

# CATHEDRAL OF SAINT MARKELLA

## WEEKLY NEWSLETTER

With the Blessings of His Eminence, Metropolitan Demetrius

PHONE: (718) 932-1592 | FAX: (718) 255-5855 | Facebook: @saintmarkella | Instagram: @saintmarkellagoc |  
Website: saintmarkellagoc.org | E-mail: saintmarkellagoc@gmail.com | YouTube: youtube.com/saintmarkellagoc

Protopresbyter Fr. Theodoros Giannakopoulos • Archimandrite Fr. Epiphanius Antoniou

### MARCH 30<sup>TH</sup>/APRIL 12<sup>TH</sup> – PALM SUNDAY

#### **Τὸ Ἀναστάσιμον. ̲Ήχος α'.**

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

#### **Ἔτερον. Τοῦ Τριωδίου. ̲Ήχος δ'.**

Συνταφέντες σοὶ διὰ τοῦ Βαπτίσματος, Χριστέ ὁ Θεὸς ἡμῶν, τῆς ἀθανάτου ζωῆς ἠξιώθημεν τῇ Ἀναστάσει σου, καὶ ἀνυμνοῦντες κρᾶζομεν· Ὡσαννὰ ἐν τοῖς ὑψίστοις, εὐλογημένος ὁ ἐρχόμενος, ἐν ὀνόματι Κυρίου.

#### **Τοῦ Τριωδίου. Κοντάκιον. ̲Ήχος πλ. β'.** **Αὐτόμελον.**

Τῷ θρόνῳ ἐν οὐρανῷ, τῷ πῶλῳ ἐπὶ τῆς γῆς, ἐποχούμενος Χριστέ ὁ Θεός, τῶν Ἀγγέλων τὴν αἶνεσιν, καὶ τῶν Παίδων ἀνύμνησιν προσεδέξω βοῶντων σοὶ· Εὐλογημένος εἶ ὁ ἐρχόμενος, τὸν Ἀδὰμ ἀνακαλέσασθαι.

#### **For the Resurrection. 1<sup>st</sup> Tone.**

In confirming the common Resurrection, O Christ God, Thou didst raise up Lazarus from the dead before Thy Passion. Wherefore, we also, like the children, bearing symbols of victory, cry to Thee, the Vanquisher of death: Hosanna in the highest; blessed is he that cometh in the Name of the Lord.

#### **Another. From Triodion, 4th Tone.**

As by baptism we were buried with Thee, O Christ our God, so by Thy Resurrection we were deemed worthy of immortal life; and praising Thee, we cry, Hosanna in the highest; blessed is He that cometh in the Name of the Lord.

#### **Kontakion. Plagal of 2nd Tone.**

Being borne upon a throne in Heaven, and upon a colt on the earth, O Christ God, Thou didst accept the praise of the Angels and the laudation of the children as they cried to Thee: Blessed art Thou Who comest to recall Adam.

# EPISTLE AND GOSPEL READINGS

## *Lesson from the Epistle of Saint Paul to the Philippians (4:4-9)*

Brethren, rejoice in the Lord always; again I will say, Rejoice. Let all men know your forbearance. The Lord is at hand. Have no anxiety about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God, which passes all understanding, will keep your hearts and your minds in Christ Jesus. Finally, brethren, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is gracious, if there is any excellence, if there is anything worthy of praise, think about these things. What you have learned and received and heard and seen in me, do; and the God of peace will be with you.

