

21, APRIL, 2019. 6th. SUNDAY OF GREAT LENT. PALM SUNDAY.
ENTRANCE OF OUR LORD INTO JERUSALEM.
21, КВІТЕНЬ, 2019. 6 – та. НЕДІЛЯ ВЕЛИКОГО ПОСТУ.
ВЕРБНА НЕДІЛЯ. ВХІД ГОСПОДНІЙ В ЄРУСАЛИМ.

*FESTAL ANTIPHONS. Pg. 426. "GOOD SHEPHERD." UOCC.2007.
OR CHECK 2-ND. EDITION. Pgs. 439-443. UOCC.2013.*



Palm Sunday, also called the **Triumphal Entry**, is one of the Great Feasts of the Orthodox Church, celebrated on the Sunday before Pascha. On this day the Church celebrates the entry of Jesus into Jerusalem in the days before the Jewish Passover. A mere few days before His crucifixion, Jesus Christ was received by adoring throngs at his entry into Jerusalem on the back of a young donkey. The believers meet him, and spread out before him his clothes and olive branches. When He and His students approached the city Jerusalem, He ordered them to go to the near-by village, and bring him the donkey and his little who were tied-up in the beginning of the village. If they were asked, they should say that this was God's will. They gave Him the donkey, and He solemnly entered Jerusalem. The news of the resurrection of Lazarus already got ahead and thousands of people went to Bethany to meet him.

Icon of the Feast

In the Icon of the Feast of Palm Sunday, Christ is the central figure, depicted seated upon the colt of a donkey as He enters Jerusalem, a fulfillment of the prophecy found in Zechariah 9:9. Christ is blessing with His right hand, and in His left hand is a scroll, symbolizing that He is the fulfillment of the Old Testament prophecies concerning the Messiah, the Anointed One who has come to redeem us from our sins and break the power of death. The colt, one of the animals that were considered unclean according to the Law, is symbolic of the inclusion of all peoples of all nations in the new covenant that will come through the death and Resurrection of Christ (Isaiah 62:10-11). It is also a sign that our Lord has revealed a heavenly and spiritual kingdom that offers true and enduring peace.

On the right, the disciples accompany Jesus in His Triumphal Entry. Depicted on the left are the Jews who greet Him crying "Hosanna! Blessed is he who comes in the name of the Lord, even the King of Israel!" The word "Hosanna" means "Save, I pray" or "Save now." The children are the small people who are greeting Christ with palm branches and laying these and their garments on the ground before Christ as tokens of honor for one who is acknowledged as a King. The city of Jerusalem is shown as the walled buildings, and the temple is depicted as the building with the dome.

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.

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.”

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.

ТРОПАР НА ГОЛОС 4 – ий.

Поховавши себе разом з Тобою, через хрещення, Христе Боже, безсмертного життя сподобилися воскресінням Твоїм і, оспівуючи, звиваємо: Осанна во вишніх; благословен, Хто йде в Ім'я Господнє.

І НИНИ і повсякчас, і на віки вічні. Амінь.

КОНДАК НА ГОЛОС 6 – ий.

На Престоли в небі, а на землі на осля сівши, Ти, Христе Боже, прийняв хвали ангелів і славлення дітей, які виголошували Тобі: Благословен еси, 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.”

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

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

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

ХОР. : “ Бог Господь і з'явився нам.”

The Epistle. Philippians 4 : 4 – 9

⁴ Rejoice in the Lord always. Again I will say, rejoice!

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

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

⁸ 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. ⁹ 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. : “ Алилуя на голос 1-ий. Алилуя.”

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

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. Алилуя.”

ХОР. : “ Алилуя, Алилуя, Алилуя.” (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. Алилуя.”

ХОР. : “Алилуя, Алилуя, Алилуя.”

GOSPEL: John 12 : 1 – 18.

¹² Then, six days before the Passover, Jesus came to Bethany, where Lazarus was who had been dead, whom He had raised from the dead. ² There they made Him a supper; and Martha served, but Lazarus was one of those who sat at the table with Him. ³ 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.

⁴ But one of His disciples, Judas Iscariot, Simon's *son*, who would betray Him, said, ⁵ "Why was this fragrant oil not sold for three hundred denarii and given to the poor?" ⁶ 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.

⁷ But Jesus said, "Let her alone; she has kept this for the day of My burial. ⁸ For the poor you have with you always, but Me you do not have always."

⁹ 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. ¹⁰ But the chief priests plotted to put Lazarus to death also, ¹¹ because on account of him many of the Jews went away and believed in Jesus.

¹² The next day a great multitude that had come to the feast, when they heard that Jesus was coming to Jerusalem, ¹³ 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!"

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

¹⁵ "Fear not, daughter of Zion; Behold, your King is coming, Sitting on a donkey's colt."

¹⁶ 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.

¹⁷ Therefore the people, who were with Him when He called Lazarus out of his tomb and raised him from the dead, bore witness. ¹⁸ 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."
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

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."

ЗАМІСТЬ ДОСТОЙНО. " Величай, душе моя, на осяяті 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, Спаса нашого."

