

6th. SUNDAY OF GREAT LENT.

9, КВІТЕНЬ, 2017.

НЕДІЛЯ. ВХІД ГОСПОДНІЙ В ЄРУСАЛИМ.

PALM SUNDAY. ENTRANCE OF OUR LORD INTO JERUSALEM.

6 – та. НЕДІЛЯ ВЕЛИКОГО ПОСТУ.

ВЕРБНА



The feast of Christ's triumphal Entry into Jerusalem, Palm Sunday, is one of the twelve major feasts of the Church. The services of this Sunday follow directly from those of Lazarus Saturday. The church building continues to be vested in resurrectional splendor, filled with hymns which continually repeat the Hosanna offered to Christ as the Messiah-King who comes in the name of God the Father for the salvation of the world.

**TROPAR OF ST.LAZARUS IN TONE – 1.**

Giving us before Your Passion an assurance of the general Resurrection, You raised Lazarus from the dead, O Christ our God. Therefore, like the children, we also carry symbols of victory and cry out to You the Conqueror of Death: Hosanna in the highest, blessed is He Who comes in the Name of the Lord.

**GLORY** to the Father and to the Son and to the Holy Spirit.

At the vigil of the feast of Palm Sunday the prophecies of the Old Testament about the Messiah-King are read together with the Gospel accounts of the entry of Christ into Jerusalem. At Matins branches are blessed which the people carry throughout the celebration as the sign of their own glorification of Jesus as Saviour and King. These branches are usually palms, or, in the Slavic churches, pussy willows which came to be customary because of their availability and their early blossoming in the springtime.

As the people carry their branches and sing their songs to the Lord on Palm Sunday, they are judged together with the Jerusalem crowd. For it was the very same voices which cried Hosanna to Christ, which, a few days later, cried Crucify Him! Thus in the liturgy of the Church the lives of men continue to be judged as they hail Christ with the "branches of victory" and enter together with Him into the days of His "voluntary passion."

**ТРОПАР ЛАЗАРЯ НА ГОЛОС 1 – ий.**

Загальне воскресіння перед Своїм стражданням запевняючи, з мертвих воскресив еси Лазаря, Христе Боже. Тому і ми, як діти, несучи знамена перемоги, виголошуємо Тобі, Переможцеві смерті: Осанна в вишніх; Благословен, Хто йде в Ім'я Господнє.

**СЛАВА** Отцю і Сину і Святому Духу.

**TROPAR IN TONE – 4.** Christ our God, we have been buried with You through Baptism, Therefore, we have become worthy of immortal Life through Your Resurrection. We cry out to You chanting a hymn of praise: Hosanna in the highest. Blessed is He Who comes in the Name of the Lord.

**NOW AND FOREVER** and to the ages of ages. Amen.

**KONDAK OF THE FEAST IN TONE – 6.** Seated in heaven upon Your throne and on earth upon a colt, O Christ our God, You have accepted the praise of the angels and the songs of the children who cried out to You: Blessed is the One Who comes to restore Adam.

**READER** : “ PROKIMEN IN TONE-4. Blessed is He that comes in the Name of the Lord. God is the Lord, and has appeared unto us.”

**CHOIR** : “ Blessed is He that comes in the Name of the Lord. God is the Lord, and has appeared unto us.”

**READER** : “ O give thanks unto the Lord, for He is Good, for His mercy endures forever.” **CHOIR** : “ Blessed is He that comes in the Name of the Lord. God is the Lord, and has appeared unto us.”

**READER** : “ Blessed is He that comes in the Name of the Lord.”

**CHOIR** : “ God is the Lord, and has appeared unto us.”

**ТРОПАР НА ГОЛОС 4 – ий.** Поховавши себе разом з Тобою, через хрещення, Христе Боже, безсмертного життя сподобилися воскресінням Твоїм і, оспівуючи, взиваємо: Осанна во вишніх; благословен, Хто йде в Ім'я Господнє.

**І НИНІ** і повсякчас, і на віки вічні. Амінь.

**КОНДАК НА ГОЛОС 6 – ий.** На Престоли в небі, а на землі на ося сівши, Ти, Христе Боже, прийняв хвали ангелів і славлення дітей, які виголошували Тобі: Благословен єси, Хто йде Адама визволяти.

