover of money and a thief, why did the Lord give him control of the purse? For the very reason that he was a thief, so that he could not use his love of money as an excuse for his betrayal. He had sufficient consolation for his weakness from handling the purse, but despite this he was not faithful. He bare, which means, carried off and stole, what was put therein, committing sacrilege by taking for himself what had been given for godly purposes. (Let plunderers of sacred things take note whose fate they share.) But the culmination of his wickedness was that he betrayed the Lord. Do you see where love of money leads? To betrayal. Well does Paul call it the root of all evil, since it lead, in this case, to betrayal of the Lord, and in every other instance does exactly the same. [I Tim. 6:10] Some say that Judas was entrusted with the ministry of the funds because it was lower than the other forms of serving. To care for the funds is a lesser ministry than teaching, as the Apostles say in the Book of Acts, *It is not reason that we should leave the word of God, and serve tables.* [Acts 6:2]

9-11. Much people of the Jews therefore knew that He was there: and they came not for Jesus’ sake only, but that they might see Lazarus also, whom He had raised from the dead. But the chief priests consulted that they might put Lazarus also to death; because that by reason of him many of the Jews went away, and believed in Jesus.

These people who came to Jesus showed good sense and judgment, as opposed to those who senselessly raged against Him. For they came, the Evangelist says, not for Jesus’ sake only, but that they might see Lazarus also. Indeed, because the miracle was so astounding, many wanted to see the resurrected man, and perhaps hoped to hear something from Lazarus about the others who were with him in hades. But the Pharisees were so inhuman that they desired to kill not only Jesus, but also Lazarus, who had become the cause of salvation for many of the guileless who were lead to faith by means of the miracle worked in him. Thus the Pharisees considered the good he had experienced to be his crime. Above all they were vexed that with the great feast approaching all the people were rushing to Bethany to hear about the miracle and become eyewitnesses of the resurrected man.

12-13. On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, took branches of palm trees, and went forth to meet Him, and cried, Hosanna: Blessed is He that cometh in the name of the Lord, the King of Israel.

Jesus had first withdrawn into the desert for a while to calm the rage of those intent on His murder. Now He enters boldly into the city and appears to all. The time of His Passion is at hand, and He no longer hides, but gives Himself for the salvation of the whole world. Consider the sequence of the Passion. Saving the greatest miracle for last, He raised Lazarus from the dead. As a result many ran to Him and believed. Because many believed, there was greater envy and rage, leading to the plot and the Cross. *When the multitude heard that Jesus was coming*, they met Him with greater glory and honor than a mere man would deserve. They no longer considered Him merely a prophet, for which prophet had their fathers ever honored in this manner? Thus they also cried out, *Hosanna: Blessed is He that cometh in the name of the Lord*. From these words we may infer, first, that He is God. For *Hosanna* means “Save now,” as it is written in Greek in the 117th Psalm according to the Seventy. There the Hebrew *Hosanna* is rendered in Greek as *O Lord, save now*.² The power to save is God’s alone, and to Him are addressed the words, “Save us, O Lord our God.” From many passages one must conclude that Scripture attributes salvation to God alone. First of all, the Psalms of David which refer to Christ say that He is God. Furthermore, they say that He is true God. For it says here, He that cometh, and not, “He that is led.” The latter would be the sign of a servant; the former is the sign of power and authority. The words, *in the name of the Lord*, show the same thing, that He is true God. They do not say that He comes in the name of a servant, but in the name of the Lord. They also reveal that He is not an adversary of God, but one who comes in the name of the Father, as the Lord Himself says, *I am come in My Father’s name, whereas another shall come in His own name*. [Jn. 5:43] And they called Him the King of Israel, as if thinking of a physical kingdom. They were awaiting a king stronger than human nature to be raised up who would save them from the Roman power.

14-16. And Jesus, when He had found a young ass, sat thereon; as it is written, Fear not, daughter of Zion: behold, thy King cometh, sitting on the colt of an ass. These things understood not His disciples at the first: but when Jesus was glorified, then remembered they that these things were written of Him, and that they had done these things unto Him.

