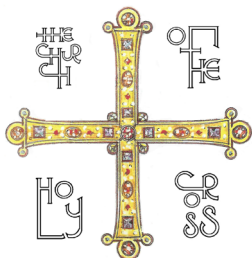


**Palm Sunday;
Saint Cyzicus
and
Companions**

April 28, 2024

**Morning Matins
Mode: Festal
Eothinon: Festal**



**Greek
Orthodox
Church of the
Holy Cross
900 Alameda
BELMONT CA
94002-1604
650-591-4447**

**www.goholycross.org
office@goholycross.org
[.org](http://www.goholycross.org)**

The Divine Liturgy of Saint John Chrysostom

Apolytikion for Palm Sunday (Tone One)

O Christ our God, before Your Passion, You raised Lazarus from the dead to confirm the common Resurrection for all. Therefore, we carry the symbols of victory as did the youths, and we cry out to You, the victor over death, "Hosanna in the highest. Blessed is He who comes in the name of the Lord. "

Apolytikion for Palm Sunday (Fourth Tone)

O Christ, Our God, we have been Buried with You through Baptism, and by Your Resurrection made worthy of Life immortal. Praising You, we cry out, "Hosanna in the highest, blessed is He who comes in the name of the Lord."

Kontakion for Great Lent (Plagal Two)

In Heaven, He is seated upon a Throne and on earth He rides upon a foal. O Christ our God, accept the praise of the Angels and the hymn of the Children who cry out to You, "Blessed are You who comes to recall Adam."

The Epistle is from Phillipians 4:4-9

BRETHREN, rejoice in the Lord always; again I will say, Rejoice. Let all men know your forbearance. The Lord is at hand. Have no anxiety about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God, which passes all understanding, will keep your hearts and your minds in Christ Jesus. Finally, brethren, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is gracious, if there is any excellence, if there is anything worthy of praise, think about these things. What you have learned and received and heard and seen in me, do; and the God of peace will be with you.

The Gospel is from John 12:1-18

Six days before Passover, Jesus came to Bethany, where Lazarus was, whom Jesus had raised from the dead. There they made him a supper; Martha served, and Lazarus was one of those at table with him. Mary took a pound of costly ointment of pure nard and anointed the feet of Jesus and wiped his feet with her hair; and the house was filled with the fragrance of the ointment. But Judas Iscariot, one of his disciples (he who was to betray him), said "Why was this ointment not sold for three hundred denarii and given to the poor?" This he said, not that he cared for the poor but because he was a thief, and as he had the money box he used to take what was put into it. Jesus said, "Let her alone, let her keep it for the day of my burial. The poor you always have with you, but you do not always have me."



When the great crowd of the Jews learned that he was there, they came, not only on account of Jesus but also to see Lazarus, whom he had raised from the dead. So the chief priests planned to put Lazarus also to death, because on account of him many of the Jews were going away and believing in Jesus.

The next day a great crowd who had come to the feast heard that Jesus was coming to Jerusalem. So they took branches of palm trees and went out to meet him, crying, "Hosanna! Blessed is he who comes in the name of the Lord, even the King of Israel!" And Jesus found a young donkey and sat upon it; as it is written, "Fear not, daughter of Zion; behold, your king is coming, sitting on a donkey's colt!" His disciples did not understand this at first; but when Jesus was glorified, then they remembered that this had been written of him and had been done to him. The crowd that had been with him when he called Lazarus out of the tomb and raised him from the dead bore witness. The reason why the crowd went to meet him was that they heard he had done this sign.

Palm Sunday

Palm Sunday is the celebration of the triumphant entrance of Christ into the royal city of Jerusalem. He rode on a colt for which He Himself had sent, and He permitted the people to hail Him publicly as a king. A large crowd met Him in a manner befitting royalty, waving palm branches and placing their garments in His path. They greeted Him with these words: “Hosanna! Blessed is he who comes in the name of the Lord, even the King of Israel! (John 12:13).

This day together with the raising of Lazarus are signs pointing beyond themselves to the mighty deeds and events which consummate Christ’s earthly ministry. The time of fulfillment was at hand. Christ’s raising of Lazarus points to the destruction of death and the joy of resurrection which will be accessible to all through His own death and resurrection. His entrance into Jerusalem is a fulfillment of the messianic prophecies about the king who will enter his holy city to establish a final kingdom. “Behold, your king is coming to you, humble, and mounted on an ass, and on a colt, the foal of an ass” (Zech 9:9).

Finally, the events of these triumphant two days are but the passage to Holy Week: the “hour” of suffering and death for which Christ came. Thus the triumph in a earthly sense is extremely short-lived. Jesus enters openly into the midst of His enemies, publicly saying and doing those things which mostly enrage them. The people themselves will soon reject Him. They misread His brief earthly triumph as a sign of something else: His emergence as a political messiah who will lead them to the glories of an earthly kingdom.



Saint of the Day: Cyzicus and his nine companions

The city of Cyzicus is in Asia Minor on the coast of the Dardenelles (Hellespont). Christianity already began to spread there through the preaching of Saint Paul (June 29). During the persecutions by the pagans, some of the Christians fled the city, while others kept their faith in Christ in secret.

At the end of the third century Cyzicus was still basically a pagan city, although there was a Christian church there. The situation in the city distressed the Christians, who sought to uphold Christianity. The nine holy martyrs Thaumasius, Theognes, Rufus, Antipater, Theostichus, Artemas, Magnus, Theodotus, and Philemon were also from Cyzicus. They came from various places, and were of different ages: the young like Saint Antipater, and the very old like Saint Rufus. They came from various positions in society: some were soldiers, countryfolk, city people, and clergy. All of them declared their faith in Christ, and prayed for the spread of Christianity.

The saints boldly confessed Christ and fearlessly denounced the pagan impiety. They were arrested and brought to trial before the ruler of the city. Over several days they were tortured, locked in prison and brought out again. They were promised their freedom if they renounced Christ. But the valiant martyrs of Christ continued to glorify the Lord. All nine martyrs were beheaded by the sword (+ ca. 286-299), and their bodies buried near the city.

In the year 324, when the Eastern half of the Roman Empire was ruled by Saint Constantine the Great (May 21), and the persecutions against Christians ended, the Christians of Cyzicus removed the incorrupt bodies of the martyrs from the ground and placed them in a church built in their honor.



Various miracles occurred from the holy relics: the sick were healed, and the mentally deranged were brought to their senses. The faith of Christ grew within the city through the intercession of the holy martyrs, and many of the pagans were converted to Christianity.

When Julian the Apostate (361-363) came to rule, the pagans of Cyzicus complained to him that the Christians were destroying pagan temples. Julian gave orders to rebuild the pagan temples and to jail Bishop Eleusius. Bishop Eleusius was set free after Julian's death, and the light of the Christian Faith shone anew through the assistance of the holy martyrs.