



**ST. PETER & ST. PAUL
UKRAINIAN CATHOLIC CHURCH**
105 CLIFTON AVE
ANSONIA, CT 06401
Rectory Phone 203-734-3895
Church Hall 203-732-2414
Fr. Ed Cell 413-218-6404



Leaders of the Apostles and teachers of the world, pray to the Master of all to grant peace to the world and great mercy to our souls.

March 24, 2024

Web Site: www.stspucc.org

Very Rev. Archpriest Edward Canon Young, *Pastor*

Palm Sunday: The Lord's Entrance into Jerusalem

Epistle: PHILIPPIANS 4: 4 - 9 **GOSPEL - JOHN 12: 1 – 18** **Tone:** Sheet paper

DIVINE LITURGY SCHEDULE

WEEKDAYS: MONDAY–FRIDAY 10:00AM

SUNDAY: 8:30 AM (Ukr.) & 10:00 AM (Eng.)

Confessions are heard before each Divine Liturgy: Sunday 8:00AM to 8:30AM and 9:30AM until 10:00AM

Religious Education – Saturday 10:00AM – 11:00AM

Sunday After 10:00 AM Divine Liturgy
Call Audrey Sokol 203-924-1184 for more information.

Preservation – Please use the form in church vestibule, mail it to the church or bring it to Michael Wysowski, Jr. or Fr. Edward Young or Robert Jaskilka.

Address or Name Change/New Phone Number – Please update your records. See Michael Wysowski, Jr. to update this info. Returned checks are subject to a **\$35.00 fee per check.**

Bulletin Notices – Notices for the bulletin must be **in writing** by Wednesday @6PM to be included in that week's bulletin.

Parish Council meets every 3rd Wednesday of every month @7:15pm in the church hall.

Rectory Office Hours - Thursday 1:00 to 3:00 PM or by Appointment on other days

****Please Note ****

Mass Offerings, Sorokousty
Mother's Day, Father's Day
Checks must be made out to the Fr. Edward Young **not the Church!** Thank You...

Baptism Arrangement for baptism is to be made personally at the Parish Office. Please call rectory for an appointment.

Marriage – Arrangements for marriage are to be made at least **6 months prior** to the Wedding date. Please call rectory for an appointment.

Sick Calls – To arrange for Sacraments for the elderly and sick at home, please call Parish Office Fr. Young at 203-734-3895, **Please advise the rectory of any hospitalization.**

In your Estate planning – Remember Sts. Peter & Paul Church in your will.

Stewardship - "As each one has received a gift, use it to serve one another as good stewards of God's varied grace" (1 Peter 4:10). All Catholics, should give generous support—time, money, prayers, and personal service according to their circumstances—to parish and diocesan programs and to the universal Church

Special Share in the Eucharist *– Bread & Wine offered for a week, month, or year. Donations: one week - \$20.00 Donors/intentions will be listed.

Michael Wysowski, Jr or Fr. Edward Young
Eternal Light *– offered to light for a week \$10.00.

Michael Wysowski, Jr. or Fr. Edward Young
Virgin Mary's Lamp and Sacred Heart Lamp* also available for offering!
Offered to light for a week is 10.00, each. Michael Wysowski, Jr. or Fr. Edward Young

All start on Monday to Sunday!



***Offering must be made when dates are reserved on a first come first served basis !!!!**

A Welcome to St. Peter and St. Paul Parish to all who are worshipping with us today. If you are over twenty-one years of age and have not yet registered, have moved or will be moving, or have a new telephone number, please fill out the form below. Each household must be registered at St. Peter and St. Paul and every adult receives a set of stewardship envelopes. Registration also entails an annual dues to the parish. If a parishioner is not registered, it is difficult for church authorities to issue him or her a sponsor certificate, reference, or any other certification.

