

March 24, 2024

The Journey of Our Lord, God, and Savior Jesus Christ into Jerusalem



SAINT GEORGE BYZANTINE CATHOLIC CHURCH

Fighting the Good Fight with Faith

Glory to Jesus Christ! Glory Forever! ~ Slava Isusu Christu! Slava Na Viki!
Слава Иисусу Христу! Слава на вики!

Proprs for Palm Sunday: pp. 235 - 241

Divine Services for the Week:

SUN., MARCH 24 **PALM SUNDAY, Blessing of palms and pussy willows**
8:30 A.M. **DIVINE LITURGY**
 + **John Pinchot**, offered by Ted & Doris Gerhardt

(See the extra handout for Holy Week and Pascha Schedule)

SAT., MARCH 30 **HOLY SATURDAY**
7:00 P.M. **RESURRECTION MATINS with PASCHAL DIVINE LITURGY**
 For the Parishioners

There will be Blessing of Baskets and a Reception in the Center following the Saturday, March 30 Resurrection Matins and Divine Liturgy. Join us as we break the fast and indulge in our traditional Easter foods!

Eternal Memory

Our church family offers prayerful condolences to the family of Lena Maruhnich, who fell asleep in the Lord on Tuesday, March 19. Lena was a faithful and active member of our Church. She worked at bake sales, setting-up for weddings, and making pirohi. In blessed repose, grant O Lord eternal rest to the soul of Your departed servant Lena and remember her forever!
Vičnaja jej pamjat'!

Hosanna in the Highest! Blessed is He who comes in the name of the Lord!

Happy Birthday Greetings:

None for the week

Please Pray For Our Sick and Shut-ins

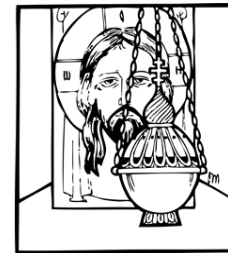
Eileen Batcha, Rebecca Dickun Marianne Dove, Jean Herdt, Rebecca Hutcheon, Kevin Joray, Mary Ann Jugan, Neil Jugan

Betty Polas – **Apple Blossom Senior Living** (125 Apple Blossom Way, #307, Moon Twp., PA 15108)

Epistle Readers – March 24: Dan Pinchot – March 30: Cantors

Ushers – Stand in as needed

Troica Holders – March 24: M. Bobanic – March 30: F. Hersh



THIS WEEK'S SANCTUARY LAMP
March 24 - 30, 2024

Burns before the real presence of our Lord for:

+ John A. Dulick

(In Loving Memory)

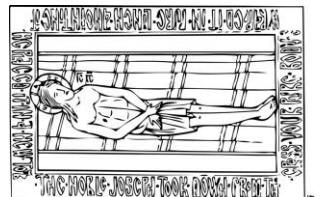
Offered By:

Children

Hosanna! Save us Now!

Is this the crowd who would applaud His crucifixion? How was their hatred earned from his grace? Even the words of their commendation pointed to the power of redemption. “Hosanna” in Hebrew signifies the redemption of the house of David. They are calling upon the Son of David. They are celebrating the inheritance of the eternal kingdom. They are proclaiming the blessing in the name of the Lord. Soon their shouting of “Crucify Him!” would be blasphemy. But at present, the deeds he was doing there were exhibiting the form of the future. It is granted that the crowd was doing these things with very confused emotions. The things that would follow would be different. Nevertheless, they were, inadvertently and without willing it, pointing to heavenly things unfolding. In this way the whole city of Jerusalem was stirred.

There are many Liturgical Services offered this week either here at St. George Church or at St. Mary Church. We should do our best to be present at these services, especially Holy Friday and Pascha. Let us “make” the time and keep watch this week during the Lord’s darkest hour so that we might celebrate with joy His bright and saving Resurrection!



