

SUNDAY BULLETIN

APRIL 28, 2024

PALM SUNDAY

9 Monk Martyrs of Cyzicus,
Memnon the Wonderworker



SAINT JOHN THE BAPTIST

GREEK ORTHODOX CHURCH

2350 E. Dempster Street, Des Plaines, IL 60016

(847) 827-5510 www.stjohnthebaptistgoc.org

[f stjohnbaptistgoc](https://www.facebook.com/stjohnbaptistgoc) [s jbgreekorthodox](https://www.instagram.com/sjbgreekorthodox)

On Duty this Sunday:

Main Church: All Teams

Guardian Angel Chapel: All Teams

Come and See the Risen Lord!

Join us each Sunday morning for Orthros/Matins
conducted in Greek & English.

- ◇ Orthros Binders are in the narthex with service text
- ◇ Proper attire is required during church services.

SUNDAY SERVICES

Matins/Orthros..... 8:30am
Divine Liturgy 9:45am

WEEKDAY SERVICES

Matins/Orthros..... 8:00am
Divine Liturgy 9:00am

Entrance Hymn

Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου, Θεός Κύριος
καὶ ἐπέφανεν ἡμῖν, Σῶσον ἡμᾶς Ὑιέ Θεοῦ, ὁ ἐπὶ πῶλῳ
ὄνου καθεσθείς, ψάλλοντας σοὶ Ἀλληλοῦια.

Blessed is He that comes in name of the Lord, the Lord is God
and has appeared to us, Save us O Son of God, who was seated
upon the foal of mule, we sing to you, Alleluia.

Festal Apolytikion of Palm Sunday

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.

Giving us before Your Passion an assurance of the general Resurrection, You have raised Lazarus from the dead, O Christ our God. Therefore, like the children, we also carry tokens of victory, and cry to You, the Conqueror of death: "Hosanna in the highest, blessed is He who comes in the Name of the Lord."

Festal Apolytikion of Palm Sunday

Συνταφέντες σοὶ διὰ τοῦ Βαπτίσματος, Χριστέ ὁ Θεός ἡμῶν,
τῆς ἀθανάτου ζωῆς ἡξιώθημεν τῇ Ἀναστάσει σου, καὶ
ἀνυμνοῦντες κράζομεν. Ὡσαννὰ ἐν τοῖς ὑψίστοις,
εὐλογημένος ὁ ἐρχόμενος, ἐν ὀνόματι Κυρίου.

Buried with You through Baptism, O Christ our God, we have been granted immortal life by Your Resurrection, and we sing Your praise saying, "Hosanna in the highest! Blessed is He who comes in the name of the Lord."

Kontakion

Τῷ θρόνῳ ἐν Οὐρανῷ, τῷ πῶλῳ ἐπὶ τῆς γῆς, ἐποχοῦμενος,
Χριστέ ὁ Θεός, τῶν Ἀγγέλων τὴν αἴνεσιν, καὶ τῶν Παίδων
ἀνύμνησιν, προσδέξω βοῶντων σοὶ. Εὐλογημένος εἰ ὁ
ἐρχόμενος, τὸν Ἀδάμ ἀνακαλέσασθαι.

Seated in heaven upon Your throne and on earth upon a foal, O Christ our God, You have accepted the praise of the angels and the songs of children who cried out to You, "Blessed are You who comes to call back Adam."

Epistle Reading - Philippians 4:4-9

Ἀδελφοί, χαίρετε ἐν Κυρίῳ πάντοτε. Πάλιν θά πῶ, χαίρετε.
Ἡ ἐπιεικεὶς σας, ἃς γίνεαι γνωστὴ σέ ὅλους τοὺς ἀνθρώπους.
Ὁ Κύριος εἶναι πλησίον. Νὰ μὴ κυριεύετε ἀπὸ ἀγωνιώδῃ
φροντίδα γιὰ τίποτε, ἀλλὰ γιὰ καθετὶ κάνετε γνωστὰ τὰ
αἰτήματά σας στό Θεό μέ προσευχή καὶ δέηση πού νά
συνοδοῦνται ἀπό εὐχαριστία. Καί ἡ εἰρήνη τοῦ Θεοῦ, πού
ξεπερνάει κάθε νοῦ, θά φρουρήσει τίς καρδιές σας καί τίς
σκέψεις σας ἐν Χριστῷ Ἰησοῦ. Τέλος, ἀδελφοί, ὅσα εἶναι
ἀληθινά, ὅσα σεμνά, ὅσα δίκαια, ὅσα ἀγνά, ὅσα προσφιλή,
ὅσα ἔχουν καλὴ φήμη, ὅποιαδήποτε ἄλλη ἀρετὴ καὶ ὅτι
δήποτε εἶναι ἄξιο ἐπαίνου, αὐτὰ νά σκέπτεστε. Αὐτὰ πού κα
ὶ μάθατε καὶ παραλάβετε καὶ ἀκούσατε καὶ εἶδατε σέ μένα,
αὐτὰ νά κάνετε. Καί ὁ Θεός τῆς εἰρήνης θά εἶναι μαζί σας.