Name _____ Phone# _____ Email _____
Address _____ City _____ State _____ Zip _____

Bread and Wine Offering - No Offering

03/23	Saturday <u>Lazarus</u> <u>Saturday</u>	9:30 AM 10:00 AM 11:00 AM 4:00 PM	Children Confessions Children Liturgy with Sermon by Fr. Bohdan Egg Hunt for the Children Confessions
03/24	Sunday	8:30 AM 10:00 AM	Palm & Flowering Sunday <i>Pro Populo (For Parishioners) - За Всіх Парафіян</i> + Antoinette "Toni" Jaskilka req. by Robert Jaskilka
03/25	Monday <u>Great & Holy Monday</u>	10:00 AM 7:00 PM	Monday, March 25 Feast the Annunciation <u>Holy Day Obligation Great & Holy Monday</u> +John, Anna G., Mary Lou Malinak req. by Anne Malinak <i>Pro Populo (For Parishioners) - За Всіх Парафіян</i>
03/26	Great & Holy Tuesday		No Liturgy
03/27	Great & Holy Wednesday		No Liturgy
03/28	<u>Great & Holy Thursday</u>	10:00 AM 6:30 PM	+Walter Duda req. by Dorothy Duda Passion Gospels
03/29	<u>Holy & Great Friday</u>	10:00 AM 12:00 Noon to 2:00 PM 3:00 PM 6:00 -8:00 PM	Fast from Meat & Dairy Products – <i>Строгий Піст без м'яса та набілу</i> Church will be Open Confession VESPERS of GREAT FRIDAY Procession with Holy Shroud Confession Church will be closed at 8:00 PM □
03/30	<u>Great & Holy Saturday</u>	9:00 AM 3:00 PM 4:00 PM 7:00 PM	+Teodora Garan req. by John Pisarczyk Blessing of Paschal Foods - Blahoslovennia pasok 3:00 pm (In English) , There is to be Inclement Weather so Blessing in the Church 4:00 pm (in Ukrainian) There is to be Inclement Weather so Blessing in the Church Confessions will be heard after each of the blessings Recitation of the Holy Rosary before Our Lord's Tomb Church will be closed at 8:00 PM
03/31	Easter – Resurrection of Our Lord, Воскресіння Христове	6:30 AM 7:00 AM 8:00 AM 10:00 AM	6:30 AM NADHROBNE НАДГРОБНЕ ПРИ ГРОБИ Removal of the holy shroud to the altar) 7:00 AM PROCESSION & RESURRECTIONAL MATINS 8:00 AM DIVINE LITURGY / GOD'S BLESSINGS FOR OUR PARISH FAMILY Blessing of the ARTOS after the Ambon Prayer. 10:00 AM DIVINE LITURGY GOD'S BLESSINGS FOR OUR PARISH FAMILY

ETERNAL LIGHT		<i>In loving memory +Szymon Słota by Lidia & Andrzej Tchir & Family</i>
BLESSED VIRGIN MARY LAMP		<i>In loving memory + Szymon Słota by Lidia & Andrzej Tchir & Family</i>

SACRED
HEART of
JESUS
LAMP



In Memory of Jan Sembrat req. by Wasyl & Jaroslawa Sembert

BREAD & WINE OFFERING RESERVED DATES	ETERNAL LIGHT LAMP OFFERING RESERVED DATES	BLESSED VIRGIN MARY LAMP OFFERING RESERVED DATES	SACRED HEART OF JESUS LAMP OFFERING RESERVED DATES
8/5/24-8/11/24	3/11/24-3/17/24 3/18/24-3/24/24 3/25/24-3/31/24 4/8/24-4/14/24 5/6/24-5/12/24 5/20/24-5/26/24 6/17/24-6/23/24 8/5/24-8/11/24 9/9/24-9/15/24 11/11/24-11/17/24 11/18/24-11/25/24	3/11/24-3/17/24 3/25/24-3/31/24 4/8/24-4/15/24 5/6/24-5/12/24 5/20/24-5/26/24 7/1/24-7/7/24 8/5/24-8/11/24 11/11/24-11/17/24	3/18/24-3/24/24 4/29/24-5/5/24 10/28/24-11/3/24



PRAYER FOR OUR NATION Lord, we pray for peace and unity in our nation today. Keep us in peace, O Christ our God, under the protection of your Holy Cross; save us from our enemies, visible and invisible, that we may glorify You with thanksgiving, with the Father and the Holy Spirit, now and forever. We pray that You would inspire this nation to be a nation under God. Give us your hope. Give us your peace. Amen The Light of God ~ surround us. The Love of God ~ enfold us.

The Power of God ~ protect us. The Presence of God ~ watch over us.

The Mind of God ~ Guide us. The Law of God ~ direct us.