St. George Patronal Feast Day Celebration

Our St. George Patronal Feast Day is on Tuesday, April 23. To celebrate, on the following **Sunday, April 28**, there will be a Sunday Divine Liturgy moved to **10:00 A.M.** followed by a celebration luncheon. The parish family of St. Mary in Ambridge is also invited to attend Liturgy along with staying for the luncheon. We welcome all parishioners and guests to come and honor our Patron, St. George the Great Martyr and to celebrate together as a parish family. A sign-up sheet for the luncheon is in the Narthex.

What is a Patronal Feast?

All Catholic and Orthodox Churches are dedicated to the worship of God, of course, and when Christians first became able to build Churches they built them on Holy sites associated with events in scripture, the life of Christ, or over the tombs of the martyrs. And if there was no Holy site at hand, nonetheless a Church would be dedicated in the name of a person or an event marked on the Church calendar. *We continue this tradition.*

In short, our Churches always have their own special feast day. This is sometimes called the Altar Feast or the Feast of Dedication or the Patronal Feast. The celebration of a parish feast ought to be something special, full of prayer and good fellowship. It is kind of like a birthday party. **It is something that every parishioner should participate in**, giving thanks to God for our place of worship, for His innumerable mercies to us, for the intercession and protection of the Mother of God on our walk through life, for our parish family and our fellowship.

St. George Family Bowling and Fellowship Night

In continuation of our Patronal Feast Day celebration, we will once again have a bowling and fellowship night at Sheffield Bowling Lanes in Aliquippa (*Date, time, and cost to be announced*). Even if you do not wish to bowl or are not able to bowl, you can still join us for fellowship and food. Ricky Dee's Pizza and soft drinks are included in the event. Sheffield Bowling Lanes also has a lounge. So, plan on joining us for this Church family fun event!

Stay for Fellowship Hour

We extend a warm welcome to our parishioners, visitors, and friends. We are thankful that you have come to worship with us today. We invite you to join us following the Sunday Divine Liturgy for Fellowship Coffee and doughnuts today and every Sunday! We invite **EVERYONE** to **STAY** and join us.



Hosanna in the Highest! Blessed is He who comes in the name of the Lord!

A Note from Fr. Christiaan

Dear Parishioners,

We enter into the Great and Holy Week with Palm Sunday, which is indeed a surprisingly ancient Jewish tradition: We have only recently discovered last century letters from Simon Bar Kochba in the early first century that remind the addressee to make sure to bring both bushwillows and palms for the upcoming feast of booths, to which Jesus refers in the new Testament. It seems that the use of these two materials was already traditional by Jesus's time and so the people met him with palm branches. We might wonder what they signify.

In answer, by holding branches over Jesus they overshadow him. In the Old Testament overshadowing is the sign of God's dark and mysterious presence outside of what can be seen with the five senses. In effect, Psalm 118:26-27 bids us for the feast to gather in procession and hold branches until we reach the altar. When we overshadow the altar we act like the overshadowing cherubim of the ark of the covenant ordered by God to be constructed by Moses. The two cherubim overshadow the place where God's most intense form of presence fills the space of the Temple.

Effectively, this is what we do, "we who represent the Cherubim" replace the olden ark and act as the angels heralding Jesus who is going up to the altar of the Temple to be sacrificed. This is the great and mystical meaning of our actions on this solemn day. I am excited to go through my Holy Week with you all to meditate on the elements of the passion and suffering of Christ so that we might more fervently partake of Holy Communion when we celebrate his resurrection at the Divine Liturgy, especially Easter liturgy or Pascha.

