

March 28, 2021

Flowery Sunday, the Entrance of our Lord 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!*

Proper for this Sunday: Palm Sunday: pp. 235 – 241

Divine Services for the Week:

SUN., MAR. 28  
8:30 A.M.

**PALM SUNDAY, the ENTRANCE of our LORD into JERUSALEM**  
**DIVINE LITURGY**, *Blessing of palms and pussy willows*  
+ **Sister Rose Elizabeth**, requested by Jimmy Mudron

(See insert for Holy Week and Pascha Schedule)

**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.



**Church Store Easter Items** - If you need items for Pascha or your Easter Basket, our Church store has egg wraps, butter molds, books, crosses, incense, jewelry, and other Easter items. You can look following Divine Liturgy today or after any services this week. See JoAnn Hersh to purchase.



**Happy Birthday Greetings This Week:**

March 29: Cynthia Cherico

**Wedding Anniversaries this Week:**

None for the week

**Please Pray For Our Sick and Shut-ins**

**HOME** – Eileen Batcha, Rebecca Dickun, Marianne Dove, Jean Herdt, Rebecca Hutcheon, Kevin Joray, Mary Ann Jugan, Neil Jugan, Mary Salamon, John Simunich

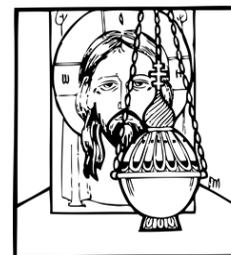
**Hunter's Care Home** (1916 Main St, Aliquippa, PA 15001) – Mary Poiarkoff

**Beaver Elder Care** (616 Golf Course Road, Aliquippa, PA 15001) – Josephine Maruhnich

**Epistle Readers– March 28: Louisa Hersh – April 3: Cantors**

**Ushers – Stand in as needed**

**Troica Holders – March 28: R. Mudron – April 3: F. Hersh**



THIS WEEK'S SANCTUARY LAMP

March 28 – April 3, 2021

*Burns before the real presence of our Lord for:*

+ **Stephen Hodovanich**

*(In loving memory)*

Offered By:

Daughter, Joanne Futato

**Church Mice**

Copyright Karl A. Zorowski



## Palm (Flowery) Sunday

From ancient times, palm branches were symbols of victory and triumph, and were used by Romans in celebration of both military as well as civic and sporting events. Thus, when Jesus arrived the people took branches of palms and went out to greet him. In the New Testament, palm branches became a symbol of martyrdom, meaning victory over death.

The Feast of Palm Sunday dates back to at least the third century, having been celebrated first in Jerusalem and quickly spreading to all of the churches in the East, reaching Constantinople by the fifth century. It was also known as Flowery Sunday, since in and near Constantinople spring flowers (lilac, olive, or elder) were distributed to the faithful. Between the sixth and seventh centuries the feast spread to the western church. In the West, the palms are kept for an entire year, then burned, with the ashes spread on the foreheads of the faithful on Ash Wednesday as a sign of penance.

In many countries of Europe the Feast is known as Willow Sunday or Pussy Willow Sunday. Since palms do not grow in northern climates and may not be available, pussy willows, being the first flower to blossom in Spring, were often distributed. Depending on local customs, churches today may distribute palms, pussy willows, spring flowers, or a combination.

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\*.

\* *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.*



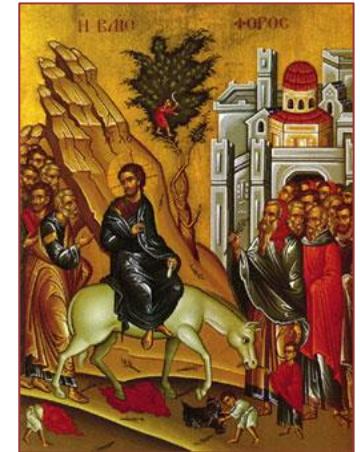
## **A Note from Father Geoff**

Dear Brothers and Sisters,

As we enter the holiest and most solemn week of our Church's year, we hear the Hebrew children singing and shouting "Hosanna to the Son of David!" Palm Sunday fills us with excitement as the rightful King of Israel comes into the holy city. But within only a few short days, the excited chants of "Hosanna" will become angry shouts of "Crucify him!"

The same thing can happen in our own hearts. We may welcome the Lord with great joy, but when the trials and conflicts come, are we still willing to embrace him? The contemporary English poet and theologian Malcolm Guite writes of this reality in his lovely sonnet, "Palm Sunday."