## *Palm Sunday*

### *Gospel According to St. 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.

# ΑΠΟΣΤΟΛΟΣ ΚΑΙ ΕΥΑΓΓΕΛΙΟΝ

## *Πρὸς Φιλιπησίους Ἐπιστολῆς Παύλου τὸ Ἀνάγνωσμα (4:4-9)*

Ἀδελφοί, χαίρετε ἐν κυρίῳ πάντοτε· πάλιν ἐρῶ, χαίρετε. Τὸ ἐπεικὲς ὑμῶν γνωσθήτω πᾶσιν ἀνθρώποις. Ὁ κύριος ἐγγύς. Μηδὲν μεριμνᾶτε, ἀλλ' ἐν παντὶ τῇ προσευχῇ καὶ τῇ δεήσει μετὰ εὐχαριστίας τὰ αἰτήματα ὑμῶν γνωρίζεσθω πρὸς τὸν θεόν. Καὶ ἡ εἰρήνη τοῦ θεοῦ ἡ ὑπερέχουσα πάντα νοῦν, φρουρήσει τὰς καρδίας ὑμῶν καὶ τὰ νοήματα ὑμῶν ἐν Χριστῷ Ἰησοῦ. Τὸ λοιπόν, ἀδελφοί, ὅσα ἐστὶν ἀληθῆ, ὅσα σεμνά, ὅσα δίκαια, ὅσα ἀγνά, ὅσα προσφιλή, ὅσα εὐφημα, εἴ τις ἀρετὴ καὶ εἴ τις ἔπαινος, ταῦτα λογίζεσθε. Ἄ καὶ ἐμάθετε καὶ παρελάβετε καὶ ἠκούσατε καὶ εἶδετε ἐν ἐμοί, ταῦτα πράσσετε· καὶ ὁ θεὸς τῆς εἰρήνης ἔσται μεθ' ὑμῶν.

## *Κυριακὴ των Βαΐων*

### *Ἐκ τοῦ Κατὰ Ἰωάννην Αγίου Εὐαγγελίου τὸ Ἀνάγνωσμα (12:1-18)*

Πρὸ ἑξ ἡμερῶν τοῦ πάσχα ἦλθεν Ὁ Ἰησοῦς εἰς Βηθανίαν, ὅπου ἦν Λάζαρος ὁ τεθνηκώς, ὃν ἤγειρεν ἐκ νεκρῶν. ἐποίησαν οὖν αὐτῷ δεῖπνον ἐκεῖ, καὶ ἡ Μάρθα διηκόνει· ὁ δὲ Λάζαρος εἷς ἦν τῶν ἀνακειμένων σὺν αὐτῷ. ἡ οὖν Μαρία, λαβοῦσα λίτραν μύρου νάρδου πιστικῆς πολυτίμου, ἤλειψε τοὺς πόδας τοῦ Ἰησοῦ καὶ ἐξέμαξε ταῖς θριξίν αὐτῆς τοὺς πόδας αὐτοῦ· ἡ δὲ οἰκία ἐπληρώθη ἐκ τῆς ὀσμῆς τοῦ μύρου. λέγει οὖν εἷς ἐκ τῶν μαθητῶν αὐτοῦ, Ἰούδας Σίμωνος Ἰσκαριώτης, ὁ μέλλων αὐτὸν παραδιδόναι· διατί τοῦτο τὸ μύρον οὐκ ἐπράθη τριακοσίων δηνარიῶν καὶ ἐδόθη πτωχοῖς; εἶπε δὲ τοῦτο οὐχ ὅτι περὶ τῶν πτωχῶν ἔμελεν αὐτῷ, ἀλλ' ὅτι κλέπτῃς ἦν, καὶ τὸ γλωσσόκομον εἶχε καὶ τὰ βαλλόμενα ἐβάσταζεν. εἶπεν οὖν ὁ Ἰησοῦς· ἄφες αὐτήν, εἰς τὴν ἡμέραν τοῦ ἐνταφιασμοῦ μου τετήρηκεν αὐτό. τοὺς πτωχοὺς γὰρ πάντοτε ἔχετε μεθ' ἑαυτῶν, ἐμὲ δὲ οὐ πάντοτε ἔχετε. Ἔγνω οὖν ὄχλος πολὺς ἐκ τῶν Ἰουδαίων ὅτι ἐκεῖ ἐστι, καὶ ἦλθον οὐ διὰ τὸν Ἰησοῦν μόνον, ἀλλ' ἵνα καὶ τὸν Λάζαρον ἴδωσιν ὃν ἤγειρεν ἐκ νεκρῶν. ἐβουλεύσαντο δὲ οἱ ἀρχιερεῖς ἵνα καὶ τὸν Λάζαρον ἀποκτείνωσιν, ὅτι πολλοὶ δι' αὐτὸν ὑπῆγον τῶν Ἰουδαίων καὶ ἐπίστευον εἰς τὸν Ἰησοῦν. Τῇ ἐπαύριον ὄχλος πολὺς ὁ ἐλθὼν εἰς τὴν ἑορτήν, ἀκούσαντες ὅτι ἔρχεται Ἰησοῦς εἰς Ἱεροσόλυμα, ἔλαβον τὰ βαῖα τῶν φοινίκων καὶ ἐξῆλθον εἰς ὑπάντησιν αὐτῷ, καὶ ἔκραζον· ὡσαννά, εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου, ὁ βασιλεὺς τοῦ Ἰσραὴλ. εὐρῶν δὲ ὁ Ἰησοῦς ὀνάριον ἐκάθισεν ἐπ' αὐτό, καθὼς ἐστὶ γεγραμμένον· μὴ φοβοῦ, θύγατερ Σιών· ἰδοὺ ὁ βασιλεὺς σου ἔρχεται καθήμενος ἐπὶ πῶλον ὄνου. Ταῦτα δὲ οὐκ ἔγνωσαν οἱ μαθηταὶ αὐτοῦ τὸ πρῶτον, ἀλλ' ὅτε ἐδοξάσθη ὁ Ἰησοῦς, τότε ἐμνήσθησαν ὅτι ταῦτα ἦν ἐπ' αὐτῷ γεγραμμένα, καὶ ταῦτα ἐποίησαν αὐτῷ. Ἐμαρτύρει οὖν ὁ ὄχλος ὁ ὢν μετ' αὐτοῦ ὅτε τὸν Λάζαρον ἐφώνησεν ἐκ τοῦ μνημείου καὶ ἤγειρεν αὐτὸν ἐκ νεκρῶν. διὰ τοῦτο καὶ ὑπήντησεν αὐτῷ ὁ ὄχλος, ὅτι ἤκουσαν τοῦτο αὐτὸν πεποιηκέναι τὸ σημεῖον.

