

**This coming week:**

**Monday, April 6: *Bridegroom Matins of Holy Tuesday*,**  
6:00 p.m. – 7:00 p.m.

**Tuesday, April 7: *Bridegroom Matins of Holy Wednesday*,**  
6:00 p.m. – 7:00 p.m.

**Wednesday, April 8: *Presanctified Liturgy*, 10:00 a.m. – 11:30 a.m.**  
***Matins for Holy Thursday*, 6:00 p.m. – 7:00 p.m.**

**Thursday, April 9: *Vespertal Liturgy*, 10:00 a.m. – 12:00 p.m.**  
***Matins of Holy Friday with 12 Passion Gospels***  
6:00 p.m. – 8:00 p.m.

**Friday, April 10: *Royal Hours*, 8:00 a.m. – 9:30 a.m.**  
***Vespers of Holy Friday*, 2:00 p.m. – 3:00 p.m.**  
***Matins of Holy Saturday*, 6:00 p.m. – 8:00 p.m.**

**Saturday, April 11: *Vespertal Liturgy*, 10:00 a.m. – 11:30 a.m.**  
***Nocturns with Procession*, 11:00 p.m. – 11:59 p.m.**

**Sunday, April 12: *Paschal Mattins and Divine Liturgy*,**  
12:00 a.m. – 2:30 a.m.  
***Agape Vespers*, 3:00 p.m. – 4:00 p.m.**

**Flowers:** Do you have a special occasion or want to honor a loved one? Flowers may be brought anytime to beautify our sanctuary. Contact Nikki at [nicolelmyles@gmail.com](mailto:nicolelmyles@gmail.com)



**Gift Cards/Scrip:** Scrip is being sold each Sunday after Divine Liturgy. These cards are used as cash at your favorite business. Our church makes a small amount off each card you purchase. Check out what we currently have. If there is a business or two you would like to see added, please contact Diane. [dianewhite1976@gmail.com](mailto:dianewhite1976@gmail.com)

**Divine Liturgy Streaming:** Can be found on YouTube through this link: <https://www.youtube.com/@stjohnkronstadtlincoln/streams>

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Father Joseph Winsler; 937-418-9225

# St. John of Kronstadt Orthodox Church

April 5, 2026

*Palm Sunday – Entry of Our Lord into Jerusalem*

## Divine Liturgy of Saint John Chrysostom

### 11 The Great Litany

**250 First Festal Antiphon** – I love the Lord because He has heard the voice of my supplication. //Refrain - Through the Prayers of the Theotokos, O Savior, save us.// Because He inclined His ear to me, therefore I will call on Him as long as I live. //Refrain// The snares of death encompassed me; the pangs of hell laid hold on me. //Refrain// I suffered distress and anguish; then I called upon the name of the Lord. //Refrain// Glory to the Father and to the Son and to the Holy Spirit, now and ever and unto ages of ages, Amen. //Refrain//

**252 Second Festal Antiphon** – I kept my faith even when I said: “I am greatly afflicted!” //Refrain - O Son of God who sat upon the foal, save us who sing to Thee, Alleluia!// What shall I render to the Lord for all the things He has given me? //Refrain// I will receive the cup of salvation and call on the name of the Lord. //Refrain// I will pay my vows to the Lord in the presence of all His people. //Refrain//

### 271 Third Festal Antiphon – Reader

**253 Festal Entrance Hymn** – O Son of God who sat upon the foal, save us who sing to Thee; Alleluia!

*Choir – The Entrance of our Lord into Jerusalem Troparion*

*Choir – The Entrance of our Lord into Jerusalem -Troparion*

*Choir – The Entrance of our Lord into Jerusalem Kontakion*

**48 Trisagion Hymn** – Holy God, Holy Mighty, Holy Immortal, have mercy on us! Holy God, Holy Mighty, Holy Immortal, have mercy on us! Holy God, Holy Mighty, Holy Immortal, have mercy on us! Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. Amen. Holy Immortal, have mercy on us! Holy God, Holy Mighty, Holy Immortal, have mercy on us!

**257 Festal Alleluia, Tone 4** – Blessed is He that comes in the name of the Lord! God is the Lord and has revealed Himself to us!

Verse: O give thanks to the Lord, for He is good, for His mercy endures forever!

### Reading of the Epistle: *Philippians 4:4-9*

*(Continued on next page)*

(Readings continued)

**258 Festal Alleluia, Tone 1**

**Reading of the Gospel: John 12:1-18**



**Sermon**

**58 The Litany of Fervent Supplication**

**60 The Litany for the Catechumens**

\*\*\*\*\* Holy Eucharist \*\*\*\*\*

**64 Cherubic Hymn** – Let us who mystic’ly represent the Cherubim, represent the Cherubim. And who sing the thrice holy hymn to the life creating, life creating Trinity. Now lay aside all cares, lay aside all earthly cares, lay a side all earthly cares.



