



THE
GREEK ORTHODOX
CHURCH
OF GREATER SALT LAKE



APRIL 25, 2021
PALM SUNDAY

THE DIVINE LITURGY OF
ST. JOHN CHRYSOSTOM



CHURCHES



HOLY TRINITY CATHEDRAL

279 South 300 West,
Salt Lake City, UT 84101
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PROPHET ELIAS CHURCH

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CLERGY



V. Rev. Archimandrite GEORGE NIKAS - CATHEDRAL DEAN

frgeorge@gocslc.org (732) 232-1036

Rev. Presbyter PATRICK O'ROURKE - ASSISTANT PRIEST

frpatrick@gocslc.org (801) 896-4230

Rev. Protopresbyter GEORGE POLITIS - RETIRED

PARISH COUNCIL



2021 Parish Council Executive Board

President: George Karahalios

1st Vice President: Dimitri Gerontis

2nd Vice President: Dr. Demetrios
(Tykie) Skedros

Treasurer: Elpitha Votsis

Asst. Treasurer: Jacquelyn Contant

Rec. Secretary: Nico Priskos

Cor. Secretary: Lee Kapos

2021 Parish Council Members

Evan Dudley

Dorie Farah

Steve Gamvroulas

Maria Shilaos Nelson

George Pappas

Tim Reganis

Chris Sakellariou

Shawn Trujillo





THE ENTRY INTO JERUSALEM



On the Sunday before the Passover of the Law, the Lord came from Bethany to Jerusalem. Sending two of His disciples to bring Him a foal of an ass, He sat thereon and entered into the city. When the multitude there heard that Jesus was coming, they straightway took up the branches of palm trees in their hands, and went forth to meet Him. Others spread their garments on the ground, and yet others cut branches from the trees and strewed them in the way that Jesus was to pass; and all of them together, especially the children, went before and after Him, crying out: "Hosanna: Blessed is He that cometh in the Name of the Lord, the King of Israel" (John 12:13). This is the radiant and glorious festival of our Lord's entry into Jerusalem that we celebrate today.

The branches of the palm trees symbolize Christ's victory over the devil and death. The word Hosanna means "Save, I pray," or "Save, now." The foal of an ass, and Jesus' sitting thereon, and the fact that this animal was untamed and considered unclean according to the Law, signified the former uncleanness and wildness of the nations, and their subjection thereafter to the holy Law of the Gospel.





MEMORIALS & SERVICES



**It is the tradition of the Church that no memorials are served on Palm Sunday, Pascha, or Thomas Sunday. This time is rather for us to be focused on our participation in this central portion of the saving work of our Lord, God, and Savior Jesus Christ.*

IC·XC·I·NI·KA

EASTER EGG HUNT



EASTER EGG HUNT

**LAMBS HOPE
& JOY**

SATURDAY - MAY 1

Prophet Elias

Meet in the Narthex
immediately following Holy
Saturday Morning Services

Masks are recommended.





HOLY WEEK SCHEDULE



SATURDAY of LAZARUS, APR. 24

Orthros: 9:00 AM @ PE
Divine Liturgy: * LEARNING LITURGY * 10:00 AM @ PE
A light lenten meal, and folding palms into crosses to follow.

PALM SUNDAY, APR. 25

Orthros: 9:00 AM @ both churches
Divine Liturgy: 10:00 AM @ both churches
Orthros for Holy Monday - "Bridegroom Service": 7:00 PM @ both churches

HOLY MONDAY, APR. 26

Orthros for Holy Tuesday - "Bridegroom Service": 7:00 PM @ both churches

HOLY TUESDAY, APR. 27

Orthros for Holy Wednesday - "Bridegroom Service": 7:00 PM @ both churches
- Including the Hymn of Kassiani

HOLY WEDNESDAY, APR. 28

Presanctified Liturgy: 9:00 AM @ PE ONLY
The Sacrament of Holy Unction: 3:00 PM @ both churches
Orthros for Holy Thursday - The Mystical Supper: 7:00 PM @ both churches

HOLY THURSDAY, APR. 29

Vesperal Liturgy of St. Basil the Great: 9:00 AM @ HT ONLY
Orthros of Holy Friday - Crucifixion/12 Gospels: 7:00 PM @ both churches

