



HOLY RESURRECTION ORTHODOX CHURCH

A Parish of the Carpatho-Russian Orthodox Diocese
Ecumenical Patriarchate
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Very Rev. Peter Zarynow, Pastor
Protopresbyter John Fedornock

Subdeacons Anastasios Davis & Michael Vaporis Reader Stephen Sudik

Sunday 25 April 2024

FEAST OF THE TRIUMPHANT ENTRY INTO JERUSALEM

Epistle: Philippians 4:4-9 Gospel: John 12:1-18

Tone Six

THE SCHEDULE OF DIVINE SERVICES FOR GREAT AND HOLY WEEK IS AS FOLLOWS:

28 April (SUN) FEAST OF THE TRIUMPHANT ENTRY INTO

JERUSALM (Palm Sunday)

Chanting of the 3rd Hour 9:15am

Divine Liturgy of St John Chrysostom 9:30am

Blessing of Palms and Branches

Coffee Social

Chanting of Bridegroom Matins (in anticipation of Monday)

10 April (Mon) Great & Holy Monday

Bridegroom Matins 9:30am (anticipation of Tuesday)

11 April (Tue) Great & Holy Tuesday

Bridegroom Matins 9:30am (anticipation of Wednesday)

12 April (Wed) Great & Holy Wednesday

Sacrament of Holy Unction 7:00pm

(final opportunity for Confessions before Pascha!)

13 April (Thu) Great & Holy Thursday

Vesperal Div. Lit. of St. Basil the Great 9:00am

(Day of the establishment of the Holy Eucharist)

Reading of the 12 Passion Gospels 7:00pm

Setting of the Lord's Tomb follows

14 April (Fri) Great & Holy Friday

Strictest Fasting Day Of The Year

Royal Hours of Great Friday 9:00am

Vespers of Great Friday 7:30pm (NOTE TIME!)

Reading of the Psalms Begins after Vespers

15 April (Sat) Great & Holy Saturday

Vesperal Divine Liturgy of St. Basil the Great 8:00am

(Changing from dark to light colors)

Resurrection Matins 8:00pm

16 April (SUN) FEAST OF THE RESURRECTION OF CHRIST, THE PASSEVER (PASCHA) OF THE LORD

Chanting of the 3rd Hour 9:40am

Singing of the Paschal Verses 9:55am

Divine Liturgy of St. John Chrysostom 10am

Blessing of Paschal Baskets to follow

Announcements:

Make note that the final opportunity to have your Confession heard before Pascha will be after Holy Unction on Great & Holy Wednesday evening, 1 May. Please do not wait until the last minute. All faithful are encouraged to come to the Sacrament every 8-10 weeks, on average, to help maintain spiritual health.

Minimum Fasting guidelines for Holy Week: The entire Great & Holy Week (29 April-04 May) are days of abstinence from meat and meat products. Great & Holy Friday and Great and Holy Saturday are Strict Fast days, meaning no meat or dairy products. The fast is broken with the receiving of the Holy Eucharist at the Divine Liturgy on Pascha.

The small group session will take a break for Holy Week. Please contact Jason Aumen for more details.

We will need a rotation of 12 men to hold the candle during the Reading of the 12 Passion Gospels on Holy Thursday evening. Please see Mark Sudik if you are able to assist. We will also need a number of our faithful to carry items in the Processions on Great and Holy Friday & Great and Saturday evenings. Please see Nick Dzubak if you can help. Processions will take place outside, weather permitting.

As you begin to gather items for your Paschal Baskets and your Paschal celebrations at home, we have fresh Kolbassi from Froelich's Meat Market in Johnstown. It is packed in quantities of 3-, 4- & 5-pound packages and is being sold for \$6.00/pound. If you wish to purchase any, please see Nick Dzubak during Coffee Social. If paying by check, please make checks payable to "Nicholas Dzubak" Not just for Pascha, this Kolbassi is great on the grill, too

Thank you to everyone who donated food items for the Manna Food Center Drive. This year we collected, according to their scales, 290 pounds of food! God bless all of you for your generosity! *Many Years!*

Flowers are donated this week by Cathy Lavender for a special intention *Many Years! Mnohaja L'ita!*

The new sign-up sheet for Coffee Socials is posted. You will see a listing for "Grab & Stay" Coffee Social. What's that? Details coming soon!

CANDLE OFFERINGS

Preparation & Sacramental Tables: Health & Wellness Vladislav, Dennis, Irina, Mazur Family, Lore Family & Vovk Family-Irina Panfilov (*Mnohaja L'ita!*)

Eternal Light: in memory of Martha & Rudy Kormanik-Lois (*Memory Eternal!*) Lin memory of Grandmother Mary Fitzurka-Lois (*Vicnaja Pamjat!*) LSpecial Intention FrPeter, Pa i Bernadette & HROC Parishioners-Diane Rowland (*Many Years!*)

Vigil Candles Offered For the Living (*Many Years! Mnohaja L'ita!*)

