

5 2nd Street
Herminie, PA 15637
<http://pokrov.iksnazul.com/>

Cantor
Joseph Luzanski

Liturgical Schedule

Divine Liturgy

Sunday: 8:30 am
Holyday: 9:00 am

Confessions

One half hour before
the divine liturgy or by
appointment

Served By

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HAMBINGO

Saint Stephen's Church will again be holding
our famous Ham Bingo today at .

1:00pm to 4:00pm. Tickets are \$15.00.

Today is the last Sunday of Lent, which leads us to prepare for Easter after Holy Week. At the beginning of Great Lent, you and I made certain resolutions, and we tried to limit ourselves in some ways. Today we can see where we succeeded and where we didn't. Today Palm Sunday tells us that it is not too late to start our recovery, and it is not too late to discover God's love for us. Palm Sunday is a time when the Lord leans toward each of us and says that we have the right to choose Him.

In today's feast, we see a crowd that meets Jesus, rejoices and shouts, "Hosanna! Blessed is he who comes in the name of the Lord, the king of Israel!" (John 12:13) If we were to ask one of those people who met Jesus in Jerusalem "Why are they doing this?" we would most likely hear the answer, "Because that's what everyone does."

Great and Flowery Sunday (Palm Sunday)
The Triumphal Entry of Jesus into Jerusalem

Our venerable father Titus the Wonderworker. At a young age, he left the world and took the angelic habit. He was famous among his brethren for his heroic humility and obedience. During the iconoclast heresy, he was a noble defender of the faith. Because of these things, God endowed him with the ability to work wonders, both during his life and after his death. (9th century)

Propers

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Fasts & Feasts

APRIL

April 1-8	Great and Holy Week
April 1	Lazarus Saturday
April 2	Palm (Flowery) Sunday - Entrance into Jerusalem
April 3	Great and Holy Monday
April 4	Great and Holy Tuesday
April 5	Great and Holy Wednesday 9 am
April 6	Great and Holy Thursday (Saint Stephen's)
April 7	Great and Holy Friday 4 pm
April 8	Great and Holy Saturday 4 pm (Blessing of Baskets)
April 9	Pascha - Feast of the Resurrection of Christ (Easter Sunday)
April 9-15	Bright Week.
April 16	Second Sunday of Pascha (Myrrh-Bearing Women)
April 23	Third Sunday of Pascha (Myrrh-Bearing Women)
April 30	Fourth Sunday of Pascha (Healing of the Paralytic)

PROTECTION OF THE THEOTOKOS AND EVER VIRGIN MARY
(Pokrov)

April 2 2023

Today, Jesus Christ is trying to ask each of us about the choices we make in our lives. Jesus asks each of us, "Will you choose me or Barabbas?" Here we have a personal choice. We will not be able to justify ourselves by saying that we did the same as everyone else. Our personal choice: who will I choose, Jesus Christ or Barabbas. The crowd chooses Barabbas. Then what should I do with Jesus Christ? To be given to a shameful death, to be punished by crucifixion on a cross, to be crucified, to turn away from Him, because I do not need such a God. Such is the drama of Palm Sunday. A drama when each of us has to personally choose here and today. This choice didn't just happen 2000 years ago, this choice is happening here and now. Each of us has to choose who to follow. Yes, I am wrong. Yes, I fall, but the Lord looks at each of us as Saint Peter and gives us a chance to convert and repent.

Palm Sunday is the time when the Lord asks each of us, "Who loves you with such love as I love? Who loves you when you are far from Me, who loves you when you reject My Word, who loves you when you forget Me. Only I. I love you." We can leave the Lord in our heart, or we can do what the Pharisees and scribes did. I can say, "Get away from me, get out of town." Today we need to shout, "Stay, stay in my city, stay in my life, stay, because I long for Your Love." Let us also remember that there is no love without responsibility.

Palm Sunday is a time of choice. I have a choice to make right now, at this very moment. Do I choose God, who remains forever in my life, or shout, "Go away, Lord, I don't want to know You." Choosing is always difficult because each choice carries with it a certain responsibility. So we are Christians, and we make the right choice to live with God here and then someday in the kingdom of heaven. Amen.

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 ."