



## WEEKLY BULLETIN

# Orthodox Church of the Annunciation

### **The Entrance of the Lord into Jerusalem**

#### **Troparion of Palm Sunday, 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 that comes in the name of the Lord!

#### **Kontakion for Palm Sunday, Tone 6**

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.

#### **The Lenten Fast**

The Lenten season is inaugurated in the Church with the words of the prophet Joel (Joel 2:15-17). The message is proclaimed in the midst of the congregation: "Sanctify a fast, call a solemn assembly. Gather the elders and all the inhabitants of the land to the house of the Lord your God; and cry to the Lord".

### **April 25th, Tone 5, Jn.12:1-The 6th Sunday of Great Lent, Palm Sunday**

On this day the Holy Church especially commemorates the imperial glorification of Jesus Christ before His death on the cross to indicate that the sufferings of the Savior were voluntary. The event of the feast is described in the Gospels (Mt. 21:1-11; Mark 11:1-11; Luke 19:29-41; John 12:12-19). The beginning of this feast goes back to deep antiquity. We meet the most ancient instruction on it in the teaching for this day of Methodius of Patara (3rd c.). Beginning from the VII century, many hymnographers (Andrew of Crete, Cosmas of Maium, John of Damascus, Theodore and Joseph of the Studite Monastery, the Emperor Leo the Philosopher, Theophanes and Nicephorus Xanthopoulos) have glorified the feast with hymns, which we sing even now. It is traditional to use palms on this feast (palm branches). It is even called "Palm" Sunday, "Flower bearing", "Flower offering" or "Flowery", and in popular usage "Palm Sunday". For us willows replace palms because the willow tree blossoms before other trees. The tradition to use palms on this feast is based on the circumstances of the event of the Entry of our Lord into Jerusalem (refer to page 274). Praying as though we will invisibly meet the Lord and greet Him as the Victor over Hades and death, we hold in our hands the "signs of victory": the willows and lighted candles 1).

#### **Troparion, tone 4**

When we were buried with Thee in Baptism, O Christ God, We were made worthy of eternal life by Thy Resurrection.

*On 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 that comes to recall Adam.*

## **Announcements and Activities**

**Presanctified Liturgy**— Monday, Tuesday and Wednesday, at 9AM. Fast from Midnight for Communion (for all Liturgies)

**Bridegroom Matins**— Sunday, at 6PM and Monday, Tuesday and at 7PM.

**Holy Unction**— Wednesday, at 7PM. Those anointed Should have been to Holy Confession.

**Vespers with Divine Liturgy for the Institution of the Holy Eucharist**— for Holy Thursday— Thursday, 9AM

**Matins with the 12 Passion Gospels and the revealing of the Cross**— Thursday, at 7PM.

**Decoration of the Temple**— 9:30 AM, Friday

**Great Vespers with the Rite of Burial**— Friday, at 4PM

**Matins with the Lamentations**— Friday, at 7PM

**All-Night reading at the Tomb of Christ**— by signup and beginning at 9:30, or so.

**Vespers with the Divine Liturgy and 15 Old Testament Readings**— Saturday, at 9AM.

**The PASCHAL Vigil**— Reading from the Acts of the Apostles from 10:30 to 11:30 and the Paschal vigil begins at around 11:30.

**Agape Vespers, Easter Egg Hunt and PASCHAL PICNIC**— 1PM on Sunday.

## **The Magnification**

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*We magnify You,  
O Christ the Giver of Life,  
And we cry to You:  
"Hosanna in the highest.  
Blessed is He that comes in the name of the Lord."*

Because this feast is between days of fasting, it has neither Forefeast nor Afterfeast; but it is one of the Twelve Major Feasts and the whole service is for the feast only. The blessing of willows is done at Matins after the reading of the gospel. During the reading of Psalm 50 the priest censes the palms crosswise, from all 4 sides, after the reading of the psalm, the deacon intones: "Let us pray to the Lord", and the choir sings: "Lord, have mercy" 3 times, and the priest reads the prayer for the blessing of palms. During the approach of the faithful to venerate the Gospel, the priest gives each one a palm with a candle. According to the Ustav (Typikon), it is necessary to kiss the Gospel, but not the icon, and the anointing with oil is not done (Tserkovnyi Vestnik (Church Messenger) 1895, 23).

### **THE HOLY APOSTLE AND EVANGELIST MARK**

Mark was a traveling companion and assistant to the Apostle Peter, who, in his first Epistle calls him his son--not a son according to the flesh but a son according to the spirit [The chosen one at Babylon sends you his greeting, as does Mark, my son (1 Peter 5:13)]. While Mark was in Rome with Peter, the faithful begged him to write down for them the saving teaching of the Lord Jesus, His miracles and His life for them. Thus Mark wrote his Holy Gospel, which the Apostle Peter himself saw and bore witness to as true. Mark was appointed as bishop by the Apostle Peter and was sent to Egypt to preach. And thus St. Mark was the first preacher of the Gospel and the first bishop in Egypt. Egypt was entirely oppressed by the thick darkness of paganism, idolatry, soothsaying and malice. With the help of God, St. Mark succeeded in sowing the seed of the teaching of Christ throughout Libiya, Ammonicia and Pentapolis. From Pentapolis, St. Mark came to Alexandria, where the Spirit of God led him. In Alexandria, he succeeded in establishing the Church of God, in ordaining bishops, priests and deacons, and in firmly strengthening them all in the honorable Faith. Mark confirmed his preaching through many great miracles. When the heathens raised accusations against Mark as a destroyer of their idolatrous faith, and when the governor of the city began searching for Mark, he again fled to Pentapolis, where he continued to strengthen his earlier work. After two years, Mark returned to Alexandria, to the great joy of all the faithful, whose number had greatly multiplied. On this occasion, the pagans seized Mark, bound him tightly, and began to drag him over the cobble stone pavement, crying out: "Let us drag the ox to the pen." Wounded and bloodied all over, Mark was cast into prison, where at first a heavenly angel appeared to him, encouraging and strengthening him. Then the Lord Jesus Himself appeared to him and said: "Peace be to thee, Mark, my Evangelist!" *To that Mark replied: "Peace be to Thee also, my Lord Jesus Christ!" The next day the vicious men brought Mark out of prison and again dragged him through the streets with the same cry: "Let us drag the ox to the pen." Completely exhausted and worn out, Mark uttered: "Into Thy hands, O Lord, I commend my spirit." Mark expired and his soul went [was translated] to the better world. His holy relics were honorably buried by Christians and, through the centuries, have given people healing from all afflictions, pains and diseases.*

Taken from the Prologue of Orchrud, by St. Nikolai Velimorovich

*"There do not exist many or few, nor small or great problems. The only problem is the absence of Christ from our lives" (From the life and teachings of Elder Epiphanius Theodoropoulos)*