- 2-for health-love Mom & Dad
Jonathan & Lara; Stephanie
- 1-health of Melanie-love Alex
- 1-health of Alex-love Melanie
- 1-health & Special intention John & Marie Smith, Georgene & Ray Ammon, Fr Peter & Pa i Bernadette, Alex Zarynow, Marie Skasko, Fr John & Pa i Marge Fedornock, Lois Erhard, Charlie & Debi Myers, Chris Fallon, Barbara Homick, All parishioners of HROC-Carol Miller
- 1-in thanks for my HROC Parish Family-Carol Miller
- 2-for health-Sheila
HROC parishioners; Family members
- 3-special intention-Sheila
Fr. Peter & family; Diocesan Priests & their families; OCMC Missionaries
- 1-health of children & grandchildren-Tom & Amy
- 1-health of Chris Fallon-Michael, Kathleen, John & Anna
- 2-special intention-brother George
Archbishop Michael; Barbara Knighton
- 2-special intention-George Dahulich
Metropolitan Gregory; Bishop Matthias
- 13-for health-George Dahulich
Archbishop Michael; Fr Tom Kadlec; Fr Jim Dutko; Chris Fallon; Charlie Myers; Barbara Knighton; Pañi Kathy Dutko; Alex Zarynow; Emily Dzubak; Bishop Matthias; Katherine Chow; Psa. Diana Accente; Fr. John & Pañi Marie Brancho
- 6-happy birthday-George Dahulich
Eric Peart; Will Lavender; Sawyer Davis; Kathleen Fallon; John Birkenmeier; Mary Ann Swan
- 1-happy anniv Mary Ann & Bob Swan-George Dahulich
- 1-health of Savannah, Chloe, Caroline, Christopher, Natalie, Cole-love Grandparents
- 18-health & healing-John & Marie Smith
Irene Dzubak; Melanie Sampson; Carol Miller; Barbara Homick; Marie Skasko; Georgene & Ray Ammon; Fr Tom & Pañi Linda Kadlec; Fr John & Pañi Marge Fedornock; Fr John & Pañi Eleanor Pribish; Eleanor Breno; Charlie Myers; Lois Erhard; Pañi Marie Brancho; Pañi Jean Hutnyan; Chris Fallon; Fr Peter & Pañi Bernadette, Dorothy Sudik; Angela & son
- 2-safety & peace-John & Marie Smith
for the Ukrainian people; Israel & its people
- 6-special intentions-the Breno Family
Breno Family; Fedornock Families; Peart Family; Nakonecznyj Family; Zankej Family; Fabian Family
- 3-specail intention-the Breno Family
all who are ill; all who travel; Nadya & baby
- 3-happy birthday-the Breno Family
John Fedornock; Nate Fedornock; Eric Peart
- 2-specail intention-Mom & Dad
Brian, Angela & Dominic; Stephen
- 12-for health & special intention-Mark & Marie
Mom; Nancy Shields; Mike Czap; Skeets & Beth; Irene Dzubak; Carol Miller; Ray & Georgene Ammon; Eleanor Breno; FrJohn & Pañi Marge; FrPeter & Pañi Bernadette; Chris & Mike Fallon; Susan & Dan Zelensky
- 4-health-Charlie, Debi, Jacob & Joey
Skeets; Jessica; Aunt Dorothy; Carol Miller
- 2-specail intention Jacob & Joey-love Mom & Dad
- 1-birthday blessings Chelsea-Charlie, Debi, Jacob & Joey
- 1-health & healing Hayley, Bob, Peggy and Bruce, Andrea, Katie, Carol Miller, Cathy and her dad John, Chris Fallon, Cindy, Sharon, AnneMarie, Dorothy Sudik, Pa i Jean, Ray Ammon, Vickie Sullivan, Tom Delare, Cheryl-Lois
- 1-for health Savannah, Caroline, Natalie, Karen K, Elizabeth Michel, Jeanne Delasko, Irene Dzubak, Barbara Homick, Georgene, Debbie Delare- Lois
- 1-happy birthday cousins Andrew & Paul-Lois
- 1-happy anniversary Nick & Janet Yakubik-Lois
- 4-for health-Pa i Jean Hutnyan
Muhlenberg Family; Hutnyan Family; MaryAnn Bulko; Irene Dzubak
- 1-health and wellbeing of Artem-Olga Vovk
- 1-health and wellbeing of Andrey, Lidia and Tatiana, Natalia, Konstantin, Eva, George, Michael, Lubov, Anastasia, Maxim and Ivan-Olga Vovk
- 1-health and wellbeing of Sofia, Sergey, Eva, Matthew, Yuliia, Alex, Dru, Irina and Dennis-Olga Vovk
- 4-for health-Rose Plowchin
Carol Miller; Irene Dzubak; Lois Erhard; Nancy Hall
- 1-birthday blessings niece Shelly Roman-Rose Plowchin
- 1-lenten Blessings, health & sp. int. Aleksey-love, Mom & Dad
- 1-lenten Blessings, health & special intention Dru-love, Yuliya
- 12-health & lenten Blessings-Yuliya & Dru Lore
Fr. Peter and family, Fr. John and family, Irene Dzubak, Joannie Wisnosky and Rick, Diane Rowland, Sudik family, Sabirov family, Panfilov family, Vovk family, Tamara, Daria, Alana
- 3-special intention-Diane Rowland
FrPeter; Pañi Bernadette; HROC Parishioners

Vigil Candles In Loving Memory: (*Memory Eternal! Vicnaja Pamjat!*)