Why do the other Evangelists [speak of the Lord’s instructions to find the young ass] and say, *Loose him and bring him hither*, while John is silent about this, saying merely, when *He had found a young ass*? [See Mt. 21:2; Mk. 11:2; and Lk. 19:30.] Do they perhaps disagree? Not at all. What the others said in more detail, John expresses in summary by saying, *when He had found a young ass*. When the disciples had untied it and brought it to Him, then He found it and sat thereon. In doing so He fulfilled the prophecy of Zechariah who said, *Fear not, daughter of Zion: behold, thy King cometh to thee, sitting on the colt of an ass*. [See Zech. 9:9.] Because most of the kings of Jerusalem were wicked and tyrannical, the prophet said, “Fear not, O Zion. The king of whom I prophesy to you will not be like the others, but meek and humble, displaying no arrogance whatsoever.” This is shown by the fact that He came seated upon an ass. He did not enter the city at the head of an army, but conveyed by a donkey. His sitting upon an ass was also a symbol of things to come. Being unclean according to the law, the ass represents the uncleanness of the Gentile race, upon whom Jesus, the Word of God, sits, subduing like a colt this insubordinate and uninstructed people, this new race, and leading it into the true Jerusalem once it has been tamed and made obedient to Him. Has the Lord not gathered the Gentiles into heaven, once they became His people and were obedient to His
2 O Lord, save now; O Lord, send now prosperity. Blessed is He that cometh in the name of the Lord. We have blessed you out of the house of the Lord. God is the Lord and has appeared unto us. Ps. 117:25-26.

preaching? As for the palms, do they not indicate perhaps that He Who raised Lazarus has become the Victor over death? For palms were awarded to those who were victorious in games and contests. Perhaps they also indicate that He Who is being praised is a heavenly Being Who has come from above. Of all trees it is the palm that appears to soar upwards to the very heavens, so to speak; it bears foliage at the top, and at the peak puts out young white shoots, but the stump and the middle section of the trunk, all the way to top, are rough and hard to climb because of the sharp spines. So it is that he who strives to acquire knowledge of the Son and Word of God will find it a hard and uphill journey because of the toil of gaining virtue. But when he has arrived at the pinnacle of knowledge, he will be met, as if by the whitest palm shoots, by the bright light of divine knowledge and the revelation of ineffable things. Marvel with me, O reader, how the Evangelist is not ashamed, but boldly displays the former ignorance of the Apostles. *These things understood not His disciples at the first: but when Jesus was glorified.* By glory he means the Lord's Ascension after the Cross and Passion. Only then, by the coming of the Holy Spirit, did they understand that *these things were written of Him.* That these things were written, perhaps they knew; but that they referred to Jesus, they did not know, and providentially so. They would have been scandalized by His Crucifixion if [they had understood that] Scripture Itself had proclaimed Him King, and then He had suffered these things.

17-18. The people therefore that was with Him when He called Lazarus out of his grave, and raised him from the dead, bare witness. For this cause the people also met Him, for that they heard that He had done this miracle. The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? Behold, the world is gone after Him.

The Evangelist is saying that the people who saw the miracle which He worked for Lazarus were witnesses and heralds of His power. This is why He was met with glory by the people who had *heard*, that is, believed, *that He had done this miracle.* If they had not believed, they would not have congregated so swiftly.

The Peace of God

Philippians 4:4–9

From *The Explanation of the Epistle of St. Paul to the Philippians*
by Blessed Theophylact, Archbishop of Ochrid and Bulgaria

4:4. Rejoice in the Lord alway. How can the Lord say, *Blessed are they that mourn?* [MATT. 5:4] Because that kind of *mourning* is itself *rejoicing*. He does not merely say *rejoice*, but *rejoice in the Lord*. He who is *in the Lord* will *rejoice alway*, even if splayed on the rack or beaten. *They departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name.* [ACTS 5:41] **And again I say, Rejoice.** Since the nature of things was bound to cause sorrow, Paul shows by this repetition that we must always *rejoice*.

4:5-6. Let your moderation be known unto all men. Since earlier Paul had denounced some as being *enemies of the cross*, he now exhorts them not to respond to such men with hostility, but to show *moderation*, even though they be *enemies*. **The Lord is at hand. Be careful for nothing.** “You are indignant at their lives of luxury and insolence, while you must endure affliction. *The Lord is at hand*, judgment has already begun, have no thought for their insolence or your own affliction. They will have to give an account, and you will have rest.” **But in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.** Here is another consolation, *praying unto God in every thing*, and *with thanksgiving*. For how can one ask for future things when he has not even shown gratitude for past things? Thus, we must give thanks for all things, even those that seem adverse. For the very nature of reality demands that we give thanks for the good things—that is not a mark of a thankful soul. These kinds of *prayers make known our*

requests unto God. He does not acknowledge those that are made in another way.