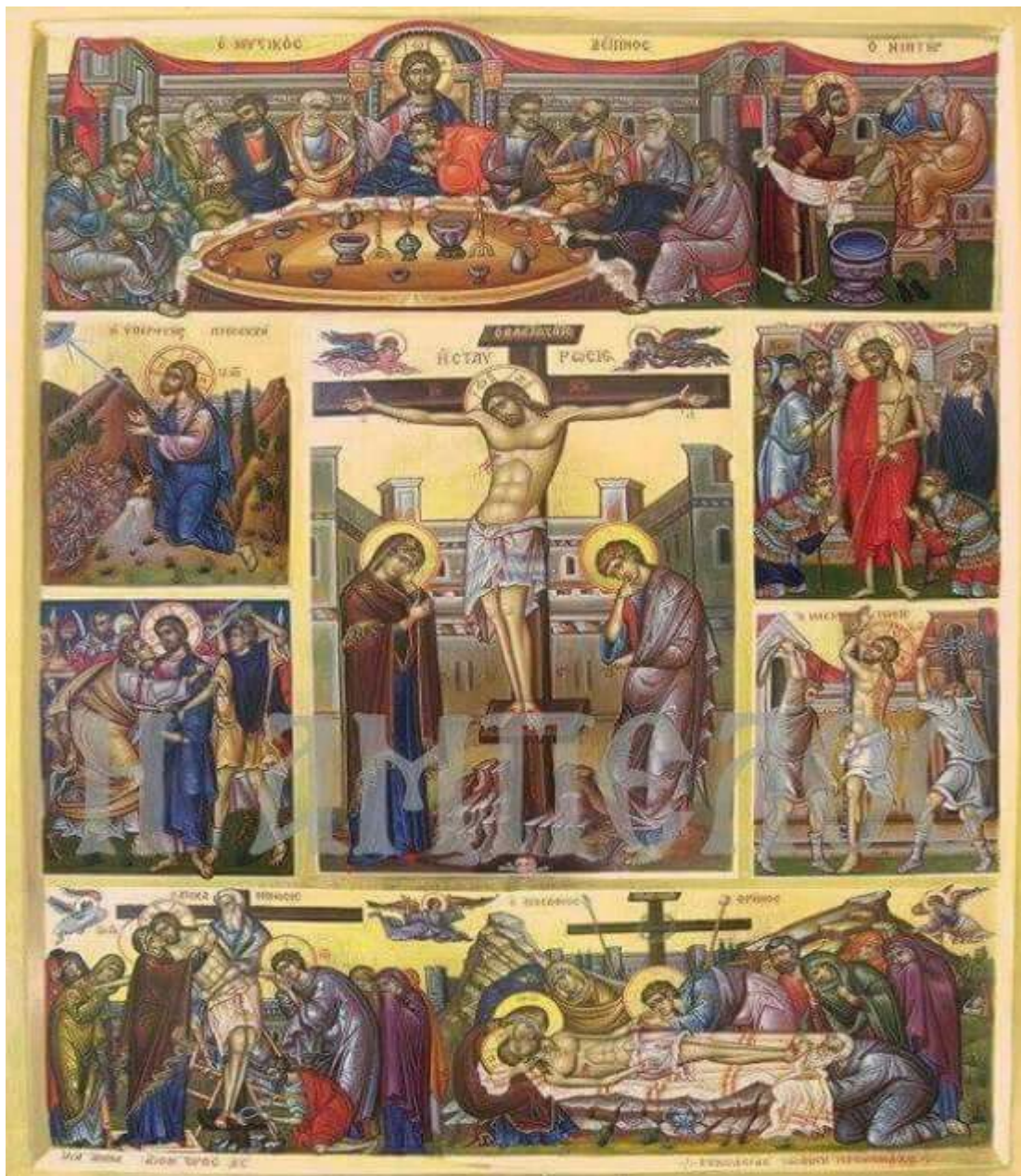
Wherever we are God ~ be our strength.

PRAY FOR PEACE IN UKRAINE AND THE WORLD: MOST HOLY THEOTOKOS, THROUGH THE PRAYERS OF THE FAITHFUL, SPREAD YOUR OMOPHOR ~ WE IMPLORER YOUR PROTECTION OVER UKRAINE AND BEG THAT YOU INTERCEDE WITH OUR LORD TO GRANT PEACE.



PRAYER FOR THE DELIVERANCE OF UKRAINE IN TIME OF INVASION: O Lord God of powers, and God of our salvation, O God, who alone work wonders: look down with mercy and compassion on Your humble servants, and out of love for mankind hearken and have mercy on us and on the land of Ukraine. For, behold, enemies have once more gathered together, in order to cause division and enmity. But You who know all things, understand that they have risen up righteously, and that it will be impossible to oppose their multitudes unless You show us Your help. Therefore, we who are sinful and unworthy pray unto You in repentance and with tears: Help us, O God, our Savior, and deliver the land of Ukraine for the sake of the glory of Your Name, that the enemy may not to say:

"Their God has forsaken them, and there is none to deliver and save them." But let every nation understand that You are our God, and we Your people are always protected under Your dominion.