- 1+in loving memory of Les-love Carol
- 1+in memory Mother & Father. Carol Miller
- 1+In loving memory of Chris Hudack, Grandparents, Bettie Searfoss, Myrtle Miller, John Hudack, John Hrapchak, John Homick, Marge Tomasevich-Carol Miller
- 1+in loving memory of our father & mother-Taina and Craig
- 1+in loving memory of Chrysa Thear-Taina and Craig
- 2+loving memory-the Fallons
Pañi Jeannette; Anna & John Luchok
- 1+in memory of parents Helen & Larry Rowland-Diane
- 1+in memory of grandparents Helen & Peter Sedlar-Diane R
- 1+Memory Eternal Parents/Grandparents-Koval Family
- 1+Memory Eternal Uncle George, Aunt Marge & Uncle Tony-Koval Family
- 2+Memory Eternal-love Alex, Melanie
parents Michael & Elaine; parents John & Katherine
- 6+in memory-Sheila
John; Dad Kraynok; Mom Kraynok; Charles Hrapchak; Anna Hrapchak; Evelyn Hrapchak
- 1+In loving memory of Metro-Love, Joan and Family
- 1+in loving memory of parents Peter & Ann Dahulich-love son George
- 1+in memory of Grammy-Charlie, Debi, Jacob & Joey
- 1+loving memory of Vladimir, Irina, Sergey, Nina, Rafael, Germina, Maxim, Anna, Irena, Lidia, Pavel, Tatiana, Natalia, Olga-Olga Vovk
- 1+loving memory of Leonid, Anna, Izot, Natalia, Afanasii, Anastasia, Lidia-Olga Vovk
- 2+in memory-John & Marie Smith
John Homick; Marge Tomasevich
- 2+in memory-Pa i Jean Hutnyan
Fr Andrew; Mom & Dad
- 1+in memory John Hudak-Lois
- 1+in loving memory of Klavdia, Nina, Evgenia, Georgy, Elvina, Vladimir, Boris, Liliane, Joseph-Yuliya Lore

Prayers for our Lenten Prayer Friends

- | | | |
|--------------------------------------------------|-------------------------------------------------|----------------------------------------------------|
| 1-Sofia Sabirova-Your Lenten Prayer Friend | 1-Sebastian Greenwald-Your Lenten Prayer Friend | 1-Alexa Fitzgerald-Your Lenten Prayer Friend |
| 1-Blessed Lent Alana Greenwald-YLPP | 1-Nick Yakubik-Your Lenten Prayer Friend | 1-Barbara Muhlenberg--Your Lenten Prayer Friend |
| 1-Blessed Lent Matthew Heimbach-YLPP | 1-Georgene Ammon-Your Lenten Prayer Friend | 1-Issa Atkinson-Your Lenten Prayer Friend |
| 1-Cyndi Dzubak-Your Lenten Prayer Friend | 1-Staci Fitzwater-Your Lenten Prayer Friend | 1-Bill Wright-Your Lenten Prayer Friend |
| 1-Michael Fallon-Your Lenten Prayer Friend | 1-Debi Myers-Your Lenten Prayer Friend | 1-Joan Kondratck-Your Lenten Prayer Friend |
| 1-Brandon Patrick-Your Lenten Prayer Friend | 1-Nicholas Heimbach-Your Lenten Prayer Friend | 1-Allen Dzubak-Your Lenten Prayer Friend |
| 1-Pa i Jean Hutnyan-Your Lenten Prayer friend | 1-Amy Koval-Your Lenten Prayer Friend | 1-Linda Taveira-DaSilva-Your Lenten Prayer Friend |
| 1-Susan Peart-Your Lenten Prayer Friend | 1-Emily Dzubak-Your Lenten Prayer Friend | 1-Brian Strauss-Your Lenten Prayer Friend |
| 1-Marie Skasko-Your Lenten Prayer Friend | 1-William Dzubak-Your Lenten Prayer Friend | 1-John Koslin-Your Lenten Prayer Friend |
| 1-Pa i Marge Fedornock-Your Lenten Prayer Friend | 1-Ella Antonishek-Your Lenten Prayer Friend | 1-Debbie Delare-Your Lenten Prayer Friend |
| 1-Barbara Parimucha-Your Lenten Prayer Friend | 1-Alexandra Benc-Your Lenten Prayer Friend | 1-Janet Miller-Your Lenten Prayer Friend |
| 1-Janet Yakubik-Your Lenten Prayer Friend | 1-Lois Erhard-Your Lenten Prayer Friend | 1-Sbdn Michael Vaporis-Your Lenten Prayer Friend |
| 1-Christina Chow-Your Lenten Prayer Friend | 1-Irene Dzubak-Your Lenten Prayer Friend | 1-Josie Lavender-Your Lenten Prayer Friend |
| 1-Katherine Chow-Your Lenten Prayer Friend | 1-Linda Antonishek-Your Lenten Prayer Friend | 1-Andrey Taveira-DaSilva-Your Lenten Prayer Friend |
| 1-Karoline Davis-Your Lenten Prayer Friend | 1-Tamar Tebetadze-Your Lenten Prayer Friend | 1-Sheila Hrapchak-Your Lenten Prayer Friend |
| 1-Irina Panfilov-Your Lenten Prayer Friend | 1-Anne Wright-Your Lenten Prayer Friend | |
| 1-Tom Koval-Your Lenten Prayer Friend | 1-Joann Medvigy-Your Lenten Prayer Friend | |
| 1-Philip Breno-Your Lenten Prayer Friend | | |
| 1-Michael Sumner-Your Lenten Prayer Friend | | |

Attention Class of 2024



To all High School and College Graduates of 2024:

Please notify Fr. Peter by **19 May**, of your graduation information.

High School Students: your High School, any academic and/or athletic awards, where you will attend in the Fall and your attended major in college (or undecided at this time) or other field of study.

College Students, Graduate and Post-Graduate: your college/university, your field of study and degree you have earned

We will recognize our graduates on Sunday 09 June.