# SYNAXARION OF THE WEEK

## *Monday, April 13<sup>th</sup>*

On Holy and Great Monday we make remembrance of blessed Joseph, the all-comely, and of the fig tree which was cursed and withered by the Lord.

## *Tuesday, April 14<sup>th</sup>*

On Holy and Great Tuesday, we make remembrance of the parable of the Ten Virgins, as related in the sacred Gospel.

## *Wednesday, April 15<sup>th</sup>*

On Holy and Great Wednesday, the most divine fathers have ordained that commemoration be made of the anointing of the Lord with myrrh by the woman who was a harlot; for this took place shortly before the saving Passion.

## *Thursday, April 16<sup>th</sup>*

On Holy and Great Thursday, the divine Fathers, who have ordained all things well, have delivered unto us from the divine Apostles and sacred Gospels, that four events should be celebrated successively: the sacred washing of the disciples' feet, the Mystical Supper (to wit, the tradition of the awesome Mysteries that hath been given in our behalf), the sublime prayer in the garden, and the betrayal.

## *Friday, April 17<sup>th</sup>*

On Holy and Great Friday, we celebrate the holy saving and dread Passion of our Lord and God and Savior Jesus Christ: to wit, the spittings, the scourgings, the buffetings, the insults, the mocking, the purple robe, the reed, the sponge, the vinegar, the nails, the lance, and above all the Cross and death, which He willingly endured for us: furthermore we celebrate the saving confession on the cross of the grateful thief, who was crucified with Him.

## *Saturday, April 18<sup>th</sup>*

On Holy and Great Saturday, we celebrate the burial of the Divine Body, and the descent into Hades of our Lord and God and Savior Jesus Christ, whereby, recalling our race from corruption, He translated it to eternal life.

# PALM SUNDAY

On the last Sunday of Great Lent, the Church remembers the triumphant entrance of Jesus Christ into Jerusalem. The day before, on Saturday, is the remembrance of the great miracle which had recently been wrought in Bethany— the Resurrection of Lazarus, who had been dead and buried four days in his tomb. Many of the people, having witnessed this miracle, believed in Christ and were awaiting His coming into Jerusalem for the Feast of Passover. But the Teachers and the Pharisees wanted to have Jesus killed because they envied him.

The time of Christ's suffering was approaching. Just six days before Passover, when Mary, the sister of the resurrected Lazarus, poured expensive myrrh on Jesus' feet, some of His disciples were displeased at such waste, thinking that the money from the sale of this myrrh could have been used to help the poor. Knowing what lay in store for Him in Jerusalem, Christ told His disciples that with this anointing His body was being prepared for burial. He spoke at great length about the suffering that was drawing near for him.