Schedule of GREAT and HOLY WEEK 2024

Monday, March 25 Feast the Annunciation Holy Day Obligation

Great & Holy Monday

10:00 AM Divine Liturgy

7:00 PM Divine Liturgy

Tuesday, March 26, Great & Holy Tuesday

No Liturgy

Wednesday, March 27, Great & Holy Wednesday

No Liturgy

Thursday, March 28, Great & Holy Thursday

10:00 AM Liturgy of St. Basil the Great

6:30 PM Passion Gospels

Friday, March 29, Holy & Great Friday,

Strict Fast from Meat & Dairy Products – **Строгий Піст без м'яса та набілу**

10:00 A.M. Church will be open

12:00 Noon to 2:00 P.M. Confession

3:00 P.M. VESPERS of GREAT FRIDAY Procession with Holy Shroud

6:00 PM to 8:00 P.M. Confession Church will be closed at 8:00 PM

Saturday, March 30, Great & Holy Saturday

9:00 A.M. Liturgy of St. Basil the Great

Blessing of Paschal Foods - **Blahoslovennia pasok**

3:00 pm (In English), There is to be Inclement Weather so Blessing in the Church

4:00 pm (in Ukrainian) There is to be Inclement Weather so Blessing in the Church)

Confessions will be heard after each of the blessings of Easter Food

Church will be closed at 8:00 PM

Sunday, March 31, Easter – Resurrection of Our Lord, Воскресіння Христове

6:30 AM NADHROBNE **НАДГРОБНЕ ПРИ ГРОБИ**

Removal of the holy shroud to the altar)

7:00 AM PROCESSION & RESURRECTIONAL MATINS

8:00 AM DIVINE LITURGY /

GOD'S BLESSINGS FOR OUR PARISH FAMILY

Blessing of the ARTOS after the Ambon Prayer.

10:00 AM DIVINE LITURGY GOD'S BLESSINGS FOR OUR PARISH FAMILY

FLOWERY SUNDAY PALM SUNDAY

EPISTLE - PHILIPPIANS 4: 4 - 9 GOSPEL - JOHN 12: 1 – 18 FESTAL TONE

Our Lord Jesus Christ with His triumphant entry in Jerusalem, for the first time in His three-year long public ministry, presents Himself to the people as the Messiah, Whose coming to the world was foretold by the Prophets. As He enters Jerusalem, He is accompanied by the triumphant welcoming of the crowd, holding palm branches and cheering: **“Hosanna! Blessed is He who comes in the name of the Lord! The King of Israel!”** (John 12:13). When the Pharisees protested this, the Lord replied: “I tell you that if these should keep silent, the stones would immediately cry out” (Luke 19:40). And this did happen a short while later, when Jesus, nailed on the cross, was breathing His last breath, **“the earth quaked, and the rocks were split, and the graves were opened; and many bodies of the saints who had fallen asleep were “raised”** (Matthew 27:50-52). Again also, after the Lord’s Resurrection, **“an Angel of the Lord ... rolled back the stone from the entrance of the Tomb”** (Matthew 28:2) in order for the Myrrh-bearing women to be able to enter, and witness Christ’s rising from the dead as God Almighty.

In this festive welcoming of the Lord in Jerusalem were also innocent children, who with a particular joy cried out **“Hosanna in the highest!”** (Matthew 21:9). *Glory to God most High! All the Jews who had come from Galilee to celebrate the Passover also spoke enthusiastically about the miracles they had witnessed. There was no longer any doubt left among the people in the crowd that Jesus was the Messiah they were waiting centuries for. This is why they exclaimed: “Blessed is the King who comes in the name of the Lord”* (Luke 19:38).