**ЧИТ.** : “ ПРОКИМЕН НА ГОЛОС 4-ий. Благословен, Хто йде в Ім'я Господнє, Бог Господь і з'явився нам.”

**ХОР.** : “ Благословен, Хто йде в Ім'я Господнє, Бог Господь і з'явився нам.”

**ЧИТ.** : “ Прославляйте Господа, бо Він Благий, бо повіки милість Його.”

**ХОР.** : “ Благословен, Хто йде в Ім'я Господнє, Бог Господь і з'явився нам.”

**ЧИТ.** : “ Благословен, Хто йде в Ім'я Господнє.”

**ХОР.** : “ Бог Господь і з'явився нам.”

**EPISTLES:    Philipians 4 : 4 – 9.**

<sup>4</sup> Rejoice in the Lord always. Again I will say, rejoice!

<sup>5</sup> Let your gentleness be known to all men. The Lord *is* at hand.

<sup>6</sup> Be anxious for nothing, but in everything by prayer and supplication, with thanksgiving, let your requests be made known to God; <sup>7</sup> and the peace of God, which surpasses all understanding, will guard your hearts and minds through Christ Jesus.

<sup>8</sup> Finally, brethren, whatever things are true, whatever things *are* noble, whatever things *are* just, whatever things *are* pure, whatever things *are* lovely, whatever things *are* of good report, if *there is* any virtue and if *there is* anything praiseworthy—meditate on these things. <sup>9</sup> The things which you learned and received and heard and saw in me, these do, and the God of peace will be with you.

**READER** : “ ALLELUIA IN TONE 1. Alleluia.”

**CHOIR** : “ Alleluia, Alleluia, Alleluia.”

**ЧИТ.** : “ Алилүя на голос 1-ий. Алилүя.”

**ХОР.** : “ Алилүя, Алилүя, Алилүя.”

**READER** : “ Sing to the Lord a new song, for He has done marvelous things. Alleluia.”

**CHOIR** : “ Alleluia, Alleluia, Alleluia.”

**ЧИТ.** : “ Заспівайте Господеві пісню нову, бо Він сотворив чудеса. Алилүя.”

**ХОР.** : “ Алилүя, Алилүя, Алилүя.” (гол.1-ий.)

**READER** : “ All the ends of the earth have seen the salvation of our God. Alleluia.”

**CHOIR** : “ Alleluia, Alleluia, Alleluia.”

**ЧИТ.** : “ Побачили всі кінці землі спасіння від Бога нашого. Алилүя.”

**ХОР.** : “ Алилүя, Алилүя, Алилүя.”

**GOSPEL:    John 12 : 1 – 18.**

<sup>12</sup> The next day a great multitude that had come to the feast, when they heard that Jesus was coming to Jerusalem, <sup>13</sup> 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!”

<sup>14</sup> Then Jesus, when He had found a young donkey, sat on it; as it is written:

<sup>15</sup> “Fear not, daughter of Zion; Behold, your King is coming, Sitting on a donkey’s colt.”

<sup>16</sup> 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.

<sup>17</sup> Therefore the people, who were with Him when He called Lazarus out of his tomb and raised him from the dead, bore witness. <sup>18</sup> For this reason the people also met Him, because they heard that He had done this sign.

**INSTEAD OF: IT IS TRULY MEET.** “Magnify my soul, the Lord Who sat upon a colt.” I  
IRMOS, TONE - 4: “ God is the Lord, and has appeared to us, let us keep the feast together. Come with great rejoicing, let us magnify Christ with palms and branches. Let us cry aloud: Blessed is He Who comes in the Name of the Lord, our Saviour.

**ЗАМІСТЬ ДОСТОЙНО.** “ Величай, душе моя, на осяті грядущого Господа.”  
ІРМОС НА ГОЛОС 4-ий. “ Бог Господь і з’явився нам, приготуйте свято і радіючи прийдіть, прославмо Христа із пальмами і віттям, піснями виголошуючи: Благословен, Хто йде в Ім’я Господа, Спася нашого.”

**COMMUNION VERSE:**

“ Blessed is He that comes in the Name of the Lord. God is the Lord and has appeared unto us. Alleluia, Alleluia, Alleluia.”