HOLY FRIDAY, APR. 30

Royal Hours: 10:00 AM @ PE ONLY
Apokathelosis (Descent from the Cross): 3:00 PM @ both churches
Orthros of Holy Saturday - Lamentations/Epitaphios: 7:00 PM @ both churches

HOLY SATURDAY, MAY 1

Vesperal Liturgy of St. Basil the Great: 9:00 AM @ both churches
Paschal Vigil & Resurrection Divine Liturgy: 11:00 PM @ both churches

GREAT & HOLY PASCHA, MAY 2

Agape Vespers: 12:00 PM @ PE ONLY

BRIGHT MONDAY, MAY 3 - St. George the Great Martyr

Orthros: 9:00 AM @ PE
Divine Liturgy: 10:00 AM @ PE



SPECIAL OFFERINGS FOR HOLY WEEK



The following items are needed to decorate our two churches for Holy Week & Pascha, and to provide for the particular liturgical needs for the various sacred services. The total cost for these is usually around \$6000. Your generous donations directly underwrite these costs, and accentuate the joyful-sorrow (χαρμολύπη) of Christ's Passion, and the radiance of His Resurrection. Please make checks payable to Greek Orthodox Church of Greater Salt Lake (memo: Easter Donation).

1. Palms to be distributed on Palm Sunday
2. Palm trees to be placed inside the churches on Palm Sunday
3. Flowers to decorate the Icon of Christ *The Bridegroom* (Nymphios)
4. Olive oil & cotton balls for Holy Unction
5. Eggs & red dye
6. Flowers for the base of the Crucifix on Holy Thursday
7. Flowers for the wreath to adorn the Crucifix on Holy Thursday
8. Candles for the Crucifix on Holy Thursday (3 sets of 3)
9. Candles for the 12 Gospels readings on Holy Thursday
10. Gardenias to be placed on the top of the Epitaphios
11. Flowers to decorate the Kouvouklion at both churches
12. Bay leaves for Holy Saturday morning
13. Flowers for the wreath of the Resurrection Banner
14. Flowers to decorate the icon of the Resurrection
15. Resurrection candles for the clergy
16. Dozens of lillies to decorate the churches for Pascha & Bright Week





HYMNS OF THE DAY



Apolytikion of the Feast

1st Mode

To confirm the general resurrection before Your Passion, You resurrected Lazarus from the dead, O Christ our God. Therefore imitating the children, carrying the symbols of victory, we cry out to You the Victor over death: "Hosanna in the highest! Blessed are You, the One, who comes in the name of the Lord."

Another for the Feast

4th Mode

We were buried with You through Baptism, O Christ our God, and thus by Your Resurrection we have been granted immortal life, and extolling You we cry aloud, "Hosanna in the highest! Blessed are You, the One who comes in the name of the Lord."

Kontakion

Plagal 2nd Mode

In heaven upon the throne, on earth upon the colt, * You were carried, O Christ our God; * and the praise of the Angels, and the hymns of the children, You received as they cried to You, * "Blessed are You, the One, who is coming to call Adam back again."





ΥΜΝΟΙ ΤΗΣ ΗΜΕΡΑΣ



Ἀπολυτίκιον τῆς Ἑορτῆς

Ἦχος α΄

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

Ἄτερον

Ἦχος δ΄

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

Κοντάκιον

Ἦχος πλ. β΄

Τῷ θρόνῳ ἐν οὐρανῷ, τῷ πάλῳ ἐπὶ τῆς γῆς, ἐποχοῦμενος Χριστέ ὁ Θεός, τῶν Ἀγγέλων τὴν αἴνεσιν, καὶ τῶν Παίδων ἀνύμνησιν προσεδέξω βοῶντων σοι· Εὐλογημένος εἶ ὁ ἐρχόμενος, τὸν Ἀδὰμ ἀνακαλέσασθαι.





THE EPISTLE



Prokeimenon: *Blessed is he who comes
in the name of the Lord.*

Verse: *Give thanks to the Lord, for He is good;
for His mercy endures forever.*

The reading is from Paul's Letter 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.





Ο ΑΠΟΣΤΟΛΟΣ



Προκείμενον: Εὐλογημένος ὁ ἐρχόμενος
ἐν ὀνόματι Κυρίου.