If those people, who did not fully realize who our Lord Jesus Christ is (they saw Him as just an earthly king of the Jewish nation), welcomed the Lord to Jerusalem with such enthusiasm and acclaim, how much more should we glorify and give thanks to the King and Savior of our souls? He who travelled to Jerusalem to sacrifice Himself for our sake! Compared to the crowd in Jerusalem, we have received infinitely greater blessings from our Lord. The Prayer of Elevation of the Gifts (Holy Anaphora) in the Liturgy of St. Basil the Great makes reference to some of these blessings, saying that the Lord made known to us the true God and “... He acquired us for Himself, as His chosen people, a royal priesthood, a holy nation. Having cleansed us by water and sanctified us with the Holy Spirit, He gave Himself as ransom to death in which we were held captive, sold under sin. Descending into Hades through the cross, that He might fill all things with Himself, He loosed the bonds of death.” With His love and ultimate sacrifice, the Lord cleansed us from sin and set us free from the devil. He delivered us from the sufferings of eternal death, and raised us up to heaven, making us sharers in His eternal kingdom.

St. John Chrysostom movingly speaks of Jesus in this way, that from our Lord: I am Father, I am brother, I am bridegroom, I am dwelling place, I am food, I am raiment, I am root, I am foundation, all whatsoever you will, I am. Be in need of nothing, I will be even a servant, for I came to minister, not to be ministered to; I am friend, and member, and head, and brother, and sister, and mother; I am all; only cling closely to me. I was poor for you, and a wanderer for you, on the cross for you, in the tomb for you, above I intercede for you to the Father; on earth I have come for your sake as an ambassador from my Father. You are all things to me, brother, and joint heir, and friend, and member. What more do you need? [from Homily 76 on St. Matthew’s Gospel 24:16-31 (Greek Patrology, vol. 12, p. 34)].

Since our Lord Jesus Christ did everything for us and is everything for us, let us do what the Church urges us to do, as spoken from the words of the Service of the Bridegroom this evening: “Let us welcome Him with chants; for the Creator is coming to undertake the Cross ... He is doing everything in order to save humankind” (Kathisma,

Holy Monday Matins Service). Let us welcome Him in our holy churches, with hymns of doxology and gratitude; “**Let us glorify His unspeakable mercy.**” Not only this evening but let us be present at all of the services during Holy Week, to take part in all that He suffered for us, to remember His Holy Passion. May we do this with the humble thanksgiving that our Church calls us to: “Let us also come and with purified minds walk along with Him, be crucified with Him and die for Him as to the pleasures of life; so that we may live with Him ... in the heavenly Jerusalem”, (Holy Monday Vespers Service, Laudation Verses). Amen. (Excerpt from <https://pemptousia.com/2022/04/homily-on-palm-sunday/>)

CATECHISM - CHRIST OUR PASCHA - TODAY'S EPISTLE / GOSPEL LESSON :

SUFFERING OF CHRIST: Page 66, Sections 180-181 PASCHA: Page 78, Section 215-220

WHY DO WE NEED TO HAVE PALM SUNDAY?




On Willow/Flowery or Palm Sunday we recall the triumphant entry of Jesus into Jerusalem before His passion. This day is considered one of the twelve Major Feasts of the liturgical year in the Byzantine Rite. **Why do we need to have Palm Sunday?** What is so significant about Palm Sunday? Jesus' arrival on a lowly donkey might seem almost as strange to us today as it did to the crowds who witnessed it. But Palm Sunday sets the stage for Pascha in several important ways. The important thing to remember is that Palm Sunday is not the end. There is a great deal more to the story. The answer would come seven days later on the following Sunday. In fact, the triumph which turned to tragedy, will turn again to triumph! Palm Sunday can be thought of as the prelude to Pascha. Pascha always follows immediately one week after Palm Sunday. This particular entry into Jerusalem was the beginning of the greatest triumph ever made in the history of the world - the defeat of death! A victory over death! A trampling down of death that granted life! No one, other than Jesus Christ, has ever been able to defeat death. Death couldn't contain Him. That is why it is a triumphal entry. Palm Sunday also stresses significant truths about both humanity and God. It shows the wavering nature of the human heart. The city that joyfully welcomed Jesus would soon be calling for His death just a short while later. Palm Sunday reminds us that God often fulfills His promises in ways we don't expect. Here was Israel's promised king, but riding on a donkey, not the noble warhorse one might expect. Here was a king, but not the one Jerusalem thought it needed - instead of freeing them from Roman oppression through military might, Jesus intended to liberate His people from the oppression of sin by sacrificing Himself. Palm Sunday is a day of genuine joy - a day when we get a brief look of how things should have been. Here, Jesus is greeted with joy and celebration, praised as a king and welcomed by His people into their city and their lives. Even though the warm welcome will not last long and the darkness of His Crucifixion approaches on the horizon, Palm Sunday is an occasion of celebration. For this reason, we consider this as a Feast Day. There is a need to have Palm Sunday. The need that shows that the promised king has revealed Himself at last to His people! Hosanna in the highest! Blessed is He who comes in the name of the Lord! (Source—<https://www.uocofusa.org/>)

