



THE CATHOLIC PARISH OF THE DORMITION

OF THE MOST HOLY MOTHER OF GOD

Парафія Успіння Пресв. Богородиці

Our Mission is to joyfully
bring all people into the
knowledge, love and
service of the Holy Trinity,
Who dwells amongst us.

Address:

15608 -104 Avenue,
Edmonton, AB
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Services:

Sunday Divine Liturgy
(Ukr & Eng) at 10 am

Festal Liturgies:

Most Major Feast Days at 7pm,
see the calendar section of this
bulletin for details.

Parish Website:

<http://dormition.eeparchy.com>

Eparchial Website:

www.eeparchy.com

Pastor:

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Sunday, April 10, 2022

April 10; Palm Sunday: The Lord's Entrance into Jerusalem

Our Holy Week & Easter Schedule 2022

PALM SUNDAY (today):

10 AM Divine Liturgy with Willow blessing

GREAT AND HOLY THURSDAY:

6 PM Matins of the Passion

GOOD FRIDAY:

3 PM Vespers with the laying out of the Shroud.
Followed by: Confessions.

HOLY SATURDAY:

3 PM Vespers & Liturgy of St. Basil
Followed by: Nadhrobne

PASCHA - EASTER SUNDAY:

9 AM Resurrectional Matins,
Followed by: Resurrectional Divine Liturgy
Followed by: Blessing of Easter Baskets.

Our Journey To Pascha: Holy Week



see pages 3-6

Flowers for the Church

If you would like to contribute to getting flowers for this week, please mark an envelope with "FOR FLOWERS" and throw it in the collection plate with your regular Sunday donation.

Entry of Our Lord into Jerusalem (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).

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Entry of Our Lord into Jerusalem (Palm Sunday)

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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.

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).

by Very Rev. Paul Lazor





LAZARUS SATURDAY

Lazarus Saturday is a paschal celebration. It is the only time in the entire Church

Year that the resurrectional service of Sunday is celebrated on another day. At the liturgy of Lazarus Saturday, the Church glorifies Christ as **“the Resurrection and the Life”** who, by raising Lazarus, has confirmed the universal resurrection of mankind even before his own suffering and death.

By raising Lazarus from the dead before Thy passion, Thou didst confirm the universal resurrection, O Christ God! Like the children with the branches of victory, we cry out to Thee, O Vanquisher of Death: Hosanna in the highest! Blessed is he that comes in the name of the Lord! (Troparion).

At the Divine Liturgy of Lazarus Saturday the baptismal verse from Galatians: **As many as have been baptized into Christ have put on Christ** (*Gal 3:27*) replaces the Thrice-holy Hymn thus indicating the

resurrectional character of the celebration, and the fact that Lazarus Saturday was once among the few great baptismal days in the Church Year. Because of the resurrection of Lazarus from the dead, Christ was hailed by the masses as the long-expected Messiah-King of Israel. Thus, in fulfillment of the prophecies of the Old Testament, he entered Jerusalem, the City of the King, riding on the colt of an ass (*Zech 9:9; Jn 12:12*). The crowds greeted him with branches in their hands and called out to him with shouts of praise: Hosanna! Blessed is he who comes in the name of the Lord! The Son of David! The King of Israel! Because of this glorification by the people, the priests and scribes were finally driven “to destroy him, to put him to death” (*Lk 19:47; Jn 11:53, 12:10*).

text by Fr. Thomas Hopko



TRIUMPHAL ENTRY INTO JERUSALEM AKA: PALM (FLOWERY) SUNDAY

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 splendour, 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.

The liturgical hymns, all continue from the previous day to glorify Christ’s triumphal manifestation “six days before the Passover” when he will give himself at the Supper and on the Cross for the life of the world.

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.”

text by Fr. Thomas Hopko





The last week of Christ's life is officially called Passion Week. In popular terminology it is called Holy Week. Each day is designated in the service books as "great and holy." There are special services every day of the week which are fulfilled in churches. Earthly life ceases for the faithful as they "go up with the Lord to Jerusalem" (*Matins of Great and Holy Monday*).