**63 The Great Entrance**

**65 Cherubic Hymn continued** – That we may receive the King of all, Who comes invisibly up-borne by the angelic hosts. Alleluia, Alleluia, Alleluia

**69 Litany of Supplication**

**73 The Peace**



**74 The Creed: The Symbol of Faith**

I believe in one God, the Father Almighty, Maker of Heaven and Earth and of all things visible and invisible. And in one Lord Jesus Christ, the Son of God, the only begotten, begotten of the Father before all ages. Light of light; true God of true God; begotten, not made; of one essence with the Father, by Whom all things were made; begotten, not made; of one essence with the Father, by Whom all things were made; Who for us men and for our salvation came down from Heaven, and was incarnate of the Holy Spirit and the Virgin Mary, and became man. And He was crucified for us under Pontius Pilate, and suffered, and was buried. And the third day He rose again, according to the scriptures And ascended into Heaven and sits at the right hand of the Father; and He shall come again with glory to judge the living and the dead; Whose Kingdom shall have no end. And in the Holy Spirit, the Lord, the Giver of Life, Who proceeds from the Father; Who with the Father and the Son together is worshipped and glorified; who spoke by the prophets. In one Holy, Catholic, and Apostolic Church. I acknowledge one baptism for the remission of sins. I look for the resurrection of the dead and the life of the world to come. Amen.

**77 The Anaphora**

(Continued on next page)

**Martyr Claudius and those with him**



Saints Claudius, Diodoros, Victor, Victorinus, Pappios, Serapion, and Nikephoros are most probably the same saints who are commemorated on January 31. See their Life on that date.

**Martyr Hypomone**

Saint Hypomone (Αγία Υπομονή), who suffered during the pre-Nicene persecutions, is not mentioned in the *Synaxaristes* of Saint Nikódēmos (July 14), nor in the printed *Menaia*, but she is mentioned in Vatican Codex 1104 f. 986, which contains her Service, composed by Saint Theophanes (October 11). The acrostic of the Canon is: "I marvel at your sufferings, Hypomone." Her name means "patience."



**Have you given your tithe today?**

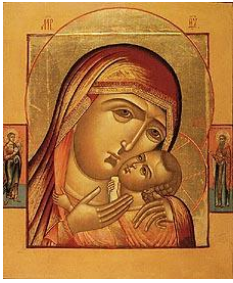
“And the multitudes that went before, and that followed, cried, saying, Hosanna to the son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest.. *Matthew 21:9*

“Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass. *Zechariah 9:9*

You may also give through this link or QR Code for your convenience:

<http://stjohnkronstadtchurch.squarespace.com/new-page-1>





## *Icon of the Mother of God of Kasperov*

The Kasperov Icon of the Most Holy Theotokos. Tradition says that this holy icon had been brought to Cherson from Transylvania by a Serb at the end of the sixteenth century. Passing down from parent and child, the icon had come to a certain Mrs. Kasperova of Cherson in 1809.

One night in February of 1840 she was praying, seeking consolation in her many sorrows. Looking at the icon of the Virgin, she noticed that the features of the icon, darkened by age, had suddenly become bright. Soon the icon was glorified by many miracles, and people regarded it as wonderworking.

During the Crimean War (1853-1856), the icon was carried in procession through the city of Odessa, which was besieged by enemy forces. On Great and Holy Friday, the city was spared. Since that time, an Akathist has been served before the icon in the Dormition Cathedral of Odessa every Friday.

The icon is painted with oils on a canvas mounted on wood. The Mother of God holds Her Son on her left arm. The Child is holding a scroll. Saint John the Baptist (January 7) is depicted on one border of the icon, and Saint Tatiana (January 12) on the other. These were probably the patron saints of the original owners of the icon.

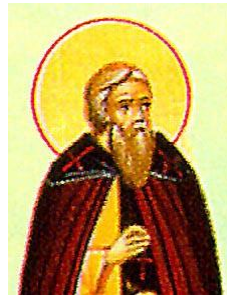
The Kasperov Icon is commemorated on October 1, June 29, and Bright Wednesday.

## *Venerable Publius of Egypt*

Saint Publius lived a life of asceticism in the Egyptian desert during the reign of the emperor Julian the Apostate (361-363). Before a military campaign against the Persians, the emperor sent a devil to explore the way for the army to go. The venerable Publius foresaw the intent of the emperor. He stood in prayer with upraised hands, praying day and night, and blocked the path of the devil.

For ten days the evil spirit waited until the monk concluded his prayer. Unable to proceed, he returned to the emperor and reported that he had been thwarted. In a rage against Saint Publius, Julian the Apostate vowed to avenge himself on the saint upon his return from the campaign. He did not fulfill this oath, since he soon perished.

After the death of Julian, one of his military commanders distributed his effects and received monastic tonsure at the hand of Saint Publius.



*(Anaphora continued)*

**259 Festal Theotokion, Tone 4** – God is the Lord and has revealed Himself to us! Celebrate the feast and come with gladness! Let us magnify Christ with palms and branches, singing: Blessed is He that comes in the name of the Lord!