Finally Jesus gathered His disciples to go to Jerusalem for the feast of Passover.

*When they drew nigh unto Jerusalem and had come to Bethphage unto the Mount of Olives, then sent Jesus two disciples, saying unto them, "Go into the village opposite you, and straightway ye shall find an ass tied, and a colt with her. Loose them and bring them unto Me. And if any man say aught unto you, ye shall say, 'The Lord hath need of them,' and straightway he will send them." And the disciples went and did as Jesus commanded them. And they brought the ass and the colt and saddled them with their clothes, and they set Him thereon.*

(Matt. 21:1-3; 6-7)

Many in Jerusalem found out that Jesus, the one who had resurrected Lazarus, was approaching. *And a very great multitude spread their garments in the way, and others cut down branches from the trees and strewed them in the way. And the multitudes that went before, and followed, cried out, saying, 'Hosanna to the Son of David! Blessed is He that cometh in the name of the Lord! Hosanna in the highest!'*

And when He had come into Jerusalem, He went into the Temple of God and cast out all those who sold and bought in the Temple and overthrew the tables of the moneychangers and said unto them, *It is written, 'My house shall be called the house of prayer, but ye have made it into a den of thieves.'*

And the blind and the lame came to Him in the Temple and He healed them. And when the Chief Priests and Scribes saw the wonderful things that He did and the children crying out in the Temple and saying, *Hosanna to the Son of David*, they were sore displeased and said unto Him, *Hearst thou what these say? And Jesus said unto them Yea, have ye never read, 'Out of the mouth of babes and sucklings Thou has perfected praise?'* (Matt. 21:8-16)



## ΚΥΡΙΑΚΗ ΤΩΝ ΒΑΪΩΝ

Ἡ ἄνάμνηση τῆς θριαμβευτικῆς εἰσόδου τοῦ Χριστοῦ στὰ Ἱεροσόλυμα, μετὰ τὴν ἀνάσταση τοῦ Δικαίου Λαζάρου, εἶναι μία ἀπὸ τίς ἀρχαιότερες εορτές τῆς Ἐκκλησίας. Ἦδη τὸν 4ο αἰ., ἡ Ἰσπανίδα μοναχὴ Αἰθερία σημειώνει στὸ *Ὀδοιπορικό* \_της, τὸν ἐορτασμό τῆς Ἑορτῆς ἀπὸ τὴν Ἐκκλησία τῶν Ἱεροσολύμων. Ὁ ἐορτασμός αὐτός εἶχε εἰσαχθεῖ στὶς Ἐκκλησίες Ἀνατολῆς καὶ Δύσεως, μέχρι τὸν 7ο αἰ., μάλιστα εἶχαν δημιουργηθεῖ καὶ σχετικὰ λειτουργικά ἔθιμα. Στούς Ἁγίους Τόπους λ.χ. οἱ πιστοὶ λιτάνευαν πρὸς τὸ Ὄρος τῶν Ἐλαιῶν, μέ τὸν Πατριάρχη “καθήμενο ἐπὶ πώλου ὄνου”· ἐνῶ ἀργότερα στὴν Ὀρθόδοξη Ρωσικὴ Ἐκκλησία, “ἐν Μόσχᾳ, γενομένης λιτανείας, ἐκαθέζετο ὁ Μητροπολίτης καὶ εἶτα ὁ Πατριάρχης ἐπὶ ὄνου, τοῦ ὁποῖου τὸν χαλινὸν ἔσुरεν ὁ Τσάρος.”