MONDAY, MARCH 25 HOLY MONDAY FEAST OF THE ANNUNCIATION OF THE THEOTOKOS

The Feast of the Annunciation is observed almost universally throughout Christianity, especially within the Eastern Catholic and Orthodox Church, Anglicanism, the Catholic Church, and Lutheranism. It is a major Marian feast, classified as a solemnity in the Catholic Church, a Festival in Lutheranism, and a Principal Feast in the Anglican Communion. In the Eastern Catholic and Orthodox Church, because it announces the incarnation of Christ, it is counted as one of the eight great feasts of the Lord.

The Annunciation (Evangelismos in Greek) of the Theotokos is one of the Twelve Great Feasts of the Church. It is third in the list of Great Feasts, after the Nativity of the Lord and Holy Theophany. On the new calendar, it is celebrated on March 25, which always falls during Great Lent.

The word Evangelismos (Ευαγγελισμός) means the announcement of the Good News of the salvation of humankind by the Lord our God. This salvation was made possible by the consent of the most pure, most humble, and most faithful human being in the history of mankind: the young maiden Mary, or Mariam – the God-sent daughter of the old, faithful and barren couple, Joachim and Anna. According to Orthodox teaching, She is “the most honorable than the Cherubim and the most glorious beyond compare than the Seraphim” – Cherubim and Seraphim being the two highest ranks of angels who stand constantly in the presence of God. Byzantine Christians don't call the Virgin Mary by her name, as it is considered disrespectful. In the Byzantine and Orthodox tradition, she is called the **Theotok**

<p>For your AD info, message Call 203-734-3895 or YoungE8073@aol.com</p>	<p>WAKELEE MEMORIAL FUNERAL HOME John S. Zaleski Director Virginia K. Hylwa Administrator</p> <p>203.734.1490 <i>Parishioners Serving Parishioners Over 90 Yrs.</i></p> 	<p>For your AD info, message Call 203-734-3895 or YoungE8073@aol.com</p>  <p>JOIN SUMA F.C.U. & Save Big! <i>Support Locally!</i> Bank Near & Far!</p>
		<p>For all your financial needs - we are just a call, click or a text away</p> <p>914.220.4900 memberservice@sumafcu.org or visit our New Haven or Stamford branches. We are open!</p>  <p>www.sumafcu.org</p>
<p>Support those who advertise in our bulletin!</p>		

Kitchen and Hall Renovation 2024: The Board of Directors are continuing to update Our Church. We Started with restrooms and now the kitchen will get a much needed renovation with more space and a serving counter. The Church Hall will get a new look with a new floor, ceiling tiles and fresh coat of paint. The committee has done a great job with the choices they have made. Walter Gebuza is doing a great job getting the work done.



Help Wanted **Our Treasurer** Robert Jaskilka has retired, and we are looking for someone with

bookkeeping or accounting experience. If you know anyone who can help Our Parish, please contact Scott Walker at sjjawalk@aol

PARISH FUNDRAISER SALE! HAND



In many of our Eastern Churches, Palm Sunday is often called the “**Entry of the Lord into Jerusalem**”; it is one of the Twelve Great Feasts of the liturgical year and is the beginning of Holy Week. The day before is known as Lazarus Saturday, and commemorates the resurrection of Lazarus from the dead. Unlike the West, Palm Sunday is not considered to be a part of Lent, in the Eastern Churches the Great Fast ends on the Friday before. Lazarus Saturday, Palm Sunday and Holy Week are considered to be a separate fasting period. Thus, we are now two days into Holy Week.

On Palm Sunday we commemorate the entry of our Lord and Master into Jerusalem; we are present as the gates of that city open before the King of Glory. When we think of Palm Sunday, we tend to think of the reveling crowds and children who waved palm branches and shouted “**Hosanna**” as Jesus passed by. In many of our churches, we will act out the scene with our parishioners, as crowds of people will flock to the churches today. Today the theme of Jesus’ entire earthly ministry can be summarized as follows:

Humility leads to salvation.