## **83 The Byzantine Anaphora**

### **96 Litany before the Lord's Prayer**



### **98 The Lord's Prayer**

### **260 Festal Communion Hymn**



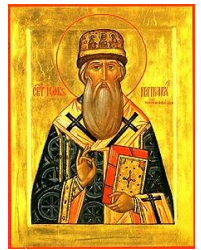
**105 Receive the Body of Christ** – Receive the Body of Christ, taste the fountain of immortality. Receive the body of Christ, taste fountain of immortality. Receive the Body of Christ, taste the fountain of immortality.

## **109 The Litany of Thanksgiving**

## **112 Dismissal**

## **114 Psalm 33**

## *Translation of the relics of Saint Job, Patriarch of Moscow and All Russia*



After his death in 1607, the relics of Patriarch Job were buried by the western doors of the Dormition Church of the monastery in Staritsa. Many miracles took place at his grave.

In 1652, on the recommendation of Metropolitan Nikon of Novgorod, Tsar Alexei ordered that the relics of Saint Job and Saint Philip (January 9) be transferred to Moscow.

Metropolitan Barlaam of Rostov presided at the uncovering of Saint Job's relics in Staritsa. The Patriarch's incorrupt and fragrant relics became the source of healing for many who were afflicted by physical and mental illnesses.

On March 27 a procession set off for Moscow with the relics. On Monday of the sixth week of Lent (April 5), the relics of Patriarch Job were brought to the Passions Monastery. From there, the procession proceeded to the Kremlin, and the relics of the saint were placed in the Dormition cathedral. A few days later, Patriarch Joseph died and was buried next to Saint Job.

Saint Job has long been revered as a worker of miracles. The Altar Crosses in the churches of the Staritsa monastery and the Tver cathedral contained particles of his holy relics.

Saint Job is commemorated on June 19, and also (in the Tver diocese) on the first Sunday after the Feast of Saints Peter and Paul.

## Readings

**P**hilippians 4:4-9 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 know 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.

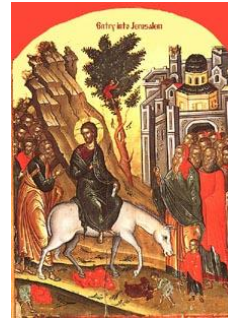
**J**ohn 12:1-18 Then, six days before the Passover, Jesus came to Bethany, where Lazarus was who had been dead, whom He had raised from the dead. There they made Him a supper; and Martha served, but Lazarus was one of those who sat at the table with Him. Then Mary took a pound of very costly oil of spikenard, anointed the feet of Jesus, and wiped His feet with her hair. And the house was filled with the fragrance of the oil. But one of His disciples, Judas Iscariot, Simon's son, who would betray Him, said, Why was this fragrant oil 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 had the money box; and he used to take what was put in it. But Jesus said, "Let her alone; she has kept this for the day of My burial. For the poor you have with you always, but Me you do not have always." Now a great many of the Jews knew that He was there; and they came, not for Jesus' sake only, but that they might also see Lazarus, whom He had raised from the dead. But the chief priests plotted to put Lazarus to death also, because on account of him many of the Jews went away and believed in Jesus.

The next day a great multitude that had come to the feast, when they heard that Jesus was coming to Jerusalem, took branches of palm trees and went out to meet Him, and cried out: "Hosanna! 'Blessed is He who comes in the name of the LORD!' The King of Israel!" Then Jesus, when He had found a young donkey, sat on 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 these things at first; but when Jesus was glorified, then they remembered that these things were written about Him and that they had done these things to Him. Therefore the people, who were with Him when He called Lazarus out of his tomb and raised him from the dead, bore witness. For this reason the people also met Him, because they heard that He had done this sign.

**Other Saints of the Day:** Martyrs Agathopodes the Deacon and Theodulus the Reader at Thessalonica; Saint Theonas of Egypt; Saint Simeon of Egypt; Saint Phorbinus of Egypt; Venerable Mark the Anchorite of Athens;

To read about these Saints go to:

<https://www.oca.org/saints/lives/2026/04/05>



## Entry of Our Lord into Jerusalem

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 an 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.

Our Pledge: The liturgy of the Church is more than meditation or praise concerning past events. It communicates to us the eternal presence and power of the events being celebrated and makes us participants in those events. Thus the services of Lazarus Saturday and Palm Sunday bring us to our own moment of life and death and entrance into the Kingdom of God: a Kingdom not of this world, a Kingdom accessible in the Church through repentance and baptism.

On Palm Sunday palm and willow branches are blessed in the Church. We take them in order to raise them up and greet the King and Ruler of our life: Jesus Christ. We take them in order to reaffirm our baptismal pledges. As the One who raised Lazarus and entered Jerusalem to go to His voluntary Passion stands in our midst, we are faced with the same question addressed to us at baptism: "Do you accept Christ?" We give our answer by daring to take the branch and raise it up: "I accept Him as King and God!"

Thus, on the eve of Christ's Passion, in the celebration of the joyful cycle of the triumphant days of Lazarus Saturday and Palm Sunday, we reunite ourselves to Christ, affirm His Lordship over the totality of our life, and express our readiness to follow Him to His Kingdom: ... that I may know him and the power of his resurrection, and may share his sufferings, becoming like him in his death, that if possible I may attain the resurrection from the dead (Philippians 3:10-11).

Very Rev. Paul Lazor