Ἕνα ἄλλο ἔθιμο ἀφορᾷ στὴν διανομὴ στοὺς πιστοὺς ἀπὸ τὸν Ἐπίσκοπο ἢ τὸν λειτουργὸ Κληρικό, εὐλογημένων βαΐων. Τὸ ἔθιμο δὲν ἀποτελεῖ μόνον ἀνάμνηση τῶν βαΐων ποὺ κρατοῦσαν οἱ Ἑβραῖοι κατὰ τὴν εἴσοδο τοῦ Χριστοῦ στα Ἱεροσόλυμα, ἀλλὰ ἔχει καὶ μεταφορική, πνευματικὴ σημασία. Συμβολίζει τὴν νίκη τῶν πιστῶν κατὰ τῶν παθῶν, τὴν αἴσια περάτωση τῆς Ἁγίας Τεσσαπακοστῆς, τὴν κατὰ Θεὸν προπαρασκευή, “ἵνα κεκαθαρμένοι τὰς ψυχὰς καὶ μετὰ βαΐων ἀρετῶν, ἴδωμεν τὴν φαιδρὰν καὶ ζωηφόρον Ἀνάστασιν τοῦ Χριστοῦ”.

Τὸ ἱστορικό μέρος τῆς ἐορτῆς περιγράφεται στὰ Ἱερά Εὐαγγέλια (Ματθ. 21, Μάρκ. 11 καὶ Ἰω. 12). Ἐξῆ ἡμέρες πρὶν τὸ Πάσχα, ἤρθε ὁ Χριστός στὴν Βηθανία· ἐκεῖ τοῦ πρόσφεραν δεῖπνο κατὰ τὸ ὅποιο, ἡ μὲν Μάρθα τον ὑπηρετοῦσε, ἡ δε Μαρία ἄλειψε μέ πολύτιμο μύρο τὰ πόδια Του καὶ τὰ ἀποσπόγγισε μέ τίς τρίχες τῆς κεφαλῆς της. Μετὰ “ἐπὶ πώλου ὄνου καθήμενος”, εἰσόδευσε θριαμβευτικά στὴν Ἁγία Πόλη, εὐλογοῦμενος ἀπὸ τὰ πλήθη τῶν Ἑβραίων ποὺ ἔστρωναν στὴν γῆ τὰ ἐνδύματά τους καὶ κρατώντας κλαδιὰ φοινίκων φώναζαν τὸ “ὠσαννά τῷ υἱῷ Δαβὶδ· εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου”.

Κατὰ τὴν Βαΐοφόρο ἐκπληρώθηκαν οἱ σχετικὲς προφητείες (“ἐκ στόματος νηπίων καὶ θηλαζόντων καταρτίσω αἶνον”, Ψαλμ. 7, 3· καὶ “χαῖρε σφόδρα, θύγατερ Σιών ἰδοὺ ὁ βασιλεὺς ἔρχεται σοι δίκαιος καὶ σώζων αὐτός, πραῦς καὶ ἐπιβεβηκῶς ἐπὶ ὑποζύγιον καὶ πῶλον νέον”, Ζαχ. 9,9) καὶ ἐκφράσθηκε ἡ νίκη τοῦ Χριστοῦ κατὰ τοῦ θανάτου, διότι “τοῦτο ἦτο σύνηθες εἰς τοὺς λαοὺς, νὰ δέχωνται μέ κλαδοφορίας τοὺς νικητὰς καὶ νὰ τοὺς προπέμπωσιν. Ἐφάνερον δὲ ὁ πῶλος τὸν ἐξ ἔθνῶν λαόν, ἐπάνω εἰς τὸν ὁποῖον καθίσας ὁ Χριστός καὶ ἐπαναπαυθεῖς, νικητῆς καὶ τροπαιοῦχος, ἀνακηρύττεται καὶ βασιλεὺς πάσης τῆς γῆς”.