*Now to the gate of my Jerusalem,  
The seething holy city of my heart,  
The Saviour comes. But will I welcome him?  
Oh crowds of easy feelings make a start;  
They raise their hands, get caught up in the singing,  
And think the battle won. Too soon they'll find  
The challenge, the reversal he is bringing  
Changes their tune. I know what lies behind  
The surface flourish that so quickly fades;  
Self-interest, and fearful guardedness,  
The hardness of the heart, its barricades,  
And at the core, the dreadful emptiness  
Of a perverted temple. Jesus, come  
Break my resistance and make me your home.*



Today, as we welcome the King of Israel and Ruler of the World in triumph, let us admit him into our hearts as well. May the grace of God do a new work within us, that we may stay faithful to him even when the "going gets tough" that we may greet him with joy when he comes again in glory!

Yours in Christ,

*Fr. Geoff*

**Excerpt from Christ our Pascha: The Pascha (Passover) of Christ: Entrance of the Lord into Jerusalem.** In the liturgical hymns of Palm Sunday, also known as Flowery Sunday, we sing of the children of Jerusalem, who greeted Christ as King even though the Pharisees and scribes refused to accept Him: "O, evil and adulterous generation, why have you treated your Lord so faithlessly? ... Why have you rejected the prophet's words which proclaim him? Your own children sang to your shame today: 'Hosanna to the son of David! Blessed is he who comes in the name of the Lord!'" Just as the people greeted Christ with branches from trees, so Christians also greet Christ with "palms of virtue" as he enters upon his voluntary Passion. Those who have not acquired virtues and have rejected Christ are compared to the barren fig tree: "The rod of Aaron, though dried up and withered, was changed into a green branch that put forth leaves; but the lawless assembly was changed into an unfruitful fig tree." (#222)

E	S	Y	C	S	A	O	K	S	E	MOUNT
C	G	E	L	E	N	C	O	L	T	OLIVES
L	N	K	O	H	N	E	O	E	N	VILLAGE
O	I	N	A	C	A	C	H	V	U	DONKEY
A	S	O	S	N	S	P	O	I	O	COLT
K	S	D	M	A	O	I	L	L	M	CLOAKS
S	E	O	T	R	H	A	I	L	P	BRANCHES
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										TURMOIL
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## Walking With Our Lord This Week

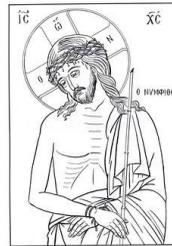
### Our Lord's Royal Entry into Jerusalem



The feast of Christ's Royal Entry into Jerusalem, Palm or Flowery Sunday, is one of the twelve major feasts of the Church. On this day, we are 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. Today, branches and pussy willows are solemnly blessed which people hold throughout the celebration of the Divine Liturgy as the sign of their own glorification of Jesus as Savior and King. As 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, that, a few days later, shouted Crucify Him! Thus in the Liturgy of the Church the lives of humans 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.

### Holy & Great Monday, Tuesday, & Wednesday

Passion Week is upon us, the most solemn week of the year. The most important thing for us to realize is that our salvation is at hand. The Holy Apostle Paul tells us: "Rejoice in the Lord always...the Lord is near" (Philippians 4:4-5). The theme around these days centers on Christ as the Bridegroom. Jesus comes to redeem His bride – the Church. And who is the Church? The people of God – us. The Bridegroom Jesus thus comes to secure salvation, the Holy Zion, the New Life with Him in eternity.



### Holy & Great Thursday



On Holy and Great Thursday, three events are recalled; the betrayal of Judas, the washing of the feet of the disciples by Jesus, and the Institution of the Eucharist. We are reminded of Judas' plot to hand over Jesus to the Roman authorities. The evening service consists of Great Vespers with the St. Basil Divine Liturgy. We shall be with the Lord as He institutes the Divine Eucharist which is to be perpetuated until His second coming in an unbloody manner. We also celebrate the institution of the Priesthood on this day.



*Glory to Your long-suffering, O Lord!*

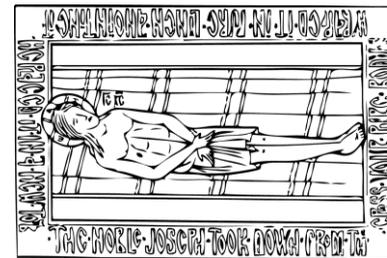
## Walking With Our Lord This Week

### Holy & Great Friday

On Holy & Great Friday, STRICT ABSTINENCE (no meat or dairy products) is observed. The theme throughout the day is the passion, death, and burial of Christ. In the morning, Passion Matins is celebrated. A feature of this service is that twelve Gospels are read recalling the passion of our Lord. The afternoon of this day is dedicated to the time our Lord hung upon the cross. In the evening, Entombment Vespers are celebrated. At the end of Vespers, the priest along with the faithful make a procession around the Church as the priest carries the burial Shroud of Christ and places it in the tomb made ready to receive it.