What humility for the Son of God to live with His fallen creation, and to partake of the human frailties of hunger, sadness, fear, fatigue, betrayal, etc. Jesus knew that His entrance into Jerusalem was the beginning of the final leg of His earthly ministry, that in mere days He would be betrayed, tried, tortured, condemned, and killed. He entered Jerusalem not as a conquering king but as a humble servant on a donkey. He didn’t enter Jerusalem expecting us to bow to Him as His subjects. Rather He rode a donkey into town in front of friends. And five days later, He would lay down His life for His friends. The crowd was happy and jovial on that day we now call Palm Sunday. Five days later, the same crowd cried “Crucify Him! Crucify Him!” and demanded that Jesus be put to death. How could the crowd that was so happy to see Jesus become violent and blood-thirsty toward Him? The answer lies in lack of knowledge and lack of humility. They didn’t know Christ as Savior. Friends turn on friends all the time, and even some of the friends turned against Jesus. The Evangelist John writes that “*The reason why the crowd went to meet Him was that they heard He had done this sign (raising Lazarus).*” (John 12:18) Did the crowd go to Jesus out of love, or out of curiosity? We should ask why the crowds flock to church on Palm Sunday and not on other days of the year. Is it to check a box? Or out of curiosity? The people who love Jesus, the people who know Jesus, flock to church every Sunday, eager to share fellowship with Him, eager to share the Divine Fellowship of Holy Communion with Him.

As we stand in the crowd today at church, it is appropriate to reflect on how we see Jesus—are we curiosity seekers? Pilgrims seeking to know Jesus? Friends eager to be with Jesus? We don’t come to church each week

for signs or out of obligation. We come each week to **BE with Christ**, and to share in the Divine Fellowship of the Eucharist with Him as often as we can.

The book of Proverbs begins with the words “*The fear of the Lord is the beginning of knowledge; fools despise wisdom and instruction.*” (Proverbs 1:7) We can’t approach with fear or with awe unless we approach with humility.

As we celebrate Palm Sunday, if we have the humility that Christ showed that day in Jerusalem, if we meditate on the things that are noble and pure, we’re going to receive hope, peace, and joy, today and always.

In heaven upon the throne, on earth upon the colt, You were carried, O Christ our God; and the praise of the Angels, and the hymns of the children, You received as they cried to You, “Blessed are You, the One, who is coming to call Adam back again.” (Kontakion, Feast of Palm Sunday)



Christ the Bridegroom

The same icon that has been shown in the iconostasis of the Eastern Church. The icon is not a painting, but a drawing. It is a drawing of Christ the Bridegroom. It is a drawing of Christ the Bridegroom. It is a drawing of Christ the Bridegroom.

Prayer of Palm Sunday evening: :BEHOLD THE BRIDEGROOM COMES IN THE MIDST OF THE NIGHT; AND BLESSED IS THE SERVANT, WHOM HE

SHALL FIND VIGILANT; AND UNWORTHY IS HE, WHOM HE SHALL FIND HEEDLESS. BEWARE, THEREFORE, O MY SOUL, THAT YOU WILL NOT BE OVERCOME BY SLEEP, LEST YOU BE GIVEN UP TO DEATH, AND BE SHUT OUT FROM THE KINGDOM. WHEREFORE, ROUSE YOURSELF, CRYING OUT: "HOLY, HOLY, HOLY ARE YOU, OUR GOD, THROUGH THE THEOTOKOS, HAVE MERCY ON US." (HYMN OF THE BRIDEGROOM) (EXCERPTS FROM [HTTPS://MYOCN.NET/TAG/PALM-SUNDAY/](https://myocn.net/tag/palm-sunday/))



March 28 - HOLY THURSDAY - There are four events commemorated on Thursday of Holy Week: the washing of the disciples' feet, the institution of the Sacrament of the Holy Eucharist at the Last Supper, the agony in the garden of Gethsemane, and the betrayal of Christ by Judas. On Thursday we enter into the mystery of the Last Supper. Do we claim our place at Christ's table, or do we walk into the night with Judas? In the evening of Strasyj Chetver, we attend Strasty (a unique Matins service): Christ's agony in the Garden of Gethsemane. We hear the narrative of the Passion in twelve Gospel readings. It is traditional for the celebrants to change their vestments for each Gospel reading. (The Gospels: 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 19:25-37; Mark 15:43-47; John 19:38-42; Matthew 27:62-66).