# ΙΕΡΑ ΑΚΟΛΟΥΘΙΑΙ ΤΗΣ ΜΕΓΑΛΗΣ ΕΒΔΟΜΑΔΑΣ ΚΑΙ ΤΟΥ ΠΑΣΧΑ

## ΣΑΒΒΑΤΟΝ ΤΟΥ ΛΑΖΑΡΟΥ

Όρθρος καί Θεία Λειτουργία..... 7:30 πμ

## ΚΥΡΙΑΚΗ ΤΩΝ ΒΑΪΩΝ

Όρθρος καί Θεία Λειτουργία ..... 8:00 πμ

Ύερά Ακολουθία τοῦ Νυμφίου ..... 6:30 μμ

## ΜΕΓΑΛΗ ΔΕΥΤΕΡΑ

Θεία Λειτουργία τῶν Προηγιασμένων Δώρων ..... 7:30 πμ

Ύερά Ακολουθία τοῦ Νυμφίου ..... 6:30 μμ

## ΜΕΓΑΛΗ ΤΡΙΤΗ

Θεία Λειτουργία τῶν Προηγιασμένων Δώρων ..... 7:30 πμ

Ύερά Ακολουθία τοῦ Νυμφίου ..... 6:30 μμ

## ΜΕΓΑΛΗ ΤΕΤΑΡΤΗ

Θεία Λειτουργία τῶν Προηγιασμένων Δώρων ..... 7:30 πμ

Ύερά Ακολουθία τοῦ Νυμφίου ..... 6:30 μμ

## ΜΕΓΑΛΗ ΠΕΜΠΤΗ

Όρθρος καί Θεία Λειτουργία..... 8:00 πμ

Τά Δώδεκα Εὐαγγέλια τῶν Παθῶν ..... 6:30 μμ

## ΜΕΓΑΛΗ ΠΑΡΑΣΚΕΥΗ

Αἱ Βασιλικαί Ώραι τῶν Παθῶν ..... 8:30 πμ

Ὁ Μέγας Ἑσπερινός τῆς Ἀποκαθλώσεως..... 3:00 μμ

Ὁ Ἐπιτάφιος Θρήνος ..... 6:30 μμ

## ΜΕΓΑ ΣΑΒΒΑΤΟΝ

Όρθρος καί Θεία Λειτουργία..... 8:30 πμ

Ύερά Ακολουθία τῆς Ἀναστάσεως ..... 10:30 μμ

Θεία Λειτουργία τῆς Ἀναστάσεως..... 12:00 πμ

## ΚΥΡΙΑΚΗ ΤΟΥ ΠΑΣΧΑ

Μέγας Ἑσπερινός τῆς Ἀγάπης..... 11:00πμ

# CHURCH SERVICES FOR HOLY WEEK AND PASCHA

## LAZARUS SATURDAY

Orthros and Divine Liturgy..... 7:30 am

## PALM SUNDAY

Orthros and Divine Liturgy..... 8:00 am

Service of the Bridegroom ..... 6:30 pm

## HOLY AND GREAT MONDAY

The Presanctified Divine Liturgy..... 7:30 am

Service of the Bridegroom ..... 6:30 pm

## HOLY AND GREAT TUESDAY

The Presanctified Divine Liturgy..... 7:30 am

Service of the Bridegroom ..... 6:30 pm

## HOLY AND GREAT WEDNESDAY

The Presanctified Divine Liturgy..... 7:30 am

Service of the Bridegroom ..... 6:30 pm

## HOLY AND GREAT THURSDAY

Orthros and Divine Liturgy..... 8:00 am

The Twelve Gospels of the Passion ..... 6:30 pm

## HOLY AND GREAT FRIDAY

The Imperial Hours of the Passion ..... 8:30 am

Vespers of the Descent from the Cross ..... 3:00 pm

The Lamentations (Epitaphios Threnos)..... 6:30 pm

## HOLY AND GREAT SATURDAY

Orthros and Divine Liturgy..... 8:30 am

Divine Service of the Resurrection ..... 10:30 pm

Divine Liturgy of the Resurrection..... 12:00 am

## HOLY AND GREAT SUNDAY OF PASCHA

Great vespers of Agape..... 11:00 am

# ANNOUNCEMENTS

- Construction continues on the entryway of the Cathedral. To donate to the Entryway Fund, please see the inside of the Newsletter or speak to someone at the pangari.
- This year's Greek Independence Day Parade has been postponed. We will keep you informed of the date change.
- As we approach the beginning of Holy Week we are reminded of the many needs of our Cathedral. Please help as much as you are able to offset the cost of the flowers needed for the Epitaphio of our Lord.

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## ENTRYWAY FUND DONATIONS

Please mark next to the item you would like to donate:

- |  |          |
|--|----------|
| <input type="checkbox"/> Column          | \$10,000 |
| <input type="checkbox"/> Steps           | \$3,000  |
| <input type="checkbox"/> Platform (5 SF) | \$1,500  |
| <input type="checkbox"/> Other Donation  | _____    |

To donate- tear off this slip from the Newsletter and give it to a member of the office.

Please make checks payable to  
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