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.

Gospel Reading - John 12:1-18

Ὁ Ἰησοῦς ἔξι μέρες πρὶν ἀπὸ τό Πάσχα ἦλθε στή Βηθανία, ὅπου ἦταν ὁ Λάζαρος πού εἶχε πεθάνει καί τόν ὁποῖο ἀνέστησε ἀπὸ τοὺς νεκροῦς. Ἐκεῖ τοῦ ἔκαναν δεῖπνο καί ἡ Μάρθα ὑπηρετοῦσε, ὁ δὲ Λάζαρος ἦταν ἕνας ἀπὸ ἐκείνους πού κάθονταν στό δεῖπνο μαζί του. Ἡ Μαρία, λοιπόν, ἀφοῦ πήρε μιὰ λίτρα μύρο, γνήσιο καὶ πολὺ ἀκριβό, καμωμένο ἀπὸ τό ἀρωματικό φυτὸ νάρδο, ἄλειψε μέ αὐτό τὰ πόδια τοῦ Ἰησοῦ καί τὰ σκούπισε μέ τὰ μαλλιά της. "Ὅλο δὲ τό σπίτι γέμισε ἀπὸ τὴ μυρωδιά τοῦ μύρου. Λέει τότε ἕνας ἀπὸ τοὺς μαθητές του, ὁ Ἰούδας, ὁ γιὸς τοῦ Σίμωνα, ὁ Ἰσκαριώτης, ἐκεῖνος πού ἔμελλε νά τὸν παραδώσει. "Γιατί τό μύρο αὐτό δέν πουλήθηκε γιὰ τριακόσια δηνάρια (ἀσημένια νομίσματα) καί δέν δόθηκαν στοὺς φτωχοὺς;" Αὐτό τό εἶπε, ὅχι γιατί τὸν ἐνοίαζε γιὰ τοὺς φτωχοὺς ἀλλὰ γιατί ἦταν κλέφτης καί εἶχε τό κουτί τῶν ἐσφορῶν (τό ταμεῖο) καί ἀπὸ τὰ χρήματα πού ἔβαζαν σ' αὐτό βαστοῦσε γιὰ τὸν ἑαυτό του. Εἶπε τότε ὁ Ἰησοῦς, "Ἀφῆσέ την. Τό μύρο αὐτό τό φύλαξε γιὰ τὴ μέρα τοῦ ἐνταφιασμοῦ μου. Γιατί τοὺς φτωχοὺς τοὺς ἔχετε πάντοτε μαζί σας, ἐμένα ὅμως δέν μέ ἔχετε πάντοτε." Πολὺς λαὸς ἀπὸ τοὺς Ἰουδαίους ἔμαθε τότε ὅτι ἦταν ἐκεῖ καί ἦλθαν ὅχι μόνο γιὰ τὸν Ἰησοῦ ἀλλὰ καί γιὰ νά δοῦν τὸ Λάζαρο, πού τὸν ἀνέστησε ἀπὸ τοὺς νεκροῦς. Οἱ ἀρχιερεῖς τότε ἀποφάσισαν νά σκοτώσουν καί τό Λάζαρο. Γιατί πολλοὶ ἀπὸ τοὺς Ἰουδαίους πῆγαν γι' αὐτόν καί πίστευαν στόν Ἰησοῦ. Τὴν ἄλλη μέρα πολὺς λαὸς πού εἶχε ἔλθει γιὰ τὴ γιορτὴ, ὅταν ἀκούσαν ὅτι ὁ Ἰησοῦς ἔρχεται στὰ Ἱεροσόλυμα, πῆραν κλαδιά ἀπὸ φοῖνικες καί βγήκαν νά τὸν προὔπανθίσουν καί φώναζαν, "Δόξα καὶ τιμὴ σ' αὐτόν. Εὐλογημένος νά εἶναι αὐτός πού ἔρχεται στό ὄνομα τοῦ Κυρίου, ὁ βασιλιάς τοῦ Ἰσραὴλ." Ὁ Ἰησοῦς βρῆκε ἕνα πουλαράκι καὶ κάθησε πάνω του, καθὼς εἶναι γραμμένο, "Μη φοβάσαι, θυγατέρα τῆς Σιών (Ἱερουσαλὴμ). Νά, ὁ βασιλιάς σου ἔρχεται καθισμένος σ' ἕνα πουλάρι ὄνου." Τὰ λόγια αὐτὰ δέν τὰ κατάλαβαν ἀρχικά οἱ μαθητές του, ἀλλὰ ὅταν δοξάστηκε ὁ Ἰησοῦς, τότε θυμήθηκαν ὅτι αὐτὰ ἦταν γραμμένα γι' αὐτόν, καί αὐτὰ τοῦ ἔκαναν. Ὁ κόσμος λοιπόν πού ἦταν μαζί του, ὅταν ὁ Ἰησοῦς φώναζε τό Λάζαρο ἀπὸ τό μνήμα καί τὸν ἀνέστησε ἀπὸ τοὺς νεκροῦς, ἔδινε μαρτυρία (γιὰ τό θαῦμα). Γι' αὐτό καί τὸν ὑποδέχτηκε ὁ κόσμος, γιατί εἶχαν ἀκούσει ὅτι εἶχε κάνει τό θαῦμα αὐτό.