Fr. Christiaan

First Prayer of the Blessing of Palms

O Lord our God, enthroned upon the Cherubim, You restored Your power by sending Your Only Begotten Son, our Lord Jesus Christ, to save the world through His cross, burial and resurrection; Who, at His entry into Jerusalem to suffer of His own will, was welcomed by the people, sitting in the land and shadow of death (Mt. 4:16), with the branches of trees and palms - the symbol of victory, thus prefiguring His resurrection; You, O Master, bless these branches and palms, and protect and preserve us, who, in imitation of them, carry in our hands branches of palm and trees on this festive day; that we, as those people and children offering their "Hosanna!" likewise, may attain Christ's life-giving resurrection on the third day amid the hymns and spiritual songs through the same Jesus Christ our Lord, with Whom You are blessed, together with Your all-holy, gracious and life-giving Spirit, now and ever, and forever. Amen.

Excerpt from St. Andrew of Crete's Homily on Palm Sunday

"Let us go together to meet Christ on the Mount of Olives. Today he returns from Bethany and proceeds of his own free will toward his holy and blessed passion, to consummate the mystery of our salvation. He who came down from heaven to raise us from the depths of sin, to raise us with himself, we are told in Scripture, above every sovereignty, authority and power, and every other name that can be named, now comes of his own free will to make his journey to Jerusalem. He comes without pomp or ostentation. As the psalmist says: He will not dispute or raise his voice to make it heard in the streets. He will be meek and humble, and he will make his entry in simplicity.



Let us run to accompany him as he hastens toward his passion, and imitate those who met him then, not by covering his path with garments, olive branches or palms, but by doing all we can to prostrate ourselves before him by being humble and by trying to live as he would wish. Then we shall be able to receive the Word at his coming, and God, whom no limits can contain, will be within us.

In his humility Christ entered the dark regions of our fallen world and he is glad that he became so humble for our sake, glad that he came and lived among us and shared in our nature in order to raise us up again to himself. And even though we are told that he has now ascended above the highest heavens - the proof, surely, of his power and godhead - his love for man will never rest until he has raised our earthbound nature from glory to glory, and made it one with his own in heaven.

So let us spread before his feet, not garments or soulless olive branches, which delight the eye for a few hours and then wither, but ourselves, clothed in his grace, or rather, clothed completely in him. We who have been baptized into Christ must ourselves be the garments that we spread before him. Now that the crimson stains of our sins have been washed away in the saving waters of baptism and we have become white as pure wool, let us present the conqueror of death, not with mere branches of palms but with the real rewards of his victory. Let our souls take the place of the welcoming branches as we join today in the children's holy song: Blessed is he who comes in the name of the Lord. Blessed is the king of Israel."

Hosanna in the Highest! Blessed is He who comes in the name of the Lord!

Hosanna in the Highest! Blessed is He who comes in the name of the Lord!

The Blessing of the Branches

In the first prayer of the blessing, we are reminded that Jesus Christ, entering the Holy City on Palm Sunday, voluntarily accepted His passion and death for our salvation, and that the triumphant procession with palm branches heralded His glorious resurrection. And now we, continues the prayer, carrying blessed branches in our hands, wish to associate ourselves with Christ in order that we also may participate with Him in the joy and happiness of His resurrection.

The second Prayer of Blessing alludes to the olive branch brought to Noah by a dove at the end of the deluge as a token of divine protection and blessing (peace). Therefore, in prayer, the priest asks divine protection and blessing on every home where the blessed branches will be reverently preserved.

The two prayers of the blessing mention only branches in general and palm-branches in particular ("vitvy i vaja sija"), just as these are mentioned in the Gospels (Mt. 11 :8; In. 12:13). But early documents, from the end of the tenth century, testify that in Constantinople, besides palms other branches, such as those of the olive or myrtle tree, lilac blossoms, laurel fronds and some other "flowers of the season" were blessed and distributed. Therefore, from ancient times and in various countries, a variety of branches used to be blessed for this celebration. Because of the cold weather in the Carpathian region neither palm nor olive trees are able to thrive, and even other trees rarely blossom in time of the celebration of Palm Sunday. For this reason our ancestors introduced the custom of blessing willow-branches, which, at that time, are already budding (pussy-willows) . Pussy-willows also express the liturgical symbolism of Palm Sunday in a proper manner. During the winter the willow tree seems to be dead and yet, with the coming of spring, it sprouts and gives a sign of life. Thus the willow-branches bring to our mind the wood of the Tree of the Cross, while the buds (a sign of new life) remind us of our own glorious resurrection. This symbolism is described and presented to us by the first Prayer of Blessing which is printed on the second page of this bulletin.