March 29 - GOOD FRIDAY - The services of Velyka Pjatytsja ask us to decide where we stand in our lives today. In our Ukrainian Catholic tradition, Good Friday is a day of strict fast: we do not eat any animal products. Thursday's readings ended with Christ's death and the liturgies of Velyka Pjatytsja focus on the anguish of the cross. In the Gospel readings we hear the narrative of Christ's death on the cross from all four Gospels. The account ends with Joseph of Arimathea removing Christ from the cross, anointing and wrapping His body in a shroud and laying Him in the tomb. Procession follows with carrying the plashchanytsja around the Church, three times, joining the faithful women, Joseph, and those who carried Christ to his burial site. Throughout the mournful procession we sing the stychyry for Good Friday. When we re-enter the church, a structure, representing the tomb, stands in the front. A cross draped with a white cloth rises behind it. The plashchanytsja is laid in the tomb. The Service of Lamentation or Jerusalem Matins is sung in the evening of Gr

March 30 - HOLY SATURDAY - We proceed from the promise of a Savior at Vespers, to the celebration of our salvation in the Eucharistic Liturgy. During the Vespers reading of the Song of Moses (Exodus), the altar cloths and vestments are changed from the dark colors of Lent, to the bright colors of celebration. The liturgical ethos changes from sorrow to joy, but the Paschal greeting (Christ is Risen!) isn't proclaimed until the following morning. Today we know both the past and the future events, yet we are neither wholly in one nor the other. Great Saturday is the middle day, the day of contemplation. We spend this day with a communal opportunity to wonder at the mind-boggling notion of Christ, God, dying: Christ suffering the horror of hell, Hades, the ultimate darkness—the absence of Love. But Christ is Love and by His human death, God's love reaches even the abyss of darkness, changing its very nature. Christ touches death with unquenchable life.

From an ancient homily on Holy Saturday (PG 43, 439, 451, 462-463)

The Lord descends into hell Something strange is happening – there is a great silence on earth today, a great silence and stillness. The whole earth keeps silence because the King is asleep. The earth trembled and is still because God has fallen asleep in the flesh and he has raised up all who have slept ever since the world began. God has died in the flesh and Hell trembles with fear. He has gone to search for our first parent, as for a lost sheep. Greatly desiring to visit those who live in darkness and in the shadow of death, he has gone to free from sorrow the captives Adam and Eve, He who is both God and the Son of Eve. The Lord approached them bearing the Cross, the weapon that had won him the victory. At the sight of him Adam, the first man he had created, struck his breast in terror and cried out to everyone, 'My Lord be with you all.' Christ answered him: 'And with your spirit.' He took him by the hand and raised him up, saying: 'Awake, O sleeper, and rise from the dead, and Christ will give you light.' I am your God, who for your sake have become your son. Out of love for you and your descendants I now by my own authority command all who are held in bondage to come forth, all who are in darkness to be enlightened, all who are sleeping to arise. I order you, O sleeper, to awake. I did not create you to be held a prisoner in Hell. Rise from the dead, for I am the life of the dead. Rise up, work of my hands, you who were created in my image. Rise, let us leave this place, for you are in me and I in you; together we form one person and cannot be separated. For your sake I, your God, became your son; I, the Lord, took the form of a slave; I, whose home is above the heavens, descended to the earth and beneath the earth. For your sake, for the sake of man, I became like a man without help, free among the dead. For the sake of you, who left a garden, I was betrayed to the Jews in a garden, and I was crucified in a garden. See on my face the spittle I received in order to restore to you the life I once breathed into you. See there the marks of the blows I received in order to refashion your warped nature in my image. On my back see the marks of the scourging I endured to remove the burden of sin that weighs upon your back. See my hands, nailed firmly to a tree, for you who once wickedly stretched out your hand to a tree. I slept on the Cross and a sword pierced my side for you who slept in Paradise and brought forth Eve from your side. My side has healed the pain in yours. My sleep will rouse you from your sleep in Hell. The sword that pierced Me has sheathed the sword that was turned against you. Rise, let us leave this place. The enemy led you out of the earthly Paradise. I will not restore you to that Paradise, but will enthrone you in heaven. I forbade you the tree that was only a symbol of life, but see, I who am life itself am now one with you. I appointed cherubim to guard you as slaves are guarded, but now I make them worship you as God. The throne formed by cherubim awaits you, its bearers swift and eager. The Bridal Chamber is adorned, the banquet is ready, the eternal dwelling places are prepared, the treasure houses of all good things lie open. The Kingdom of Heaven has been prepared for you from all eternity