Please be in church that Sunday so that we can take a group photo.

Stewardship Report March 2024

March 2024 Treasurer's Report

Non-Designated Fund Balance, 2/29	\$ 109,668.91
Income	17,843.94
Expenses	13,493.91
Non-Designated Fund Balance, 3/31	\$ 114,018.94

GAIN in March: \$4,350.03

Transfer to Capital Improvement Fund \$ 25,980.00
(50% of 2023 gain)

Non-Designated Fund Balance 3/31 \$ 88,038.94

CUMULATIVE Year to Date

Income	\$ 65,615.94
Expenses	\$ 45,831.96
GAIN Year to Date	\$ 19,783.98



Sharing of Time and Talents

- Thanks to all who assisted with the first spring bake: Caryl Strauss, Marie Sudik, Tom Koval, Victoria Schmidt, Sarah Hetzler, Jason Aumen, Pa i Bernadette, Yuliya Lore, Debi Myers, Linda Taveira-DaSilva, and if we forgot anyone, please accept our apologies.
- Mark & Marie Sudik for mulching the courtyard gardens
- Olga Vovk & Joanie Wisnosky for continuing to keep the Prayer Garden beautiful
- To the Coffee Social hosts in March: Charlie & Debi Myers, Mark & Marie Sudik, Irina Panfilov, and Fred Malloy
- All who assisted with the Sr ACRY Cash Day Activities

Attendance and Communicants March 2024

03 March: 40/46	24 March: 50/41
10 March: 50/41	31 March: 46/48
17 March: 45/30	

“EVERY MAN SHALL GIVE AS HE IS ABLE, ACCORDING TO THE BLESSINGS OF THE LORD YOUR GOD WHICH HE HAS GIVEN YOU.”

Deuteronomy 16:17

HOW TO PREPARE DURING HOLY WEEK

(Fr. Valerian Krechetov in *Pravmir.com*)

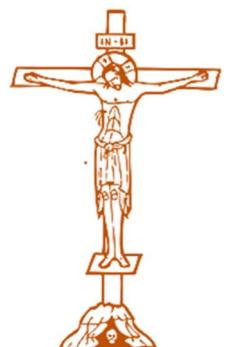
Holy Week prepares us for the feast of Pascha, showing us that there is no other path towards resurrection than through the cross and suffering. Therefore, the common people said: *“The Lord endured, and bid us do the same.”*

The divine services of Holy Week call on one to have compassion and sympathy for the Savior.

On the first three days one is supposed to reread all four Gospels as a reminder that the Lord created us, but that we crucified Him by our sins. And although this appears to be addressed to the Jews of that time, it relates to everyone who has crucified Christ by his sins.

During Holy Week it is desirable, if one has the opportunity, to be in church more often, especially on Holy Thursday and the evening before. On the morning of Great & Holy Thursday the faithful participate in the Mystical Supper and receive Holy Communion, while in the evening the Passion Gospels are read. Then comes Great & Holy Friday: The Savior’s crucifixion and burial, with the beginning of the joy of Great & Holy Saturday.

The angels were the first to learn of Christ’s Resurrection, just as they were the first to learn of His Nativity. Therefore, the Church sings: *“Why Resurrection, O Christ Savior, the angels hymn in the heavens. Vouchsafe also us on earth with pure hearts to glorify Thee.”* Why does it say *“with pure hearts?”* Because it is reckoned that, in preparation for this radiant day, one has cleansed one’s heart by fasting as much as possible.

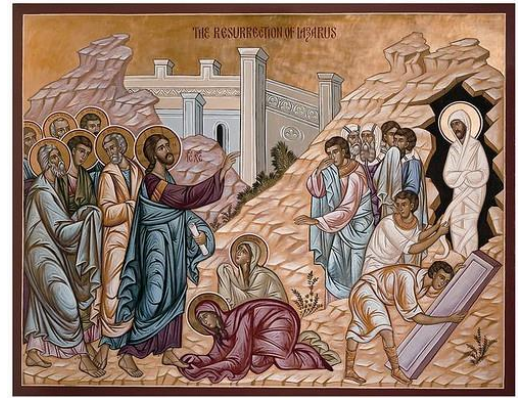




LAZARUS SATURDAY AND PALM SUNDAY

+Fr Thomas Hopko

The week following the Sunday of Saint Mary of Egypt is called Palm or Branch Week. At the Tuesday services of this week the Church recalls that Jesus' friend Lazarus



has died and that the Lord is going to raise him from the dead (Jn 11). As the days continue toward Saturday, the Church, in its hymns and verses, continues to follow Christ towards Bethany to the tomb of Lazarus. On Friday evening, the eve of the celebration of the Resurrection of Lazarus, the "great and saving forty days" of Great Lent are formally brought to an end:

Having accomplished the forty days for the benefit of our souls, we pray to Thee, O Lover of Man, that we may see the holy week of Thy passion, that in it we may glorify Thy greatness and Thine unspeakable plan of salvation for our sake... (Vespers Hymn).

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).

Christ—the Joy, the Truth and the Light of All, the Life of the world and its Resurrection—has appeared in his goodness to those on earth. He has become the Image of our Resurrection, granting divine forgiveness to all (Kontakion).

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 Orthodox 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).

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.

The main troparion of Palm Sunday is the same one sung on Lazarus Saturday. It is sung at all of the services, and is used at the Divine Liturgy as the third antiphon which follows the other special psalm verses which are sung as the liturgical antiphons in the place of those normally used. The second troparion of the feast, as well as the kontakion and the other verses and hymns, all continue 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.