**ПРИЧАСНИЙ СВЯТА.** “ Благословен, хто йде у ім’я Господнє, Бог Господь і з’явився нам. Аلیلія, Аلیلія, Аلیلія.”



Today we join in with the joyful throng greeting our Lord as He rides into Jerusalem! What joy! What exhilaration! The hope of the ages is fulfilled. God has kept His promise. He has sent His Messenger, His Anointed One to restore that which we lost – and continually lose – by our apostasy and betrayal.

Not that God has ever abandoned us! He has continually looked after the earth, this spinning globe in space, bringing us the seasons, the sun and the rain, and making life prosper upon the earth. See even now the snow has virtually disappeared and the lengthening days promise the summer that will soon be upon us.

Yet what is coming is special! God will make Himself available to us as never before. Not only will we be able to talk to Him with the assurance that He hears us and cares for us. He shall become our food in the Holy Eucharist, “the medicine of immortality” as St. Ignatius of Antioch of the first century called it.

Let us accompany Him throughout this Holy Week and offer Him our own selves, over and over again, for we are so weak and hesitant and keep falling back and falling away. Yet if we keep on rising each time we fall, and returning each time we stray, He shall receive and welcome us. Finally we shall be with Him forever in His peaceful and joyous Kingdom.

Let these willows which we bless be more than a talisman to protect our homes, dear brothers and sisters. Let them be reminders for us. Let them remind us of the luxuriant foliage of Paradise, our true Home.

- Fr Ihor Kutash



### **Great and Holy Saturday: The Forgotten Feast** *by Daniel Manzuk*

It is a tragic fact that today Holy Saturday is viewed by many as an

unimportant “day off” between the sorrow of Good Friday and the joy of Pascha. This is absolutely false. That view negates the essential link between the despondency of Good Friday and the ecstasy of Pascha. Holy Saturday is that indispensable link between Christ’s death and Resurrection. It is a day centered on a mystery beyond our comprehension. Christ is dead, His body lies in a tomb. Yet, at this moment of Death’s apparent victory over Life, Death is being put to death. Christ’s soul, as with every soul to that time, descends to Hades.

The Life that is in Christ the Life-giver, bursts upon the darkness of Hades like a searchlight in a small dark closet. The power of Hades is destroyed, not only over Christ, but also over His faithful subjects, us. The combination of the sight of Christ lying bodily in the tomb, yet knowing that He is simultaneously destroying death, creates an atmosphere of joyful sorrow, (unique to Orthodoxy) which compels us to “keep silent and in fear and trembling stand pondering nothing earthly minded. ...” (Cherubic Hymn of Great and Holy Saturday).

...Hades is on the ropes, Christ is conquering Death by His death, the Resurrection and eternal life are just around the corner. In token of this, the Gospel which follows makes the first proclamation of the Resurrection. Yet Christ remains in the grave.

...From His betrayal by Judas, through His humiliating death and His descent to Hades, and culminating in His glorious Resurrection, the whole of the Paschal weekend is one interrelated series of events which brings about our salvation. Each event had to occur for the one before and after to have any meaning. This is His, and our Passover, (which in Greek is Pascha) from death to Life,

from sin to salvation. And in this glorious campaign of salvation, Holy Saturday is the day the battle is fought, which results in the ultimate victory of Pascha

*Hymn to the Theotokos: “Do not lament me O mother, seeing me in the tomb, the son conceived in the womb without seed. For I shall arise and be glorified with eternal glory as God...”*

So as each of us will, God willing, experience this Passover from death to Life, we should feel compelled to accompany our Lord as He paves the way. To emulate the Myrrh-bearers who stayed faithful and kept vigil over Him, rather than the disciples who fled. So that we, like the Myrrhbearers, may be the first to receive the news of the Resurrection, and join with St. John Chrysostom in saying:

*O Death, where is your sting? O Hell, where is your victory? Christ is risen! and you are overthrown. Christ is risen! And the demons are fallen. Christ is Risen! And the angels rejoice. Christ is Risen! And Life reigns. Christ is Risen! And not one dead remains in the grave. For Christ, being risen from the dead, is become the first fruits of those who have fallen asleep. To Him be glory and dominion unto ages of ages. Amen.*