



# Orthodox Church of the Annunciation

**April 17th , Tone 2, Jn.12:1-18**

## **Palm Sunday**

### **Troparion of the Resurrection, Tone 2**

When Thou didst descend to death, O Life Immortal, Thou didst slay hell with the splendor of Thy Godhead! And when from the depths Thou didst raise the dead, all the powers of heaven cried out: O Giver of Life! Christ our God! Glory to Thee!

### **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 of Palm Sunday Tone 4**

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.

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.*

### **The Magnification**

*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 gos-

## **Announcements and Activities**

**Presanctified Liturgy**— Holy Monday, Holy Tuesday, Holy Wednesday, at 9AM. Those desiring to receive Holy Communion should not eat or drink after midnight on the eve.

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

**Holy Unction**— Holy Wednesday, at 7PM. Remember, it is customary to have had our Lenten confession before we are anointed with the Mystery of the Holy Oil.

**Vespertal Liturgy of St. Basil**— Holy Thursday, at 9AM. Those receiving Holy Communion, should, again, fast from Midnight.

**Matins of Holy Friday with the 12 Passion Gospels**— sung on Holy Thursday, at 7PM.

**Holy Friday**— Adorning the tomb of Christ with flowers and making any last minute preparations for Friday, Saturday and Sunday, at 9AM on Friday morning.

**Vespers with the Burial Service**— on Holy Friday, at 4PM. The hall will remain open in between the afternoon and evening services for those who live a distance away but will remain in town for the evening Service. Bring your dinner if you'd like to sit in the hall and have dinner in between services. Many go out together to local restaurants for the hour and a half between the services.

**Matins of Holy Saturday, with the Lamentations/Praises and procession**— Holy Friday, at 7PM.

**All Night reading at the tomb**— immediately following the evening service. The reading of the psalter will begin following the Matins service. The sign-up list will be available during Holy Week.

**Vespertal Liturgy of St. Basil with the 15 Old Testament Readings**— Holy Saturday morning, at 9Am.

**PASCHAL Vigil: Nocturns, Procession, Matins and Divine Liturgy**— the Reading of the Acts will begin at 10:30 PM or so. The Paschal Vigil will begin at around 11:30PM. Those who are able to do so are invited to the hall following the Vigil to have a bowl of soup that Fr. Lawrence will prepare and to share our red eggs and from our paschal baskets.

**Agape Vespers—Paschal Sunday with Easter Egg Hunt and Grand, Paschal Banquet**, at 1PM. There will be a sign-up sheet to sign up to bring a dish.

pel. 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).

### **From the Lives of the Saints...**

#### **THE HIEROMARTYR [PRIEST-MARTYR] SIMEON, BISHOP OF PERSIA**

During the reign of the wicked King Sapor [Savori], Simeon was tortured for Christ along with his two presbyters, Audel and Ananias. The king's eunuch, Ustazan--who had earlier denied Christ but afterward, touched by the rebuke of St. Simeon, had again confessed the true Faith before the king--was executed before them. A thousand other Christians were also led to the place of execution with Simeon. Simeon intentionally moved out of the way in order to be the last one beheaded. He did this to encourage the other Christians, so that not one of them would waver out of fear of death. When the presbyter Ananias placed his head on the chopping block, his entire body quivered. The king's court clerk, Fusik, who secretly was a Christian, began to encourage Ananias saying: "Do not be afraid, old man, close your eyes and be brave, so that you may see the Divine Light." As soon as Fusik said this, he was recognized as a Christian and was accused before the king. Both Fusik and his daughter, the maiden Askitria, were exhausted through great torture by the king. After St. Simeon saw his flock depart to the other world, he was finally beheaded. The following year on Great Friday, Azat [Ustazan], the beloved eunuch of the king, was also slain for Christ and with him a thousand other faithful. Then the emperor mourned for his eunuch and suspended the further killing of Christians. They all suffered honorably for Christ the King and Lord in the year 341 or 344 A.D.

#### **SAINT ACACIUS, BISHOP OF MELITENE**

Acacius lived the ascetic life in the place where he was born, that is, in Melitene in Armenia. Blessed Otreius, the bishop of that city, who participated at the Second Ecumenical Council [Constantinople, 381 A.D.], ordained him a presbyter. Following the death of Otreius, Acacius became a bishop. He participated in the Third Ecumenical Council [Ephesus, 431 A.D.], which condemned the evil blasphemy of Nestorius against the Mother of God. Here, together with St. Cyril of Alexandria, Acacius zealously fought for the purity of the Orthodox Faith. St. Acacius possessed much grace from God and worked many miracles. After long and zealous service to God, Acacius reposed peacefully in the year 435 A.D.

Taken from the Prologue of Ochrid, by St. Nikolai Velimirovic)

*“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)*