Στίχος: Ἐξομολογεῖσθε τῷ Κυρίῳ, ὅτι ἀγαθός, ὅτι εἰς τὸν
αἰῶνα τὸ ἔλεος αὐτοῦ.

Πρὸς Φιλιππισίους Ἐπιστολῆς Παύλου τὸ ἀνάγνωσμα.
(4:4-9)

Ἀδελφοί, χαίρετε ἐν Κυρίῳ πάντοτε· πάλιν ἐρῶ, χαίρετε.
Τὸ ἐπιεικὲς 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 προσφιλῆ, ὅσα εὐφημα,
εἴ τις ἀρετὴ καὶ εἴ τις ἔπαινος, ταῦτα λογίζεσθε· ἃ καὶ ἐμάθετε
καὶ παρελάβετε καὶ ἠκούσατε καὶ εἶδετε ἐν ἐμοί, ταῦτα
πράσσετε· καὶ ὁ Θεὸς τῆς εἰρήνης ἔσται μεθ' ὑμῶν.





THE GOSPEL



The reading is from the
Holy Gospel according to John.

(12:1-18)

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





ΤΟ ΕΥΑΓΓΕΛΙΟΝ



Ἐκ τοῦ κατὰ Ἰωάννην ἀγίου Εὐαγγελίου τὸ ἀνάγνωσμα.

(10:32-45)

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 ἐκ 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 ὁσμῆς τοῦ μύρου. λέγει οὖν εἰς 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 ἐστὶ, 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 ὁ ὄχλος πολὺς ὁ ἐλθὼν εἰς τὴν ἑορτήν, ἀκούσαντες ὅτι ἔρχεται Ἰησοῦς εἰς Ἱεροσόλυμα, ἔλαβον τὰ βαιῖα τῶν φοινίκων καὶ ἐξῆλθον εἰς ὑπάντησιν αὐτῷ, καὶ ἐκραύγαζον· Ὁσαννά· εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου, ὁ βασιλεὺς τοῦ Ἰσραὴλ. εὐρῶν δὲ ὁ Ἰησοῦς ὀνάριον ἐκάθισεν ἐπὶ 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 ἐπὶ 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 πεποικέναι τὸ σημεῖον.





PASCHA – MAY 2, 2021

“Ἀναστάσεως ἡμέρα, καὶ λαμπρυνθῶμεν τῇ πανηγύρει, καὶ ἀλλήλους περιπτυξώμεθα. Εἶπωμεν ἀδελφοί, καὶ τοῖς μισοῦσιν ἡμᾶς· Συγχωρήσωμεν πάντα τῇ Ἀναστάσει, καὶ οὕτω βοήσωμεν· Χριστὸς ἀνέστη ἐκ νεκρῶν, θανάτῳ θάνατον πατήσας, καὶ τοῖς ἐν τοῖς μνήμασι, ζῶν ἡρισάμενος.”

“It is the day of Resurrection! Let us be glorious in the splendor of the feast! Let us embrace one another. Let us speak also to those who hate us. In the Resurrection let us forgive all things. And so let us sing: Christ is risen from the dead, by death trampling upon death, and to those in the tombs granting life.”

My Beloved Spiritual Children, ΧΡΙΣΤΟΣ ΑΝΕΣΤΗ!! CHRIST IS RISEN!!

It is with extraordinary joy that I greet all of you with the triumphant words of ΧΡΙΣΤΟΣ ΑΝΕΣΤΗ – CHRIST IS RISEN as we celebrate the *First of the Sabbaths, the Queen and Sovereign, the Feast of Feasts, Festival of Festivals*, and all-venerable and life-saving Pascha. Indeed, as faithful Orthodox Christians we are summoned at the culmination of our Holy Week journey to celebrate with all of our hearts and souls His glorious and life-giving Resurrection. Having endured a closed Church last year, this year’s exuberant celebration is even more meaningful!