Today the grace of the Holy Spirit has gathered us together. Let us all take up Thy cross and say: Blessed is he who comes in the name of the Lord. Hosanna in the highest! (First Verse of Vespers).

When we were buried with Thee in baptism, O Christ God, we were made worthy of eternal life by Thy resurrection. Now we praise Thee and sing: Hosanna in the highest! Blessed is he that comes in the name of the Lord! (Second Troparion).

Sitting on Thy throne in heaven, and carried on a foal on earth, O Christ God, accept the praise of angels and the songs of children who sing: Blessed is he who comes to recall Adam! (Kontakion).

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."

Icon of the Feast of the Triumphant Entry into Jerusalem



Icon of the Entrance Into Jerusalem provided by Athanasios Clark and used with permission.

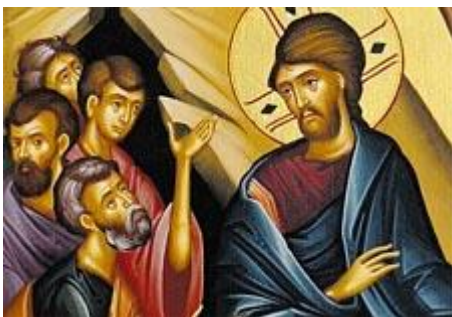
In the Icon of the Feast of Palm Sunday, Christ is the central figure, depicted seated upon the colt of a donkey as He enters Jerusalem, a fulfillment of the prophecy found in Zechariah 9:9 (1). Christ is blessing with His right hand, and in His left hand is a scroll (2), symbolizing that He is the fulfillment 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.



1. "...See your King comes to you, righteous and having salvation, gentle and riding on a donkey, on a colt, the foal of a donkey." Zechariah 9:9

2. Christ blesses the crowd with His right hand and carries a scroll in His left.

On the left, the disciples accompany Jesus in His Triumphal Entry (3). Depicted on the right are the Jews (4) who greet Him crying ὁHosanna! Blessed is he who comes in the name of the Lord, even the King of Israel!ῶ The word ὁHosannaῶ means ὁSave, I prayῶ or ὁSave nowῶ



3. The disciples accompany Christ on his entry into Jerusalem.

4. The crowd greets Christ with palm branches and shouting "Hosanna! Blessed is He who comes in the name of the Lord!"

The children are the small people who are greeting Christ with palm branches (5) 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 (6).



5. The children also greet Christ with palm branches and lay their garments on the ground honoring Him as King.

6. The walls of Jerusalem.

REFLECTION QUESTIONS FOR THE PASSION WEEK

- ❖ Do I allow the mood of Holy Week to influence my life, my home my family?
- ❖ How am I called to mature in my faith during Holy Week this year?
- ❖ Awakened by the Church's call that the Bridegroom is near, how have we prepared for his arrival?
- ❖ What lessons have we gleaned from the Great Fast services and readings that pointed to our salvation won by Christ through his sacrifice?
- ❖ Have I prepared to welcome the Bridegroom by cleaning my spiritual house & going to confession?
- ❖ In my most sinful, darkest hour, have I remembered to fall at the feet of Jesus and seek his mercy?
- ❖ As we grow closer to that awesome & holiest of days when Jesus died for us even though of our sinfulness have, we forgiven those who have wronged us & sought forgiveness of those we have wronged?
- ❖ How have I grown in understanding through prayer, fasting and almsgiving this Great Lent?
- ❖ Are we standing with the Joseph of Arimathea and other followers or are we meandering about with the unrepentant thief and the mindless soldiers who could think only of throwing dice for Jesus' garments?

THE MEANING OF THE CROSS IN OUR LIFE

As we have seen, the apostles taught that all the blessings of this life and in the life to come are the direct result of the suffering on the Cross of the incarnate Son of God. These blessings extend not only to mankind but also to all of nature and even the entire universe, which will be renewed on the day of the general resurrection.

For us the most important blessing of the redemptive death and resurrection of Christ is the gift of a new life in Christ \hat{o} the ability to live spiritually, to perfect oneself and become likened to God. All this is referred

to in the Scriptures as becoming a new man or new creation. Before Christ, man was unable to lead a true spiritual life and was a prisoner of his corporal, often sinful desires. The blessings of redemption inspire new thoughts, a new outlook on life. Redemption exposes the emptiness and vanity of our earthly existence and reveals how joyful and wonderful is the life to come. The grace of the Holy Spirit constantly helps us on the way to our ultimate goal. It replaces the feeling of oppression and bitterness with lightness and inner peace—the thirst for vile pleasures with the sweetness of a relationship with God=sickly self-love with a noble desire to do good.

Of course, any kind of growth and perfection demands personal effort as well. God leads and helps us and gives us all the tools to succeed, but constancy and struggle are necessary ingredients to become virtuous. These difficulties, both outer and inner, are called personal "crosses." Every Christian has to carry his personal cross if he wants to participate in his victory over evil. Salvation consists of two parts: the objective part already accomplished by Jesus Christ on the Cross, and the subjective part which consists of a personal effort to become a true Christian. About this second aspect of salvation, Jesus says: "He who

follows after Me [wants to be My disciple] but does not take his cross, is not worthy of Me" (Matt. 10:38). There is nothing bleak in this carrying of one's personal cross. The Apostles, in talking about a Christian's struggle, comforted themselves and others with the words: "The sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Rom. 8:17). And the more a Christian shares in Christ's sufferings, the more he will share in His glory.