ПРИЧАСНИЙ СВЯТА. " Благословен, хто йде у ім'я Господнє, Бог Господь і з'явився нам. Алилуя, Алилуя, Алилуя."



Christ is coming. The most difficult and crucial time awaits us—Holy Week, with the suffering on the Cross, the Crucifixion... Only with the awareness that it will be very difficult ahead, is it possible to reject earthly glory, which all people have such a penchant for. Christ does not need earthly glory.... What does the Entrance of the Lord into Jerusalem tell us? Look at the branches in your hands, and think about what they mean for us. Christ is coming.... Let's turn off everything and look at the Entrance of the Lord into Jerusalem with all seriousness.

The Lord is coming, Lazarus is resurrected, Martha serves, Mary wipes his feet, and the people are flocking to welcome Christ.

There they're so freely and nonchalantly standing around—what do you think of it? Yesterday you offended someone else, and deceived them, and what do you think of it? Is not the betrayal of Judas in your deceit?

And there is a woman, bitterly weeping for her children, and we might not pay any attention to her, and don't you think that her tears are the myrrh on Christ's feet? And where was Lazarus, whom Christ resurrected, who, despite all the dead

atmosphere, came out of the grave? The world is old in all its affairs, as it was then, so it is now. The Lord enters into Jerusalem; the donkey's footfall should be heard in our ears. What kinds of feelings does all this induce in us?

Let's take note that, although today is a day of resurrection, "Having Beheld the Resurrection of Christ" is not sung; but branches are blessed. Branches are the shoots of a tree. When branches blossom, the tree lives. To resurrect our souls, it is necessary to sing the virtues in them. Blessed is he that cometh in the name of the Lord.

The Entrance of the Lord into Jerusalem is the Lord's entrance into this Church, small, not able to accommodate many, but many would like to come in here, and we are happy that we wound up here, near to the Lord arriving on a donkey. The donkey is a docile animal; it can symbolize people who obediently fulfill the will of God, who offer their backs to the Lord: "Thy will be done, O God." The Entrance of the Lord into Jerusalem is the Lord's entrance into every one of our homes. Just imagine, how would you react if the Lord appeared in your home?

The Entrance of the Lord into Jerusalem is the Lord's entrance into our souls. Imagine that the Lord has come into our souls. What does His entrance into our souls mean? Entering into Jerusalem, the Lord goes to His suffering. Today we greet the festive entrance of the Lord, all rejoicing, holding in our hands branches as a sign of welcome, and how we will follow Him tomorrow. Tomorrow He already heads for His suffering, and will we follow after Him? *Fr. Dimitry Dudko* <http://orthochristian.com/102533.html>

Ukrainian Easter Traditions



After Palm Sunday services, it was customary for Ukrainians exiting church to gently tap each other with the blessed pussy willow branches. This custom, known as “Boze Rany” (“God’s Wounds”) was done to imitate the scourging of Jesus by His captors on Holy Friday. But the tapping of friends with the pussy willow branches was actually a wish for good health, wealth and happiness. That is because the tapping was usually accompanied by the phrase: “*Bud’ velyki yak verba, zdorovi ’yak voda, bohati yak zemlia*”. “This expression translates as: “*Be as big as the willow, healthy as water, rich as the earth*”. The blessed willow branches were then taken home. Most of the blessed pussy willow branches were placed in front of, behind or above holy pictures in the home.

Holy Thursday

Holy Thursday, known as *Velykyi Chetver* or *Strasty Khrysta*, is a day to commemorate Christ’s passion. In doing this, everything must be washed or cleaned, and all food should be cooked or baked. All of the household work must be completed on Holy Thursday, as after Holy Thursday there is no work permitted. Time spent after Holy Thursday is dedicated to various religious services.

Good Friday

“Velykodn ‘ia Piatnytsia”, Good Friday, is a solemn time that commemorates the day our Lord was crucified. This day is observed as a strict fast, so no meat or dairy products are consumed. No manual labor is allowed. All conversation is done quietly. Part of the services of that day includes the ancient custom of the Veneration of the Holy Shroud (“Plaschenytsia”). The Holy Shroud is a representation of the sheet that Christ was buried in following his death on the cross. The body of Jesus with His wounds is depicted, lying in repose.

There is also a solemn procession around the church, led by a worshipper carrying the Crucifix. In the procession, the elders of the parish carry the Holy Shroud, the priest carries the Holy Eucharist and the altar boys carry lighted candles and the wooden clappers. This procession is symbolic of the journey from Christ’s Crucifixion on Calvary to His Tomb. The procession reenters the front doors of the church and the Holy Shroud is placed on a representative tomb. As a show of devotion and adoration, the faithful approach the “Plaschenytsia” on their knees, make the Sign of the Cross and kiss all five wounds of Christ pictured on the Holy Shroud.

Holy Saturday

Depending on the region you practice, some families have their basket blessed on Holy Saturday, while others have it blessed on Easter morning. It is traditional that during the Great Fast (Lent), the faithful fast and abstain from meat and dairy products as much as possible. To show their joy and gratitude at the end of this time of fasting, people take to Church baskets of food which are to be blessed and then consumed on Easter morning to “break-fast”.