Six days before the 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 an 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.

Saints Commemorated This Week					
April	Mon, 29 HOLY MONDAY Jason & Sosipater of the 70	Tues, 30 HOLY TUESDAY James the Apostle, Argyra the New Martyr	Wed, 1 HOLY WEDNESDAY Jeremiah the Prophet, Maria of Fournà, Mirabella in Crete	Thurs, 2 HOLY THURSDAY Removal of Relic of Athanasios, Hesperos & Zoe the Righteous	Fri, 3 HOLY FRIDAY Timothy & Mavra the Martyrs, Peter the Wonderworker
					Sat, 4 HOLY SATURDAY Pelagia the Nun-Martyr, Hilarion the Wonderworker
		May			

HOLY WEEK & PASCHA 2024

Palm Sunday Evening 7pm *Matthew 12:18-43*

The Gospel describes the plotting of the priests and elders to trap Jesus as a religious heretic. The hymns of this Nymphios service commemorate two things: the prophetic figure of Joseph, who suffered unjustly at the hands of his brothers before being greatly rewarded, and the parable of the fig tree, which in failing to bear fruit became a symbol of the fallen creation and our own lives, in which we have also failed to bear spiritual fruit.

Holy Monday Morning 9am Pre-Sanctified Divine Liturgy *Matthew 24:3-35*

Holy Monday Evening 7pm *Matthew 22:15-46*

This evening’s theme is watchfulness and preparation before the awesome judgment seat of Christ to render an account of ourselves. The Gospel reading contrasts the efforts of the Pharisees to trick and discredit Jesus. The hymns remind us of the parable of the Ten Young Virgins – five wise and five foolish.

Holy Tuesday Morning 9am Pre-Sanctified Divine Liturgy *Matthew 24:36-26:2*

Holy Tuesday Evening 7pm *John 12:17-50*

True repentance and transformation from the life of sin to a life of faith is seen in the person of the sinful woman who anoints Jesus with myrrh and washed His feet. The highlight of the service is a beautiful hymn written by St. Kassiani in honor of her. The Gospel foretells and recalls Christ’s inner struggles and agony.

Holy Wednesday Morning 8am Pre-Sanctified Divine Liturgy *Matthew 26:6-16*

Holy Wednesday Afternoon 2pm (Main Church) **3pm** (Chapel) *Luke 10:25-37, 19:1-10, Matthew 10:1-8, 8:14-23, 25:1-13, 15:21-28, 9:9-13*

The theme of this service is our human need for the healing and forgiveness that comes into our lives when we establish a relationship with God through Jesus Christ. **The Sacrament of Holy Unction** anoints the faithful, healing them physically and spiritually. The oil is sanctified by seven Epistle readings, seven Gospel lessons and seven Priestly prayers of blessing. The faithful are also reconciled to each other to receive the gift of Holy Communion instituted by Christ at the Last Supper on Holy Thursday Morning.

