



## Weekly Bulletin

# Orthodox Church of the Annunciation

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

#### ***Troparion of the Resurrection, Tone 1***

When the stone had been sealed by the Jews, while the soldiers were guarding Thy most pure body, Thou didst rise on the third day, O Savior, granting life to the world. The powers of heaven therefore cried to Thee, O Giver of Life: Glory to Thy Resurrection, O Christ! Glory to Thy Kingdom! Glory to Thy dispensation, O Thou who lovest mankind!

#### ***Troparion of Annunciation, Tone 4***

Today is the beginning of our salvation, the revelation of the eternal mystery! the Son of God becomes the Son of the Virgin as Gabriel announces the coming of Grace. Together with him let us cry to the Theotokos: Rejoice, O Full of Grace, the Lord is with you.

#### ***Troparion of St. Mary of Egypt, Tone 8***

Having been a sinful woman, you became through repentance a Bride of Christ. Having attained angelic life, you defeated demons with the weapon of the Cross! Therefore, O most glorious Mary, you are a Bride of the Kingdom!

### **The 6th Sunday of Great Lent, Tone 2, April 9th, Jn. 12:1-18**

**The Entrance of Our Lord and God and Savior into Jerusalem:** 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. Now we praise thee and sing, "Hosanna in the highest, blessed is He that comes in the Name of the Lord.*

#### ***Kontakion, tone 6***

*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.*

#### ***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."*

## **Announcements and Activities**

**Bridegroom Matins Holy Monday through Holy Wednesday**—Tonight at 6PM. Monday and Tuesday at 7PM.

**Presanctified Liturgy for Holy Monday through Holy Wednesday**—Monday, Tuesday, Wednesday, at 9AM. Those desiring to receive Communion should fast from Mid-night.

**Holy Unction**—Wednesday, at 7PM. It is customary that those receiving anointing have been to confession sometime in the 40day fast.

**Vesperal Liturgy of St. Basil for Holy Thursday**— Thursday, at 9AM.

**Holy Friday Matins with the 12 Passion Gospels and the bringing out of the Golgotha**— Thursday, at 7PM.

**Decoration of the tomb of Christ**—9AM on Friday.

**Great Vespers with the entombment**— Friday, at 4PM.

**Matins with the Lamentations (Praises), followed by the All-Night Reading of the Psalms at the Tomb**—Friday, at 7PM. A sign-up sheet for hourly readings at the tomb will be available this week.

**Vesperal Divine Liturgy of St. Basil with 15 O.T. Readings**— Saturday at 9AM.

**Paschal Vigil: Nocturns, Matins, Divine Liturgy, followed by a breaking of the fast at the hall**— Saturday, the reading of the Acts of the Apostles will begin at around 10:30. Nocturns at around 11:30 and the Paschal Procession followed by the Paschal Vigil at 12 Midnight.

**Agape Vespers followed by the Easter egg hunt and the Paschal Picnic**—Sunday, at 1PM.

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 censens 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 HOLY MARTYR EUPSYCHIUS**

Eupsychius was of noble birth and was well instructed in pious beliefs. During the reign of Julian the Apostate, and when St. Basil the Great governed the Church of God in Caesarea, Eupsychius entered into marriage with a prominent maiden. However, it was not given to him to live even one day in marriage. At the time of his wedding, it so happened that there was a pagan feast with sacrificial offerings to the idol Fortune. Eupsychius, with his companions, entered the temple, smashed all the idols and even demolished the temple itself. Hearing of this, Julian became greatly enraged and ordered that the culprits be beheaded, that many Christians be inducted into the army, that an enormous tribute be imposed upon all Christians, that the temple of Fortune be rebuilt at the expense of the Christians, and that the city be deprived of its honorary name "Caesarea," given it by Caesar Claudius, and be called by its former name, Maza. Eupsychius was first tied to a tree and brutally tortured, and was later beheaded, in the year 362 A.D. Shortly after this, the wicked Emperor Julian visited this city on his way to Persia, against which he was waging war. St. Basil the Great went out to meet him, carrying three loaves of barley bread as a sign of respect and hospitality. The emperor ordered that a handful of hay be given to the saint as a reciprocal gift. St. Basil said to the emperor: "You make jest of us, O Emperor. We offer you bread by which we feed ourselves, and you, in turn, give us food for livestock, which you, by your authority, cannot change into food for men." To this the emperor replied: "Know that I will feed you this hay when I return from Persia." However, the wicked apostate did not return from Persia, for he died a deserved and unnatural death.

## **THE VENERABLE MARTYR VADIM**

During the reign of the Persian King Sapor, Vadim, the abbot of a certain monastery and a man famous for his generosity, was cast into prison with seven of his disciples. With them in prison was a certain Prince Nirsan, who was also a Christian. They were taken out daily and beaten. Prince Nirsan became terrified; he promised to deny the Faith and worship the sun. This pleased Sapor, who promised to give Nirsan, among other things, the entire estate of Vadim's monastery if he would behead Vadim by his own hand. Nirsan agreed to this. With a quivering hand, and cowed [frightened] by the majestic countenance of St. Vadim, he struck this holy man with the sword many times on the neck until he finally beheaded him. Shortly after that, Nirsan succumbed to despair, stabbed himself with the sword and received, at his own hand, the due punishment for the murder of the righteous one. St. Vadim suffered in the year 376 A.D

Taken from the Prologue of Ochrid, by St. Nikolai Velimirovich

*"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)*