A few words about the sign of the cross. Before Christ, the cross was an instrument of the cruelest punishment, and a symbol of horror. After His sufferings, it became the sign of the victory of good over evil and of life over death—it became the reminder of the limitless love of God and a source of happiness. The incarnate Son of God sanctified the cross with His blood and made it the carrier of His blessings and holiness. Because of these properties, the sign of the cross became an essential component of Christian life since apostolic times, used in all Church services and private prayers. For instance, water is blessed and becomes holy with the sign of the cross, and bread and wine are transformed into the Body and Blood of Christ—in summary, all Sacraments acquire their spiritual power through the sign of the cross. As flies cannot tolerate flame, so demons cannot stand the presence of the cross. The sign of the cross protects a Christian from accidents and misfortunes and attracts God's help to him. That is why Orthodox Christians revere the cross so much, bless themselves with the sign of the cross, wear a cross on their chest and adorn their homes and churches with crosses.

Comment: *All Wednesdays and Fridays are dedicated to the redemptive passion of Jesus Christ on the Cross, as well as the following holidays: the Exaltation of the Holy Cross (September 14/27), the Sunday of the Veneration of the Cross (the third Sunday of Lent), and Passion Week.*



A BRIEF EXPLANATION OF HOLY WEEK

Lazarus Saturday concludes Great Lent. This celebration remembers Christ's raising of Lazarus from the dead and the promise of universal resurrection for all. Lazarus Saturday provides a bridge to Holy Week during which the Church services remember Christ's last week before his crucifixion and resurrection, his passion. During this week the Matins services for the upcoming day are celebrated the evening before, and Vespers is celebrated in the morning. This anticipation of the Church's services gives the faithful a sense that the world is in travail, upside-down, because of the passion our Lord endured for our salvation. Although this practice is unusual, it is canonical in accordance with the ancient definition that the day is from sunset to sunset.

Palm Sunday

The first day of Holy Week begins with Vespers of Saturday evening leading to the celebration of the services of *Our Lord's Entry into Jerusalem* the next morning, Sunday. In the western world this day is usually called *Palm Sunday*. As Christ makes his triumphal entry into Jerusalem, his divine kingdom on Earth is proclaimed under the branches of the palm tree.

Holy Monday

The first three days of Holy Week remind us of Christ's last instructions with his disciples. These teachings are remembered in the celebration of the Great Compline, Matins, Hours, and Liturgy during these days. The Liturgy of the Presanctified Gifts celebrated these days includes readings from Exodus, Job, and Matthew.

The Matins services of the evenings of Palm Sunday, Holy Monday, and Holy Tuesday, anticipating the events of the next day, share a common theme. These Bridegroom Services are derived from the Parable of the Ten Virgins, which calls for preparedness at the Second Coming, for the "thief comes in the middle of the night." (Matt. 26:1-13)

Holy Wednesday

Within the past two centuries, Byzantine practice has developed to include the mystery of Holy Unction, which is celebrated on Holy Wednesday, commemorating Christ's anointing with myrrh. The service ends with the priest anointing the faithful with holy oil. The services appointed by the Typikon for the evening of Holy Wednesday recall that on this day Judas betrayed Christ, which led to the tradition from Apostolic times of fasting on Wednesday throughout the year. It also focuses on the Mystical Supper, which is celebrated in the liturgy of the following day.



Holy Thursday begins with the celebration of vespers and the Divine Liturgy of St. Basil with a Reserved Eucharist in representation of the earthly presence of Christ realized at the Last Supper. In the evening, anticipating the Matins of Friday morning, the Holy Passion service of the reading of the **Twelve Gospels** is conducted. In these readings Christ's last instructions to his disciples are presented, as well as the prophecy of the drama of the Cross, Christ's prayer, and his

new commandment. The twelve readings are:

John 13:31-18:1

John 18:1-29

Matthew 26:57-75

John 18:28. 19:16

Matthew 27:3-32

Mark 15:16-32

Matthew 27:33-54

Luke 23:32-49

John 19:19-37

Mark 15:43-47

John 19:38-42

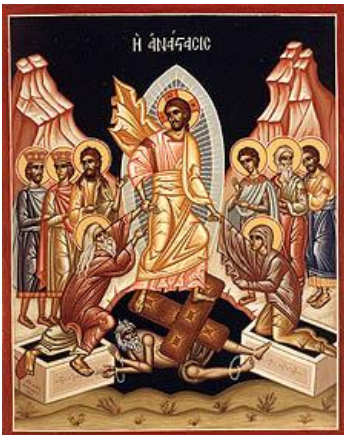
Matthew 27:62-66



Great and Holy Friday begins with reading of the Royal Hours leading up to Vespers of Friday afternoon, at which time the removal of the Body of Christ from the Cross is commemorated. The priest removes the Body of Christ, Burial Shroud, from the Cross, wraps it in a white cloth and carries it into the altar. In an evening service, called the Lamentations at the Tomb, the priest carries the Shroud, the painted or embroidered cloth representation of Christ, from the altar around the church before placing it in the Sepulcher, a bier symbolizing the Tomb of Christ. This procession, with the faithful carrying lighted candles, represents Christ's descent into Hades.