Holy Wednesday Evening 7pm

Service of the Matins for Holy Thursday focuses on four events 1) the washing of the feet, 2) the Mystical Supper 3) the Garden of Gethsemene 4) the betrayal. Jesus Christ washed the feet of his disciples at the Last Supper, showing His humility and love. In the Upper Room, Jesus established and instituted the mystery of the Holy Eucharist and washed the feet of His disciples. By washing the feet of His disciples, he summarized the meaning of His ministry, manifested His perfect love and revealed His profound humility. The act of the washing of the feet is closely related to the sacrifice of the Cross. While the cross constitutes the ultimate manifestation of Christ’s perfect obedience to His Father, the washing of the feet signifies His intense love and the giving of Himself to each person according to that person’s ability to receive Him. Following the service will be the anointing with the Sacrament of Holy Unction from the afternoon.

Holy Thursday Morning 7am

Series of events from the Four Gospels leading to the Passion of our Lord Jesus Christ. This Vesperal Divine Liturgy of St. Basil the Great has Christ establishing the New Covenant prophesied by Jeremiah at the Last Supper through the Sacrament of Holy Communion. The Presanctified Lamb is reserved as Holy Communion for the sick for the rest of the year.

Holy Thursday Evening 7pm *Twelve Passion Gospels*

We commemorate the unjust suffering that Jesus Christ endured for our sake, so that we might be reconciled to God our Father. Twelve Passion Gospels are read. A procession representing Christ carrying His own Cross along the streets of Jerusalem to Golgotha takes place in the Church.

11pm *Akathist to the Holy Cross*

We chant odes of praise to the Holy and Life-Giving Cross and conclude the evening in the quiet, darkened church before the Crucified Christ, praying the Jesus Prayer together.

Holy Friday Morning 8am *Matthew 27:1-56, Mark 15:16-41, Luke 23:32-49, John 18:28-19:37*

Service of the **Royal Hours**. Each hour has a theme: the coming of Christ, the true light (1st); the descent of the Holy Spirit (3rd); the passion and crucifixion of Christ (6th); and the death/ burial of Jesus (9th). The central prayer to each of the Hours is the Lord’s Prayer.

Holy Friday Afternoon 3pm *Matthew 21:1-38, Luke 23:39-43, Matthew 27:39-54, John 19:31-37, Matthew 27:55-61*

At this service, we are witnesses to the undeserved suffering of Christ and to His terrible passion and death. This service is known as the **Apokathelosis**, or the Un-nailing. The service remembers how Joseph of Arimathea removed Christ’s body from the Cross, wrapped it in clean linen and carried it to his own unused tomb for burial.

Holy Friday Evening 7pm

Ezekiel 37:1-14, 1Cor 5:6-8, Galatians 3:13, Matthew 27:62-66

Good Friday evening’s theme is Christ’s descent into Hades during which the gospel of repentance and reconciliation with God is shared with those who died before Christ’s saving dispensation in the flesh. The service contains the Lamentations, also called **Enkomia** (Praises), divided into three stasis. It includes the procession of the flower decorated *Kouvouklion* (carved wooden funeral bier) containing the *Epitaphios* (cloth Icon of the burial of Christ). The service ends on a note of joy and hope, with the reading of the prophet Ezekiel in which he describes his vision of our resurrection yet to come. Death is about to be conquered and faithfulness rewarded.

Holy Saturday Morning 8am (Main Church) *Matthew 28:1-20*

The crucifixion is over, Christ is buried, the twelve Apostles and other disciples are scattered and defeated. And yet, three myrrh-bearing women come with faith to perform the last act of love--to anoint Jesus according to the Jewish burial custom. They are the first witnesses to the Resurrection. This joy is commemorated through the scattering of flower petals and bay leaves by the priest.

Holy Saturday Evening 10:45pm (OUTDOORS)

Mark 16:1-8 (Orthros), John 1:1-17

The Church is completely darkened. Precisely at midnight, a single light emerges from the altar, representing the victory of Christ over death, the defeat of the Prince of Darkness by Jesus, the Light of the World. As the light is passed from person to person, it pushes back the darkness of the church and defeats it completely. The Resurrection of Christ is proclaimed, and the singing of *Christos Anesti* signifies Christ’s victory over death. After the Anastasis Service, the Resurrectional Orthros service begins followed by the Divine Liturgy of St. John Chrysostom. The light is carried back to our homes so that they might be filled with its light and warmth and triumph.

Holy Pascha Agape Vespers 12 noon *John 20:19-25*

The theme of this special service is love, forgiveness, reconciliation, triumph and joy--these are the gifts that we receive because Christ lived, died and triumphed for our sake. This service is characterized by the reading of the Gospel in several languages to illustrate the universal Good News of the Resurrection to all ends of the world.