



THE CATHOLIC PARISH OF THE DORMITION

OF THE MOST HOLY MOTHER OF GOD
Парафія Успіння Пресв. Богородиці

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

Address:

15608 -104 Avenue,
Edmonton, AB
T5P 4G5

Services:

Sunday Divine Liturgy
(Ukr & Eng) at 10 am

Festal Liturgies:

Most Major Feasts at 6 or 7 pm,
*see the calendar section of this
bulletin for details on upcoming
feasts.*

Parish Website:

<http://dormition.eeparchy.com>

Eparchial Website:

www.eeparchy.com

Pastor:

Fr. Bo Nahachewsky

Fr. Bo's cell phone:

780-340-3726

Fr. Bo's Emails:

fr.nahachewsky@eeparchy.com



Sunday, April 2, 2023

Palm Sunday: The Lord's Entrance into Jerusalem

Holy Week 2023

Lazarus Saturday (Yesterday)

- 6 pm - Divine Liturgy

The Triumphal Entrance into Jerusalem (Palm or Flowery Sunday)

- 10 am - Divine Liturgy with the blessing of
Willows

Great and Holy Monday, Tuesday and Wednesday

- No services at Dormition Parish

Great and Holy Thursday

- 10 am Divine Liturgy with the blessing of Chrism at Holy Cross
Parish with Bishop David
- 6 pm - Matins of the Passion (aka the 12 Gospels)

Good Friday

- 3 pm - Vespers with the Laying out of the Shroud
(Plaschanytsia)

Great and Holy Saturday

- 3 pm - Vespers with the Liturgy of St. Basil,
followed by Nadhrobne.

Pascha! - Easter Sunday

- 9 am - Paschal Matins, followed by Paschal
Divine Liturgy, followed by the blessing of
Easter Baskets!

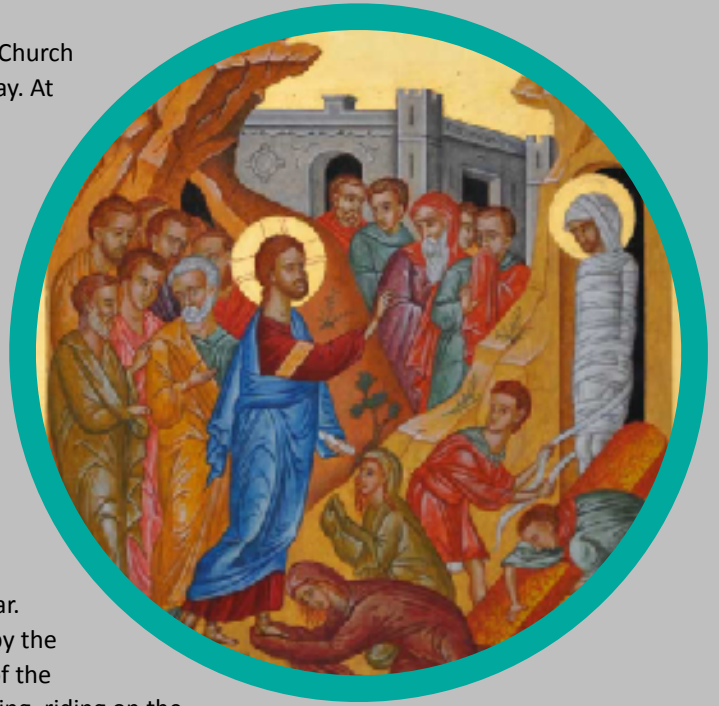


Lazarus Saturday:

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

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

At the Divine Liturgy of Lazarus Saturday the baptismal verse from Galatians: **As many as have been baptized into Christ have put on Christ** (*Gal 3:27*) replaces the Thrice-holy Hymn thus indicating the resurrectional character of the celebration, and the fact that Lazarus Saturday was once among the few great baptismal days in the Church Year. Because of the resurrection of Lazarus from the dead, Christ was hailed by the masses as the long-expected Messiah-King of Israel. Thus, in fulfillment of the prophecies of the Old Testament, he entered Jerusalem, the City of the King, riding on the colt of an ass (*Zech 9:9; Jn 12:12*). The crowds greeted him with branches in their hands and called out to him with shouts of praise: Hosanna! Blessed is he who comes in the name of the Lord! The Son of David! The King of Israel! Because of this glorification by the people, the priests and scribes were finally driven “to destroy him, to put him to death” (*Lk 19:47; Jn 11:53, 12:10*).



Palm Sunday:

The feast of Christ’s triumphal **Entry into Jerusalem, Palm Sunday**, is one of the twelve major feasts of the Church. The services of this Sunday follow directly from those of Lazarus Saturday. The church building continues to be Vested in resurrectional splendour, filled with hymns which continually repeat the **Hosanna** offered to Christ as the Messiah-King who comes in the name of God the Father for the salvation of the world.