Great and Holy Saturday Vespers and a Divine Liturgy of St. Basil are served, marked with readings of Psalms and Resurrection hymns that tell of Christ's descent into Hades, celebrated as the "First Resurrection" of Adam and the conquering of Death. It is appointed by the typikon to be celebrated in the afternoon, though it is served in the morning in many places.

This service comes from the ancient liturgical tradition of the Church of Constantinople and was its primary Paschal service. The hymn "Arise O God" from the Psalms was the original primary Paschal hymn before "Christ is risen" came to take its place. Its place as the ancient Constantinopolitan Paschal celebration is what gives the service such a bright and resurrectional character.

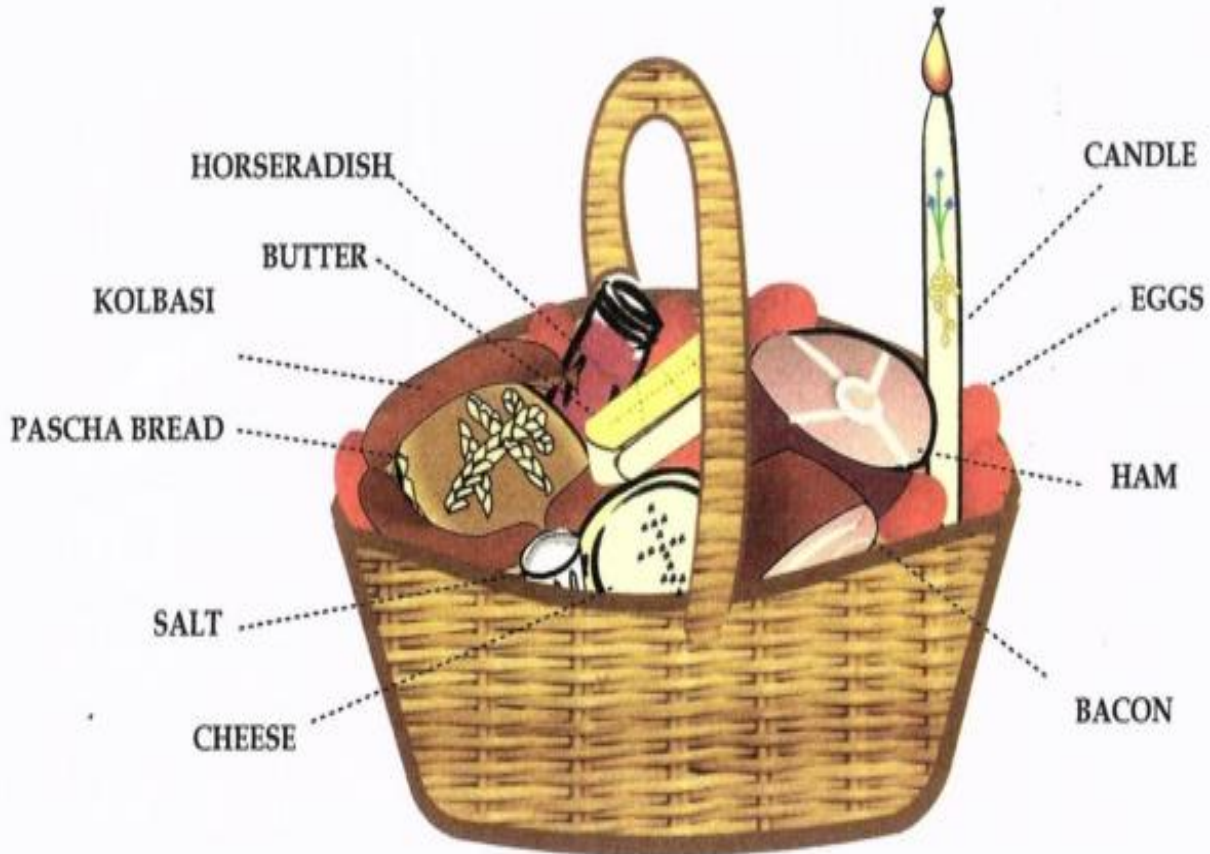


Pascha, the Feast of Feasts, the celebrations traditionally begin just before midnight with the singing of the Odes of Lamentation as the Resurrection Matins begins with the church in complete darkness. As midnight approaches the priest taking a light from a vigil light within the altar passes the flame to the faithful for their candles while singing "Come ye and receive light from the unwaning life, and, glorify Christ, who arose from the dead." Then the priest leads the faithful out of the church in procession. After circling the church either one or three times, as the procession nears the entrance door of the church, the priest leads in the singing of the hymn of Resurrection. "Christ has risen from the dead, by death trampling upon Death, and has bestowed life upon those in the tombs!" At this point the priest and faithful enter the well-lighted church for the remaining part of Vespers and the breaking of the fast with the Divine Liturgy. After conclusion of the Divine Liturgy, in many communities, the faithful retire to an *agape* meal to break the Fast together, and then return home as dawn arrives. Later in the day of Pascha the faithful again gather for prayer with lighted candles in a vespers service, singing the hymn "Christ is Risen from the Dead," and greeting each other joyously, "Christ is risen" and responding with, "Truly He is risen."

