

VIRGIN MARY LIFE-GIVING SPRING ANTIOCHIAN ORTHODOX CHURCH

كنيسة القديسة مريم العذراء ينبوع الحياة الأنطاكية الأرثوذكسية

Antiochi

αὐτοὶ ὁμοῦ Christian Archdiocese of North America **Primate- His
Eminence Metropolitan SABA
His Grace Bishop ANTHONY**



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**Office Hours: Tuesday, Wednesday, Thursday 2-6 pm or by
appointment...subject to change**

SUNDAY, APRIL 5, 2026

PALM SUNDAY: THE ENTRANCE OF OUR LORD JESUS CHRIST INTO JERUSALEM

DIVINE LITURGY OF ST. JOHN CHRYSOSTOM

VISITORS WELCOME!

We welcome all of you to our community this Sunday- for truly, ***“This is the Day that the Lord has made.”*** We are honored to have you worship with us. Please join us at the coffee hour following Liturgy. Father Symeon will be glad to meet and chat

with you after Liturgy. May our Lord bless you and your families.

HOLY OBLATIONS - There is a form in the narthex.

ANNOUNCEMENTS

2nd Collection today at the end of Liturgy for the many needs during Holy Week.

PALM SUNDAY BAKE SALE – TODAY AFTER LITURGY

God bless all our wonderful pastry chefs!!!

Thank you to all the families who donated flowers and lenten food during the 5 weeks of Great Lent and to those who cleaned the church and hall in preparation for Palm Sunday.

This Weeks Service Schedule:

After Holy Week services, kindly exit the Church in silence at the completion of the service to reflect on the journey we are taking with our Lord and be deferential to others.

Sunday Bridegroom Service 6:30pm

Great and Holy Monday Bridegroom Service 6:30pm

Great and Holy Tuesday Bridegroom Service 6:30pm

Wednesday Presanctified Liturgy 12:00pm

Great and Holy Wednesday Holy Unction 6:30pm

Great and Holy Thursday Liturgy 11:00am

Great and Holy Thursday Service of the Twelve Gospels 6:30pm

Great and Holy Friday Royal Hours 10:00am

Great and Holy Friday Lamentations of Our Lord 6:30pm

Great and Holy Saturday Vesperal Divine Liturgy 10:00am

Saturday night Paschal Liturgy 10:00pm-1:00am

Sunday Christ is Risen! Truly He has Risen!

Agape Vespers 12:00pm

We kindly request that a few families bring red dyed hard boiled eggs for Pascha.

A Kind Reminder

Only Orthodox faithful who were baptized or chrismated in the Orthodox Church and have prepared themselves properly to receive Holy Communion are prompted to approach the Holy Chalice while Holy Communion is administered. Everyone is invited to receive a piece of *antidoron*, blessed bread, at the conclusion of the service. Holy Communion, please permit

parents with infants to come forward first, and then follow the direction of the ushers, who will direct the faithful row by row to proceed up the center aisle to receive Holy Communion. Receiving *antidoron* from the priest's hand after the conclusion of the Divine Liturgy is proper etiquette for the dismissal from the church, as specified by the practice of the Holy Orthodox Church. Please do not leave the nave or proceed to the Church Hall until you have received *antidoron*. If you have any questions, please ask Fr. Symeon before or after Divine Liturgy.

How We Worship Illustrates Who We Are

When the Priest proclaims the glorious words, "Blessed is the Kingdom of The Father, and of The Son, and of The Holy Spirit" thus commencing the Divine Liturgy, he doesn't merely acknowledge the Triune Godhead. The Priest proclaims the belief, held by all Orthodox Christians, that Christ is with us, Christ is amongst us, Christ will soon be within us in the Holy Eucharist (Communion) and finally, that Heaven has come to earth until we experience it more fully and finally after our Lord's glorious second coming and final judgment. Two common themes emerge from Our Lord's entrance into Jerusalem, His humility riding in on a donkey, and His glory in our emphatic proclamation, "Hosana in the highest, blessed is He that cometh in the name of the Lord." In the Orthodox Church, our entire worship is intended to realize heaven and worship in a manner befitting God's glory here on earth and this precedent is both intuitive and scriptural.

When Mary anointed our Lord with fine oil to the consternation of Judas, the Lord's response was telling. "Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odor of the ointment...Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him, Why was not this ointment sold for three

hundred pence, and given to the poor? Then said Jesus, Let her alone: against the day of my burying hath she kept this. For the poor always ye have with you; but me ye have not always." (John 12). Christ boldly endorsed the use of expensive ointment and the very notion that beauty and ornateness befit God's glory.

The very first thing God instructed Abraham to do was to build an altar (Genesis 12: 7-8). God instructs Moses how His priests are to worship and this remains one of the main inspirations of Orthodox Liturgical Worship (Exodus 28-31). David wished to build an altar befitting God's glory but it was only permitted that His son Solomon build the temple (1 Chronicles 28:6). Perhaps most revelatory, most inspiring, and most illustrative is the way that worship is manifest in Heaven as expressed by the Evangelist John's vision in Revelation. "And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand" (Revelation 8: 3-4).

In God's divine economy for His beloved mankind, there is no room for doubt that from the beginning, He has instructed us how to worship knowing that the manner in which we worship affects the manner and depth with which we come to know Him and defines who we are as individuals. Contrary to many misconceptions amongst our Christian brethren outside The Church, Liturgical worship was not abdicated upon the Incarnation of Christ. To the contrary, it was blessed and perfected. "For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins. Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity. And by reason hereof he ought, as for the people, so also for

himself, to offer for sins. And no man taketh this honor unto himself, but he that is called of God, as was Aaron. So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, today have I begotten thee. As he saith also in another place, Thou art a priest for ever after the order of Melchisedec" (Hebrews 5).

Beloved, God has, for time immemorial, been very intimately involved in the process by which we come to know and love Him. If our form of worship is a simple devotional or is done in a "church" with a simple cross as our non-Orthodox brothers and sisters often do, it is not that they are "wrong". It is that they set limitations on the manner, depth, intimacy, totality, and beauty with which they can come to know the living God and they deprive themselves of the experience of Heaven on Earth. As we celebrate Palm Sunday, let us proclaim once again, "Hosana in the Highest, Blessed is He that cometh in the name of The Lord."