### Tomb Vigil



An ancient tradition in the Eastern Church is the Vigil at the Tomb of Christ on Good Friday. After Our Lord died on the Cross, Nicodemus and Joseph of Arimathea took the body of Jesus, bound it in linen cloths with spices and buried it in a new tomb. Mary Magdalene and other women sat opposite the tomb watching as their Lord was buried. The Church, over the centuries, has joined these women in keeping watch over Jesus' tomb. We should strive to spend at least one hour at our Lord's tomb following the Entombment Vespers service.

### Holy & Great Saturday

On Holy & Great Saturday, we celebrate an office of specially chosen psalms, ancient stichera (hymns), and readings from the Old Testament, the apostolic writings and the Gospels. The passion and death of our Lord is proclaimed in each of the four Gospels. The Christians of the early Church gathered at the tomb of our Lord in Jerusalem to recount His descent into Hades following His salvific death. In the afternoon of this day, the message of Christ's Radiant Resurrection already begins to be announced by the breakthrough and annihilation of Hades.

# SAINT GEORGE BYZANTINE CATHOLIC CHURCH

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**Cantors: Jo Ann Hersh, Louisa Hersh**

**E.C.F. coordinator: Jo Ann Hersh**

**Facilities Supervisor: John Poiarkoff**

Holy Mystery of Reconciliation ..... Before and after Liturgies  
 Holy Mysteries of Initiation ..... Contact the church office  
 Holy Mystery of Anointing ..... Ask prior to surgery or serious illness  
 Holy Mystery of Marriage ..... Contact the church office eight months prior to wedding  
 Religious Education Classes ..... September through May, following Sunday Divine Liturgy  
 St. George Ladies' Guild & Men's Club ..... Everyone welcome to participate



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

## St. George, Aliquippa

Monday, March 29: *Great and Holy Monday*

*No Service*

Tuesday, March 30: *Great and Holy Tuesday*

*No Service*

Wednesday, March 31: *Great and Holy Wednesday*

**4:30 – 5:15 P.M. Confession** (*also after Liturgy*)

**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, April 1: *Great and Holy Thursday*

**7:00 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, April 2: *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**

\* 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, April 3: *Great and Holy Saturday*

**9:00 A.M. Jerusalem Matins**

**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, April 4: *Great and Holy Pascha-Easter Sunday*

*No Service*

Monday, April 5: *Bright Monday*

**9:00 A.M. Paschal Divine Liturgy with Procession**

\*At the end of the liturgy there will be the procession with the Icon of the Resurrection and reading of the Gospel at the four corners of the church.

## St. Mary, Ambridge

Monday, March 29: *Great and Holy Monday*

**4:30 – 5:15 P.M. Confessions** (*Also after Liturgy*)

**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.

Tuesday, March 30: *Great and Holy Tuesday*

*No Service*

Wednesday, March 31: *Great and Holy Wednesday*

*No Service*

Thursday, April 1: *Great and Holy Thursday*

**4:30 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, April 2: *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, April 3: *Great and Holy Saturday*

**Saturday, April 20 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, April 4: *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.

Monday, April 5: *Bright Monday*

*No Service*

Tuesday, April 6: *Bright Tuesday*

**9:00 A.M. Paschal Divine Liturgy**

## 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.

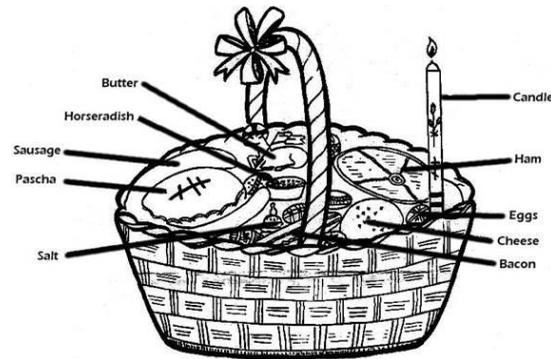
**Eggs/Pysanky-** Hard boiled eggs-decorated, indicative of new life and Resurrection.

**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



*During this time, we are called to make every effort to “lay aside all earthly cares”, to devote ourselves to contemplate the central Mysteries of our Faith which are revealed in the liturgical services of Passion Week: the Cross, the Tomb and the Resurrection of Christ. So significant is Holy Week that “time seems to stand still and earthly life ceases for the faithful, as they go up with the Lord to Jerusalem” (Fr. Thomas Hopko).*

***May we all look upon the days ahead as sacred and dedicated to our Lord.***