The glory of Christ’s third-day resurrection is that it is a fulfillment of all that He preached on Earth: mercy, love, sacrifice, and forgiveness. The Paschal flame offers to each of us the light of this basic truth, that *“God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life.”* (John 3:16) This is the joy of Pascha! That we were given hope where there was despair, light where there was only darkness and life where there was death. Indeed, we all shared in the gloom and doom of the coronavirus pandemic that has gripped and crippled the world for the past year. The Feast of Pascha comes to supplant this despair with hope in the Risen Christ and in the knowledge of His promise of eternal life in the New Kingdom!

In the glory of the Resurrection of Christ, with perseverance and fasting,





love and forgiveness, let us all come forward on Great and Holy Pascha as one family of the Holy Trinity/Prophet Elias Greek Orthodox Community of Salt Lake City, and *receive the light from the unwaning light and glorify Christ, Who is risen from the dead.* May our voices resonate throughout the midnight air that Orthodoxy is indeed flourishing and that our Paschal flame burns ever so brilliantly as we proclaim with all of our souls and hearts:

*Χριστὸς ἀνέστη ἐκ νεκρῶν, θανάτῳ θάνατον πατήσας,
καὶ τοῖς ἐν τοῖς μνήμασι, ζῶν ἡγίασάμενος!*

*Christ is risen from the dead, by death trampling upon death,
and to those in the tombs granting life.*

My beloved family, through Christ's Resurrection, both physical and spiritual death have died and have been defeated, for "*death no longer has dominion over Him.*" (Romans 6:9) St. John Chrysostom echoes St. Paul's bold statement in his Catechetical Sermon on the Resurrection, "*Let no one fear death, for the death of our Savior has set us free.*" It is this unique spiritual freedom that offers us comfort during these trying and uncertain times. Let us therefore boldly enter unto the spiritual banquet of His glorious Resurrection, receiving the unwaning Light, so that our joy may be fully complete.

On behalf of Father Patrick and Presvytera Jessica, our dynamic Parish Council, our dedicated St. Philothea Philoptochos, and all of our wonderful ministries and organizations, I wish all of you a most blessed and spiritually fulfilling Pascha!

**ΧΡΙΣΤΟΣ ΑΝΕΣΤΗ!!!
CHRIST IS RISEN!!!**

With Love in our Risen Lord,
† *Archimandrite George Nikas*
Proistamenos





PHILOPTOCHOS CORNER



SAVE THE DATES!

Saturday of Lazarus @ PE:

After services, fold palms and serve lunch

Holy Thursday (April 29) @ HT:

After liturgy, gather and dye eggs, and prepare flowers for Kouvouklion.

Good Friday (April 30) @ both churches:

After Royal Hours, decorate the Kouvouklion at both churches.

NEXT MEETING

Tuesday MAY 4, 6:30 pm @ PE (in person)

We will be voting for board members, so please make a special effort to attend.

Fr. George will address our members.

TSOUREKIA

We are selling tsourekia again this year.

Orders must be placed with Cathy Neofitos: 801-448-8907

Orders will be available for pick-up on Holy Saturday, after the Vespers Divine Liturgy in the morning, at both churches.





ANNOUNCEMENTS



- **ORATORICAL FESTIVAL WINNERS**

We would like to congratulate the participants in this year's Virtual Parish-Level St. John Chrysostom Oratorical Festival for the outstanding essays and presentations that they made last Sunday! First Place Speakers in each division will represent our parish at the Metropolis-Level Virtual Festival on May 8, 2021.

GOD BLESS ALL OF OUR WONDERFUL SPEAKERS!

Senior Division – 1st Place- Anna Melonas – 2nd Place Laurisa Melonas

Junior Division – 1st Place: Constantine Kindred

Also, thank you to our outstanding judges, Carrie Pappas and Christopher Coombs, and timekeeper, Jon Pezely.

- **LOOKING FOR PART-TIME WORK?**

Our church has a couple exciting opportunities available, Events Coordinator and Warehouse Specialist positions. If you are interested, please email Dorie Farah your resume at doriefarah@gmail.com by Wednesday, April 21st, or text Dorie at 801-430-7921 for more information.

- **SAINT SOPHIA SCHOOL**

Please see flyers in the narthex for more information on our School and Summer Adventure Camp (both of which are currently enrolling) or visit www.saintsophiaschool.org

- **CHURCH OFFICE CLOSED**

The Church office will be closed on Good Friday, April 30th and on Monday May 3rd.

