

12, APRIL, 2020. 6<sup>th</sup>. SUNDAY OF GREAT LENT. PALM SUNDAY. ENTRANCE OF OUR LORD INTO JERUSALEM.

12, КВІТЕНЬ, 2020. 6 – та. НЕДІЛЯ ВЕЛИКОГО ПОСТУ. ВЕРБНА НЕДІЛЯ. ВХІД ГОСПОДНІЙ В ЄРУСАЛИМ.

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АНТИНОФИ СВЯТОЧНІ. Ст. 426. НОВИЙ ДОБРИЙ ПАСТИР. УПЦК.2007.



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

**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** : “ **ПРОКИМЕН 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.”

else: His emergence as a political messiah who will lead them to the glories of an earthly kingdom.

<https://www.oca.org/saints/lives/2018/04/01/20-entry-of-our-lord-into-jerusalem-palm-sunday>

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

**КОНДАК НА ГОЛОС 6 – ий.**

На Престолі 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.”

**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.”

**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.”

**EPISTLE:** Philippians 4 : 4 – 9

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

<sup>5</sup> Let your <sup>[a]</sup>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.** : “ Аلیلія на голос 1-ий. лилія.”

**ХОР.** : “ Аلیلія, Аلیلія, Аلیلія.”

**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. Аلیلія.”

**ХОР.** : “ Аلیلія, Аلیلія, Аلیلія.”  
(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. Аلیلія.”

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

**GOSPEL: John 12 : 1 – 18.**

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

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

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

<sup>9</sup> 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. <sup>10</sup> But the chief priests plotted to put Lazarus to death also, <sup>11</sup> because on account of him <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.

Many of the Jews went away and believed in Jesus.

**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.

**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.”

**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.”

**Palm Sunday summons us** to behold our king: the Word of God made flesh. We are called to behold Him not simply as the One who came to us once riding on a colt, but as the One who is always present in His Church, coming ceaselessly to us in power and glory at every Eucharist, in every prayer and sacrament, and in every act of love, kindness and mercy. He comes not only to deliver us from our deaths by His death and Resurrection, but also to make us capable of attaining the most perfect fellowship or union with Him. He is the King, who liberates us from the darkness of sin and the bondage of death. Palm Sunday summons us to behold our King: the vanquisher of death and the giver of life.

**Palm Sunday summons us** to accept both the rule and the kingdom of God as the goal and content of our Christian life. We draw our identity from Christ and His kingdom. The kingdom is Christ - His indescribable power, boundless mercy and incomprehensible abundance given freely to man. The kingdom does not lie at some point or place in the distant future. In the words of the Scripture, the kingdom of God is

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

not only at hand (Matthew 3:2; 4:17), it is within us (Luke 17:21). The kingdom is a present reality as well as a future realization (Matthew 6:10).

The kingdom of God is the life of the Holy Trinity in the world. It is the kingdom of holiness, goodness, truth, beauty, love, peace and joy. These qualities are not works of the human spirit. They proceed from the life of God and reveal God. Christ Himself is the kingdom. He is the God-Man, Who brought God down to earth (John 1:1,14). “He was in the world, and the world was made through Him, yet the world knew Him not. He came to His own home, and His own people received Him not” (John 1:10-11). He was reviled and hated.

**Palm Sunday summons us** to behold our king - the Suffering Servant. We cannot understand Jesus' kingship apart from the Passion. Filled with infinite love for the Father and the Holy Spirit, and for creation, in His inexpressible humility Jesus accepted the infinite abasement of the Cross. He bore our griefs and carried our sorrows; He was wounded for our transgressions and

made Himself an offering for sin (Isaiah 53). His glorification, which was accomplished by the resurrection and the ascension, was achieved through the Cross.

In the fleeting moments of exuberance that marked Jesus' triumphal entry into Jerusalem, the world received its King, the king who was on His way to death. His Passion, however, was no morbid desire for martyrdom. Jesus' purpose was to accomplish the mission for which the Father sent Him.

“The Son and Word of the Father, like Him without beginning and eternal, has come today to the city of Jerusalem, seated on a dumb beast, on a foal. From fear the cherubim dare not gaze upon Him; yet the children honor Him with palms and branches, and mystically they sing a hymn of praise: ‘Hosanna in the highest, Hosanna to the Son of David, who has come to save from error all mankind.’” (A hymn of the Light.)

<https://www.goarch.org/palmsunday>



### 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. Some were planted by the father or oldest son. If they took root, it meant many good things would come to the family that year. Most of the blessed pussy willow branches were placed in front of, behind or above holy pictures in the home. These branches would replace the branches that had been placed the previous year. The branches which were taken down were carefully burned.