



## Weekly Bulletin

# Orthodox Church of the Annunciation

### *The Entrance of the Lord into Jerusalem, Palm Sunday*

#### **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!

#### **Troparion 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.

#### **Kontakion for Palm Sun- day, 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

### *The Entrance of our Lord and God and Sav- ior into Jerusalem, April 28th, Jn. 12:1-18*

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.

*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.*

*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

## **Announcements and Activities**

**Bridegroom Matins**— Sunday, at 6PM and Monday and Tuesday at 7PM. The Matins services have as the theme being prepared for the coming of the Bridegroom (Christ). Many beautiful hymns.

**Presanctified Liturgy**— Monday, Tuesday and Wednesday, at 9AM. Those desiring to receive Holy Communion should say Pre-Communion prayers and fast from food and drink from midnight.

**Holy Unction Service**— Wednesday, at 7PM. Fr. Lawrence will have blessed oil to anoint catechumens and non-orthodox with. Orthodox should have been to Holy Confession in preparation for the anointing with Unction.

**Vespertine Divine Liturgy for Holy Thursday** — at 9AM. This is the service commemorates the institution of the Eucharist, with many blessed hymns.

**Matins with the 12 Passion Gospels**— Thursday, at 7PM. It is at this service that the Cross is brought into the center of the Church.

**Decoration of the Church and the tomb of Christ**— Friday, at 9AM.

**Vespers of Holy Saturday with the rite of burial**— Friday, at 4PM.

**Matins of Holy Saturday, with the Praises**— in front of the tomb of Christ— Friday, at 7PM. The poetry contemplating the crucifixion and burial is incomparable. The service is followed by an hour by hour reading of the psalms at the tomb of Christ, until the service begins on Saturday morning.

**Vespertine Liturgy of St. Basil for Holy Saturday with the 15 O.T. Readings**— Saturday, at 9AM. Many of the Old Testament passages predicting Christ are read.

**PASCHAL VIGIL**— Saturday, at 11:30 PM: The Midnight Office, PASCHAL Matins, Hours and Divine Liturgy. We will then share soup and basket goodies in the social hall.

**Agape, PASCHAL Vespers with egg hunt and Paschal picnic**— Sunday, at 1PM.

**Coffee Hour**— This week's Coffee Hour is being sponsored by Brian and Kerri and Aaron C. Next week's Coffee Hour will be replaced by the PASCHAL Potluck. Be sure to sign up to bring your best and favorite fast-free dish.

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 HOLY APOSTLES JASON AND SOSIPATER, AND THE VIRGIN CERCYRA**

The first two were of the Seventy Apostles and the latter was the daughter of a king from the island of Corfu. Jason and Sosipater are mentioned by St. Paul and he calls them his kinsmen (Romans 16:21). Jason was born in Tarsus, as was the Apostle Paul, and Sosipater was born in Achaea. The first was appointed bishop of Tarsus by the apostle and the other was appointed Bishop of Iconium. Traveling about and preaching the Gospel, these two apostles arrived on the island of Corfu, where they succeeded in building a church to the honor of St. Stephen the Protomartyr and in winning over some heathens to the Church. The king of the island threw them both into prison, where seven thieves were also imprisoned. Their names were Saturnius, Jakischolus, Faustianus, Januarius, Marsalius, Euphrasius and Mammius. The apostles converted these seven to the Christian Faith, turning these wolves into lambs. Upon hearing this, the king ordered that these seven be put to death in boiling pitch. Thus they received wreaths of martyrdom. Later, while the king was torturing the apostles, his daughter, the virgin Cercyra, watched the suffering of these men of God from the window. Learning for what reason they were being tortured, she declared herself a Christian and distributed all of her jewels to the poor. The king became enraged at his daughter and shut her in a special prison. Since he was unable to dissuade her from Christ by this imprisonment, he ordered that the prison be burned. The prison burned, but the virgin remained alive. Upon seeing this miracle, many people were baptized. The infuriated king then ordered his daughter to be tied to a tree and slain with arrows. Those who believed in Christ fled from the terrible king to the nearest island and hid themselves. The king pursued them by boat in order to apprehend them, but the boat sank into the sea, and thus the unrighteous one perished as once did pharaoh. The new king embraced the Christian Faith and was baptized, receiving the name Sebastian. Jason and Sosipater freely preached the Gospel and strengthened the Church of God in Corfu unto deep old age. There they ended their earthly lives and took up their habitation in the mansions of the Lord.

**THE HOLY MARTYRS MAXIMUS, DADA AND QUINTILIAN**  
Maximus, Dada and Quintilian suffered during the reign of Diocletian. They were tried and tortured by the commander Tarquinius. After imprisonment and torture they were all beheaded.

**THE HOLY MARTYR TIBALD**  
Tibald was a Slav from Pannonia. During the reign of Diocletian he was brutally tortured for the Christian Faith, suffering in a place called Tsibal.

Taken from the Prologue of Ochrid, Compiled and written 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)*