The blessed branches should be carried home as a sacramental and visible symbol of Christ's presence. They should be entwined on the crucifix or used to decorate an icon, and to serve as a "sign of salvation," and a "pledge of protection and blessing" during the coming year as invoked by the second Prayer of Blessing. Let us then "come with branches and praise Christ the Lord!" (From Matins of Palm Sunday). "Hosanna! Hosanna to the Son of David! Blessed is He Who comes in the Name of the Lord! Hosanna in the highest!" (Mt. 21 :9)



ST. GEORGE BYZANTINE CATHOLIC CHURCH



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Religious: Sr. Mary Virginia O' Carm

Holy Protection Convent, 1000 Clinton St. 724-378-0238



Cantors: Jo Ann Hersh, Louisa Hersh, David Klacik, Dan Pinchot

Facilities Supervisor: John Poiarkoff - Grounds Keepers: Rich Mudron, Rob Dzumba, Francis Hersh

Holy Mystery of Reconciliation Before Liturgies, or by appointment

Holy Mysteries of Initiation Contact the priest

Holy Mystery of Anointing Contact the priest prior to surgery or in the event of illness

Holy Mystery of Marriage Contact the pastor six months prior to wedding

Pirohi Sales 2nd Friday of each month

St. George Ladies' Guild & Men's Club Everyone welcome to participate

Opportunities for StewardshipChurch and grounds cleaning and maintenance: Every Saturday,

Pirohi making: 2nd week of each month

Hosanna in the Highest! Blessed is He who comes in the name of the Lord!

St. George, Aliquippa

Monday, March 25: *The Annunciation*

No Service

Tuesday, March 26: *Great and Holy Tuesday*

No Service

Wednesday, March 27: *Great and Holy Wednesday*

No Service

Thursday, March 28: *Great and Holy Thursday*

5:30 P.M. Confessions in Confessional

6:00 P.M. Vespers and the Liturgy of St. Basil the Great

* “Accept me this day, O Son of God, as a partaker of Your Mystical Supper” is the predominate message of this Service, which commemorates the Mystical Supper and the institution of the Holy Eucharist.

Friday, March 29: *Great and Holy Friday-Good Friday* **Strict Fast**

7:00 P.M. The Office of the Burial of Our Lord, God, and Savior Jesus Christ & Confessions in Confessional

* During this Service we sing hymns that tell of Christ’s Saving Passion, of His Mother’s grief as she and her friends watch His agony, and the meaning of the Cross for all Creation.

Saturday, March 30: *Great and Holy Saturday*

7:00 P.M. Resurrection Matins with Paschal Divine Liturgy & Blessing and partaking of Paschal-Easter Foods in the Center

* In the darkened Church, the faithful receive the Resurrection Light from the priest and form a procession out of the Church. The joyous hymn of Christ’s Resurrection is triumphantly chanted- “Christ is Risen!-Christos Voskrese!” We sing “Christ is Risen!-Christos Voskrese!” repeatedly during the Divine Liturgy. As we receive the Holy Eucharist, we share in the mystical communion with the Risen Christ, who has conquered death once and for all. Following the blessing of the Paschal foods we will “break the fast” together by partaking of our Paschal foods.