Each day of Holy Week has its own particular theme. The theme of Monday is that of the sterile fig tree which yields no fruit and is condemned. Tuesday the accent is on the vigilance of the wise virgins who, unlike their foolish sisters, were ready when the Lord came to them. Wednesday the focus is on the fallen woman who repents. Great emphasis is made in the liturgical services to compare the woman, a sinful

harlot who is saved, to Judas, a chosen apostle who is lost. The one gives her wealth to Christ and kisses his feet; the other betrays Christ for money with a kiss.

On each of these three days the Gospel is read at the Hours, as well as at the Vespers when the Liturgy of the Presanctified Gifts is served. The Old Testament readings are from Exodus, Job, and the Prophets. The Gospel is also read at the Matins services which are traditionally called the "Bridegroom" services because the general theme of each of these days is the end of the world and the judgment of Christ. It is common practice to serve the Bridegroom services at night.

Behold, the bridegroom comes in the middle of the night and blessed is the

servant whom he shall find watching, and unworthy the servant whom he shall find heedless. Take care then, O my soul, and be not weighed down by sleep that you will not be given over unto death and be excluded from the Kingdom. But rise up and call out: Holy, Holy, Holy art Thou O God, by the Theotokos have mercy on us (Troparion of the First Three Days).

During the first three days of Holy Week, the Church prescribes that the entire Four Gospels be read at the Hours up to the point in each where the passion of Christ begins. Although this is not usually possible in parish churches, an attempt is sometimes made to read at least one complete Gospel, privately or in common, before Holy Thursday.

text by Fr. Thomas Hopko

LITURGY OF THE PRESANCTIFIED GIFTS:

Like on Wednesdays and Fridays of the Great Fast, during Holy Week there is a Eucharistic Fast. In order that the people have an opportunity to receive the Eucharist the Liturgy of the Presanctified Gifts is celebrated on Monday, Tuesday and Wednesday this week.

FASTING NOTE:

Holy Week's fasting prescriptions are even more intense than the Lenten fasting prescriptions. Those who can should limit their intake so as to be hungry for Christ.

HOLY WEDNESDAY'S ANOINTING:

On the evening of Great and Holy Wednesday, the clergy offer to all who come the Sacrament of the Anointing of the Sick. This sacrament is not just for the dying, but all who suffer from some sort of mental, physical, spiritual or emotional health issues.





HOLY THURSDAY

The vigil on the eve of Holy Thursday is dedicated exclusively to the Passover Supper which Christ celebrated with his

twelve apostles. The main theme of the day is the meal itself at which Christ commanded that the Passover of the New Covenant be eaten in remembrance of himself, of his body broken and his blood shed for the remission of sins. In addition, Judas' betrayal and Christ's washing of his disciples' feet is also central to the liturgical commemoration of the day.

In some churches it is the custom to re-enact the foot washing in a special ceremony at the Divine Liturgy.

The Divine Liturgy of Saint Basil is served on Holy Thursday in connection with Vespers. The long gospel of the Last Supper is read following the readings from Exodus, Job, Isaiah and the first letter of the Apostle Paul to the Corinthians (*1 Cor 11*).

The liturgical celebration of the Lord's Supper on Holy Thursday is not merely the annual remembrance of the institution of the sacrament of Holy Communion. Indeed the very event of the Passover Meal itself was not merely the last-minute action by the Lord to "institute" the central sacrament of the Christian Faith before his passion and death. On the contrary, the entire mission of Christ, and indeed the very purpose for the creation of the world in the first place, is so that God's beloved creature, made in his own divine image and likeness, could be in the most intimate communion with him for eternity, sitting at table with him, eating and drinking in his unending kingdom.

The local bishop on this day also consecrates the Chrism that is used in the Mystery of Chrismation.

text by Fr. Thomas Hopko



GOOD FRIDAY

Matins of Holy Friday are generally celebrated on Thursday night. The main feature of this service is the reading of **twelve selections from the Gospels**, all of which are accounts of the passion of Christ. The first of these twelve readings is *Jn 13:31-18:1*. It is Christ's long discourse with his apostles that ends with the so-called high priestly prayer. The final gospel tells of the sealing of the tomb and the setting of the watch (*Mt 27:62-66*).