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

At the vigil of the feast of Palm Sunday the prophecies of the Old Testament about the Messiah-King are read together with the Gospel accounts of the entry of Christ into Jerusalem. At Matins branches are blessed which the people carry throughout the celebration as the sign of their own glorification of Jesus as Saviour and King. These branches are usually palms, or, in the Slavic churches, pussy willows which came to be customary because of their availability and their early blossoming in the springtime.

As the people carry their branches and sing their songs to the Lord on Palm Sunday, they are judged together with the Jerusalem crowd. For it was the very same voices which cried Hosanna to Christ, which, a few days later, cried Crucify him! Thus in the liturgy of the Church the lives of men continue to be judged as they hail Christ with the “branches of victory” and enter together with him into the days of his “voluntary passion.”



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

Each day of Holy Week has its own particular theme:

Great and Holy Monday

The theme of Monday is that of the sterile fig tree which yields no fruit and is condemned.

Great and Holy Tuesday

Tuesday the accent is on the vigilance of the wise virgins who, unlike their foolish sisters, were ready when the Lord came to them.

Great and Holy Wednesday

Wednesday the focus is on the fallen woman who repents. Great emphasis is made in the liturgical services to compare the woman, a sinful harlot who is saved, to Judas, a chosen apostle who is lost. The one gives her wealth to Christ and kisses his feet; the other betrays Christ for money with a kiss.

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

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

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



Great and Holy Thursday:

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

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

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

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

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



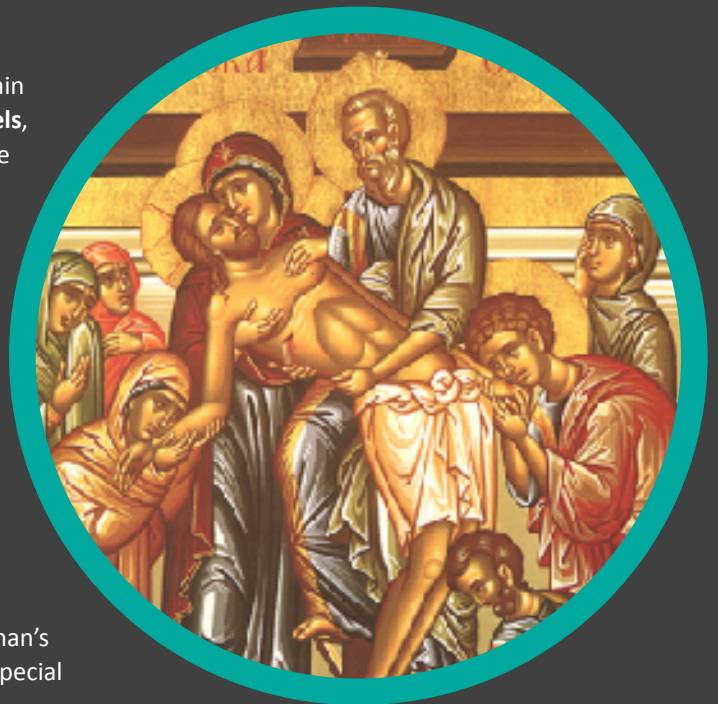
Good Friday:

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

The twelve Gospel readings of Christ's passion are placed between the various parts of the service. The hymnology is all related to the sufferings of the Saviour and borrows heavily from the Gospels and the prophetic scriptures and psalms. The Lord's beatitudes are added to the service after the sixth gospel reading, and there is special emphasis given to the salvation of the thief who acknowledged Christ's Kingdom.

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

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



Holy Saturday:

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

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

Vespers begin as usual with hymns about the suffering and death of Christ. After the entrance with the Gospel Book and the singing of **Gladsome Light**, selections from Exodus, Job, and Isaiah 52 are read. An epistle reading from First Corinthians (1:18-31) is added, and the Gospel is read once more with selections from each of the four accounts of Christ’s crucifixion and burial. The prokeimena and alleluia verses are psalm lines, heard often already in the Good Friday services, prophetic in their meaning:

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

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

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

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

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

The Church does not pretend, as it were, that it does not know what will happen with the crucified Jesus. It does not sorrow and mourn over the Lord as if the Church itself were not the very creation which has been produced from his wounded sides and from the depths of his tomb. All through the services the victory of Christ is contemplated and the resurrection is proclaimed. For it is indeed only in the light of the victorious resurrection that the deepest divine and eternal meaning of the events of Christ’s passion and death can be genuinely grasped, adequately appreciated and properly glorified and praised.

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

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

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

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