Sunday, March 31: *Great and Holy Pascha-Easter Sunday*

No Service

St. Mary, Ambridge

Monday, March 25: *The Annunciation*

5:30 P.M. Confessions in Confessional

6:00 P.M. Divine Liturgy

Tuesday, March 26: *Great and Holy Tuesday*

No Service

Wednesday, March 27: *Great and Holy Wednesday*

5:30 P.M. Confessions in Confessional

6:00 P.M. Liturgy of the Presanctified Gifts & Holy Mystery of Anointing

* During the Liturgy of the Presanctified Gifts we celebrate the Holy Mystery of Anointing during which the priest anoints us with Holy Oil that we may be healed physically and spiritually.

Thursday, March 28: *Great and Holy Thursday*

No Service

Friday, March 29: *Great and Holy Friday-Good Friday* **Strict Fast**

5:00 P.M. The Office of the Burial of Our Lord, God, and Savior Jesus Christ

* During this Service we sing hymns that tell of Christ’s Saving Passion, of His Mother’s grief as she and her friends watch His agony, and the meaning of the Cross for all Creation.

Saturday, March 30: *Great and Holy Saturday*

Paschal Vigil begins....

5:00 P.M. Resurrection Matins & Blessing of Paschal-Easter Food

* In the darkened Church, the faithful receive the Resurrection Light from the priest and form a procession out of the Church. The joyous hymn of Christ’s Resurrection is triumphantly chanted- “Christ is Risen!-Christos Voskrese!”

Sunday, March 31: *Great and Holy Pascha-Easter Sunday*

10:00 A.M. Divine Liturgy & Blessing of Paschal-Easter Food

* We sing “Christ is Risen!-Christos Voskrese!” repeatedly. As we receive the Holy Eucharist, we share in the mystical communion with the Risen Christ, who has conquered death once and for all.

What should I have in my Easter-Pascha Basket?

Paska- The Easter Bread. Symbolic of Christ Himself, who is our True Bread. Usually a round loaf of bread decorated on the top with a Cross.

Ham/Sunka- This meat is popular as the main dish because of its richness and symbolic of the great joy and abundance of Pascha-Easter. Meat in the Pascha basket also symbolizes the calf sacrificed when the Prodigal Son returned home; the meat is a celebration of our return to Christ.

Sausage/Kielbassa- A spicy, garlicky sausage of pork products, indicative of God's favor and generosity.

Cheese/Hrutka- Sweet cheese; mix farmer cheese with confectionary sugar, raisins, cinnamon, cloves and nutmeg. Indicative of the moderation that Christians should have in all things.

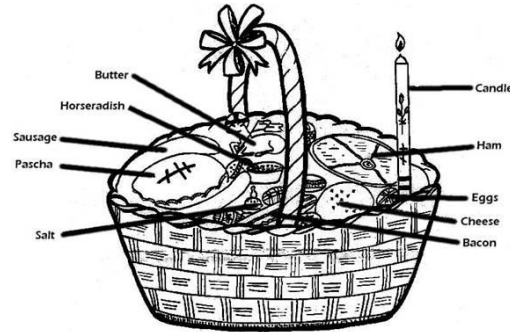
Eggs/Pysanky- Hard boiled eggs-decorated, indicative of new life and Resurrection.

Horseradish/Hrin- A piece of the root or prepared horseradish with red beets. Symbolic of the Passion of Christ still in our minds but sweetened with some sugar because of the Resurrection. It is also included in the basket to remind us of the bitter drink given to Christ at his crucifixion, vinegar and gall.

Butter/Maslo- Usually whipped (sometimes flavored with almond), is included in the basket to symbolize the Lamb of God, the Sacrifice made for the world. Some families use a lamb-shaped mold for their butter, which makes the symbolism even stronger.

Salt/Sol- A condiment necessary for flavor; reminding the Christian of his duty towards others.

If your family has never taken a Pascha basket to be blessed, the above Easter-Pascha basket traditions may give you some ideas for starting your own. If you regularly prepare a basket for the celebration of the Resurrection, take some time to explain the deep meanings of the foods and their preparation to your children, grandchildren, nieces and nephews. Everyone will enjoy being involved: baking, decorating, eating!



Holy Week and Pascha