The twelve Gospel readings of Christ's passion are placed between the various parts of the service. The hymnology is all related to the sufferings of the Saviour and borrows heavily from the Gospels and the prophetic scriptures and psalms. The Lord's beatitudes are added to the

service after the sixth gospel reading, and there is special emphasis given to the salvation of the thief who acknowledged Christ's Kingdom.

The Hours of Holy Friday repeat the Gospels of Christ's passion with the addition at each Hour of readings from Old Testament prophecies concerning men's redemption, and from letters of Saint Paul relative to man's salvation through the sufferings of Christ. The psalms used are also of a special prophetic character, *e.g., Ps 2, 5, 22, 109, 139, et al.*

There is no Divine Liturgy on Good Friday for the same obvious reason that forbids the celebration of the eucharist on the fasting days of lent.

text by Fr. Thomas Hopko





The first service belonging to **Holy Saturday**—called in the Church the **Blessed Sabbath**—is the Vespers of Good Friday. It is usually celebrated in the mid-afternoon to commemorate the burial of Jesus.

Before the service begins, a “tomb” is erected in the middle of the church building and is decorated with flowers. Also a special icon which is painted on cloth (*in Greek, epitaphios; in Slavonic, plaschanitsa*) depicting the dead Saviour is placed on the altar table. In English this icon is often called the **winding-sheet**.

Vespers begin as usual with hymns about the suffering and death of Christ. After the entrance with the Gospel Book and the singing of **Gladsome Light**, selections from Exodus, Job, and Isaiah 52 are read. An epistle reading from First Corinthians

(1:18-31) is added, and the Gospel is read once more with selections from each of the four accounts of Christ’s crucifixion and burial. The prokeimena and alleluia verses are psalm lines, heard often already in the Good Friday services, prophetic in their meaning:

They divided my garments among them
and for my raiment they cast lots (Psalm 22:18).

My God, my God, why hast Thou
forsaken me (Ps 22:1).

Thou hast put me in the depths of the
Pit, in the regions dark and deep (Ps 88:6).

After more hymns glorifying the death of Christ, while the choir sings the dismissal song of St Simeon, the priest vests fully in his dark-colored robes and incenses the winding-sheet which still lies upon the altar table. Then, after the Our Father, while the people sing the troparion of the day, the priest circles the altar table with the winding-sheet carried above his head and places it into the tomb for veneration by the faithful.

The noble Joseph, when he had taken down Thy most pure body from the Tree, wrapped it in fine linen and anointed it with spices, and placed it in a new tomb (Troparion of Holy Saturday).

The Church does not pretend, as it were, that it does not know what will happen with the crucified Jesus. It does not sorrow and mourn over the Lord as if the Church itself were not the very creation which has been produced from his wounded sides and from the depths of

his tomb. All through the services the victory of Christ is contemplated and the resurrection is proclaimed. For it is indeed only in the light of the victorious resurrection that the deepest divine and eternal meaning of the events of Christ’s passion and death can be genuinely grasped, adequately appreciated and properly glorified and praised.

On Holy Saturday itself, Vespers are served with the Divine Liturgy of St Basil the Great. This service already belongs to the **Passover Sunday**. It begins in the normal way with the evening psalm, the litany, the hymns following the evening Psalm 141 and the entrance with the singing of the vespereal hymn, *Gladsome Light*. The celebrant stands at the tomb in which lies the winding-sheet with the image of the Savior in the sleep of death. The Divine Liturgy then continues in the brilliance of Christ’s destruction of death. The following song replaces the Cherubic Hymn of the offertory:

Let all mortal flesh keep silent and in fear and trembling stand, pondering nothing earthly-minded. For the King of Kings and the Lord of Lords comes to be slain, to give himself as food to the faithful.

Before him go the ranks of angels: all the principalities and powers, the many-eyed cherubim and the six-winged seraphim, covering their faces, singing the hymn: Alleluia! Alleluia! Alleluia!

Originally this Liturgy was the Easter baptismal liturgy of Christians. It remains today as the annual experience for every Christian of his own dying and rising with the Lord.

text by Fr. Thomas Hopko



To be gloriously described in next week’s glorious bulletin