4:7. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus. That is, “the reconciliation which he accomplished for man-kind, *which passeth all understanding*, not only human, but also angelic.” It is as if to say, “He who has delivered us in such a way that not even the *understanding* can grasp it.” Who had expected that we should have all of these blessings, and that we should be reconciled to God? “He will keep and protect you, so that you will not even entertain any evil in your *minds*. *Peace* refers to what the Lord said: *Peace I leave with you*. [JOHN 14:27] That *shall keep* you. This *peace passeth all understanding* when it commands enemies and evildoers to “keep their *peace*.” And if the *peace passeth all understanding*, how much more the substance? *Through Christ Jesus* means, “you will be *kept* in him, so that you may not fall out of him, but rather remain in him.”

4:8. Finally, brethren. Paul speaks as one straining on, who has no more ties to this present life. **Whatsoever things are true.** That is, “virtuous”. For evil, and the pleasure it brings, is a lie. **Whatever things are honest.** Against those who set their minds on things of earth. **Whatsoever things are just. Whatever things are pure.** Against those whose God is their belly. **Whatsoever things are lovely.** That is, “to God and men.” Paul says it this way to avoid causing offence. **Whatsoever things are of good report; if there be any virtue, and if there be any praise.** Note that Paul also wishes them to consider their perception among men; but not in isolation, and only after saying *if there be any virtue*. **Think on these things.** Paul says *think on these things*, that is, “the *things* that I have said,” because evil deeds are born of thoughts.

4:9. Those things, which ye have both learned, and received, and heard, and seen in me. Paul could not go into detail about everything-his comings and goings, what they had *heard* and *seen-so* he summar-izes by saying: “whatever *ye have learned and heard* by teaching, *which ye have received* in writing, and *seen in me* by my deeds.” For as people often say, making an example of your-self is the best way to teach. **Do.** “Do not merely *set your minds* on these things, as I said before, nor simply repeat them, but *do* them as well.” **And the God of peace shall be with you.** That is, “You will be at rest if you *do* these things. If we have *peace* both with *God* through virtue, and with men (*I was peaceable among them that hated peace*) [Ps. 119:7], he *shall be with* us.” How could he who seeks after even those who flee not *be with* those who come to him?

Sunday of our Lord's Entry into Jerusalem

Palm Sunday, also called the **Triumphal Entry**, is one of the **Great Feasts of the** Orthodox Church, celebrated on the Sunday before Pascha. On this day the Church celebrates the entry of Jesus into Jerusalem in the days before the Jewish Passover. A mere few days before His crucifixion, Jesus Christ was received by adoring throngs at his entry into Jerusalem on the back of a young donkey. The believers meet him, and spread out before him his clothes and olive branches. When He and His students approached the city Jerusalem, He ordered them to go to the near-by village, and bring him the donkey and his little who were tied-up in the beginning of the village. If they were asked, they should say that this was God's will. When the people knew that the donkey was for Jesus, they did not prevent his students. They gave Him the donkey, and He solemnly entered Jerusalem. The news of the resurrection of Lazarus already got ahead and thousands of people went to Bethany to meet him.

HOLY WEEK 2026

St. Luke Orthodox Church • Anniston, Alabama



LAZARUS SATURDAY, APRIL 4TH

Divine Liturgy 9 am

Great Vespers 4 pm

PALM SUNDAY, APRIL 5TH

Divine Liturgy 10 am

HOLY MONDAY, APRIL 6TH

Bridegroom Matins 9 am

HOLY TUESDAY, APRIL 7TH

Bridegroom Matins 9 am

HOLY WEDNESDAY, APRIL 8TH

Bridegroom Matins 9 am

HOLY THURSDAY, APRIL 9TH

Vesperal Liturgy 8 AM

The Last Supper

12 Passion Gospels 4 PM

The Crucifixion

HOLY FRIDAY, APRIL 10TH

Royal Hours 8 am

Vespers w/Procession 3 pm

The Burial

Lamentations 4 pm

The Praises

HOLY SATURDAY, APRIL 11TH

Vesperal Liturgy 8 AM

Holy Pascha 11^{:30} PM

Nocturns, Matins & Divine Liturgy

followed by blessing of

Pascha Baskets & Feast

HOLY PASCHA, APRIL 12TH

NO MORNING LITURGY!

Agape Vespers 3 PM

followed by Picnic & Egg Hunt