(from orthodoxwiki.org)

HOW TO PUT TOGETHER A TRADITIONAL EASTER BASKET

"TEXT ADAPTED FROM AN ARTICLE BY FR. BASIL KRAYNYAK, GCU MESSENGER, APRIL, 1979" ILLUSTRATED BY FR. JONATHAN BANNON



PASCHA - The Easter Bread (Pron. Pa-ska.) A sweet yeast bread rich in eggs, butter, etc. Symbolic of Christ Himself who is our True Bread. Usually round loaf baked with a golden crust decorated with a symbol indicative of Christ. Sometimes a cross (+) of dough is placed on top encircled by a plait given it a crowned effect or Greek

CHEESE - (Rusyn: Hrudka or Sirec) A custard type cheese shaped into a ball having a rather bland but sweet taste indicative of the moderation that Christians should have in all things. Also creamed cheese is placed in a small dish and both are decorated with symbols (see Pascha) out of cloves or pepper balls.



HAM - (Rusyn: Šunka - pron. shoon-ka.) The Flesh meat popular with the Slavs as the main dish because of its richness and symbolic of the great joy and abundance of Easter. Some may prefer Lamb or Veal. This is usually well roasted or cooked as well as other meats so the festivity of the day will not be burdened with preparation and all may enjoy the Feast.



BUTTER - (Rusyn: Maslo pron. ma-slo.) This favorite dairy product is often shaped into a figure of a Lamb or small cross and decorated as the cheese. This reminds us of the goodness of Christ that we should have toward all things.



BACON - (Rusyn: Slanina pron. sla-ni-na) A piece of uncooked bacon cured with spices. Symbolic of the overabundance of God's mercy to us.



SAUSAGE (Rusyn: Kolbasi-pron. kol-bus-i.) A spicy, garlic sausage of pork products indicative of God's flavor and generosity.



SALT - (Rusyn: Sol' pron. sol') A condiment necessary for flavor reminding the Christian of his duty to others.

EGGS (Rusyn: Pisanki pron. pi-sun-ki) Hardboiled eggs brightly decorated with symbols and markings made with beeswax, indicative of new life and resurrection. Red eggs are also traditional date back to a story with St. Mary Magdalene. Having been dyed with onion skins saved over the past year, red shows the color of life and victory that came through Christ's blood.



HORSERADISH (Rusyn: Chrin pron. khrin) Horseradish mixed with grated red beets (optional) symbolizes the Passion of Christ still in our minds but sweetened with some sugar because of the Resurrection. A bitter-sweet red colored mixture reminds us of the sufferings of Christ.

These articles are placed in a wicker basket. A decorated candle is placed inside and is lit at the time of the blessing. A linen cover usually embroidered with a picture of the Risen Christ or symbol with the words "Christ is Risen" is placed over the food when brought to the Church.

In some places a large Easter Bread (Pascha) is made and brought separately in a large linen cloth. If the origin of the people was from a wine growing area, a sweet wine may be brought



Any other foods that you will have and share at your Paschal Table may be added as well.

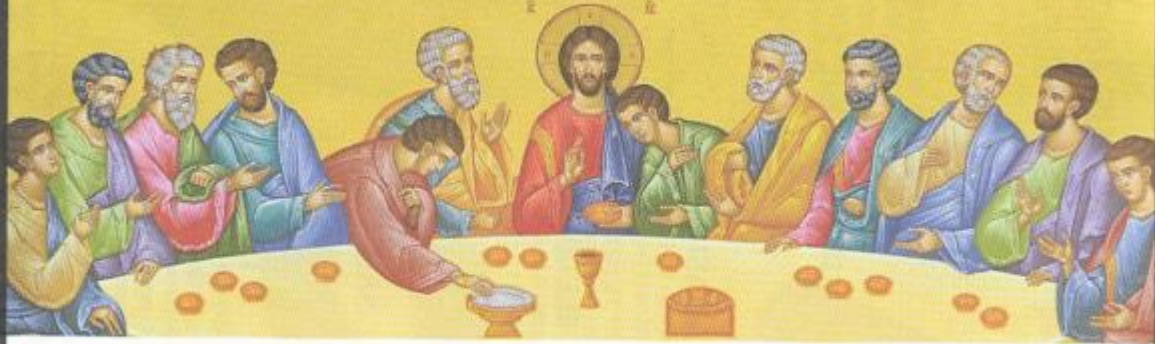


PREPARING FOR PASCHA

There is nothing that compares with the observance of PASSION WEEK. Both Church and home unite to reflect on the events that stir the soul. During these seven days, we re-live the suffering and death of our Lord.

PALM SUNDAY is a day of rejoicing. We proclaim that Jesus is King and welcome Him with the first flowers of Spring.

WEDNESDAY is the day Judas betrayed the Lord for 30 pieces of silver. What was the reason for this betrayal? No doubt Judas lost his faith in Christ and gave in to his greed. Beyond this, the enemies of the Lord had a need to get to Him when He was alone.



PASSION WEEK

HOLY THURSDAY is the day of the institution of the Last Supper. Most of the attention at the Church is focused on the evening service with the Reading of the Twelve Passion Gospels. These contain the prayer of parting and the final address of Jesus to His apostles. It also contains the story of our Lord's arrest and trial, death and burial.



GOOD FRIDAY is a day of mourning. There is an aura of sadness, when little is eaten. Common joys are avoided. In Church, black coverings are on the altar. Sweet-smelling ointments are used. The winding-sheet, bearing the icon of the body replica of our Lord's tomb is set up. The service of Good Friday is a repetition of Christ's funeral. It is a burial service. Jesus has died. His body is taken from the cross and carried in procession around the church. It is finally placed in the tomb.

Lastly, **SATURDAY** is a day of anticipation and preparation. The faithful come to church to pray at the grave of our Lord, not unlike the visit they might make to a loved one who has died. They come to bid farewell, looking forward to the approaching brightness of Christ's Resurrection.