



Воскресний Листок Resurrection Newsletter

Б О Г О С Л У Ж Е Н Н Я І С В Я Т А

Субота, 16 квітня Лазарева Субота Літургія 10:00
 Неділя, 17 квітня Вербна Неділя Літургія – 10:00 – **освячення лози після служби.**
 Вівторок, 19 квітня Літургія Ранішосвячених Дарів – 18:00
 Середа, 20 квітня Літургія Ранішосвячених Дарів – 9:30
 Середа, 20 квітня Таїнство Маслосвяття у Храмi Христа Спасителя — 19:00
 Четвер, 21 квітня Страсний Четвер. Літургія Св. Василя Великого, 10:00
 Четвер, 21 квітня Страсний Четвер. Страсті Христові - 18:30
 П'ятниця, 22 квітня Страсна П'ятниця. Винесення Плащаниці, — 18:00
 П'ятниця, 22 квітня Страсна П'ятниця. Єрусалимська Утренья, — 21:30
 Субота, 23 квітня Страсна Субота Літургія свт. Василя Великого, — 10:00
 Субота, 23 квітня Велика Субота. Читання діянь Св. Апостолів — 20:00
 Полуношниця з канонем Великої Суботи — 21:30 Після полуношниці **освячення пасок — 22:15**
Sunday, April 24 PASKA—RESURRECTION OF OUR LORD- Paschal Matins--7 am Divine Liturgy — 8 am
 followed by the **Blessing of the baskets in the church hall — 10 am**

CHURCH SERVICES AND HOLIDAYS

Saturday, April 16 Lazarus Saturday Liturgy 10 am
 Sunday, April 17 PALM SUNDAY – followed by Blessing of the Willow Liturgy – 10 am
 Tuesday, April 19 Liturgy of Presanctified Gifts – 6 pm
 Wednesday, April 20 Liturgy of Presanctified Gifts – 10 am
 Wednesday, April 20 Holy Wednesday —The Mystery of the Holy Anointing 7 pm
 Thursday, April 21 Holy Thursday Matins. Passions of Christ 6:30 pm
 Friday, April 22 Holy Friday– Vespers. Plashchanytsya – Shroud of Christ - 3 pm
 Friday, April 22 Holy Friday Jerusalem Matins 9:30 pm
 Saturday, April 23 Holy Saturday Vesperal Liturgy of St.Basil the Great 10 am
 Saturday, April 23 Holy Saturday Reading of the Book of Acts 8 pm
 The Midnight Office—9:30 pm Followed by the **Blessing of Baskets— 10:15 pm**
Sunday, April 24 PASKA — RESURRECTION OF OUR LORD- Paschal Matins--7 am
 Divine Liturgy — 8 am Followed by the **Blessing of the baskets in the Church hall**

ASSUMPTION (DORMITION) OF THE BLESSED VIRGIN UKRAINIAN ORTHODOX CHURCH

УКРАЇНСЬКИЙ ПРАВОСЛАВНИЙ СОБОР УСПІННЯ ПРЕСВЯТОЇ БОГОРОДИЦІ

Parish Priest: Fr. Ihor Okhrymtchouk Parish Executive President: B. Shumsky

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ВОСКРЕСНИЙ ЛИСТОК RESURRECTION NEWSLETTER April 17, 2011 — 17 квітня 2011

ОГОЛОШЕННЯ

ВИТАЄМО ВСІХ ГОСТЕЙ І ВІДВІДУВАЧІВ ДО НАШОЇ ГРОМАДИ

ПРАКТИКА ХОРУ — КОЖНЕН ЧЕТВЕР О 19:00. ЛАСКАВО ПРОСИМО НОВИХ ЧЛЕНІВ ПРИЄДНУВАТИСЯ ДО НАШОГО ХОРУ

ПРОХАННЯ ЗАПЛАТИТИ ВАШІ ЧЛЕНСЬКІ ВНЕСКИ ЗА 2011 РІК (ВІД 1 СІЧНЯ ДО 30 Червня 2011)

НАСТУПНИЙ тиждень о. Ігор буде відвідувати хворих і тих котрі перебувають у домах постійної опіки зі Святим Причастям. Прохання подати о. Ігореві знати адреси людей котрі бажали б прийняти Свята Таїнства

Неділя, 10 і 17 квітня — Збірка грошей на Гріб Господній після Богослуження

Вівторок, 19 квітня — Збори парафіяльної управи о 20:00 у парафіяльному залі

ПРИЧАСТЯ І СПОВІДЬ: Тільки Охрещені Православні Християни, котрі молитвою, постом та Сповіддю приготували себе до Святих Таїнств Причастя та Маслосвяття можуть приступати до цих Таїнств. Якщо Ви не приступали вже кілька тижнів до Сповіді, чи вас щось духовно турбує, прохання прийдіть до Сповіді чи до духовної розмови з о.Ігорем після або до одного з Богослужень. Якщо Вам потрібна приватна помова з о.Ігорем, прохання телефонувати за числом 728-0856.

ПРОХАННЯ ЗАНОТУВАТИ — НЕ БУДЕ СПОВІДІ У НЕДІЛЮ, 24 КВІТНЯ

ЩИРА ПОДЯКА: НАДІ ДУБИК ЗА ОРГАНІЗАЦІЮ ЛЕКЦІЇ З ПИСАНОК 3 КВІТНЯ

ВСІМ ВОЛОНТЕРА, КОТРИ СПРИЧИНИЛИСЬ ДО УСПІШНОГО БАЗАРУ МИНУЛОЇ НЕДІЛІ

ВІРІ ГУЦУЛЯК ЗА ОРГАНІЗАЦІЮ ПРИБИРАННЯ В ХРАМІ У СУБУТУ, 16 КВІТНЯ. НЕХАЙ ВАС ПОБЛАГОСЛОВИТЬ ГОСОДЬ ЗА ВАШУ ПРАЦЮ НА БЛАГО ГРОМАДИ.

МНОГАЯ ЛІТА - НАЙЩИШІ ПРИВІТАННЯ ДОВГОЛІТНЬОМУ ЧЛЕНУ І ОДНОМУ З ЗАСНОВНИКІВ НАШОЇ ГРОМАДИ У ОТТАВІ—СОБРАТУ СТЕПАНОВІ МАРЧЕНКУ, КОТРИЙ СЬОГОДНІ СВЯТКУЄ СВОЄ 90—ЛІТТЯ.

ANNOUNCEMENTS

A WARM WELCOME TO ALL GUESTS AND VISITORS TO OUR COMMUNITY

CHOIR PRACTICES — EVERY THURSDAY AT 7 PM. NEW MEMBERS ARE WELCOMED TO JOIN. CONTRIBUTE TO THE BEAUTY OF OUR CHORAL TRADITION

Sunday, March 27 — Passion Service — 19:00

PLEASE RENEW YOUR MEMBERSHIP FOR 2011 BETWEEN JANUARY 1 AND JUNE 30, 2011

Next week Fr. Ihor will be visiting shut ins from our community to provide them with an opportunity to participate in the Sacraments of Holy Communion and Holy Confession. Please let Fr. Ihor know if someone you know might benefit from his visit.

Sundays, April 10 and 17 — collection of funds to for Lords Grave for Holy Friday after the Service

Tuesday, April 19 — Parish executive meeting at 8 pm at the parish hall.

PARTICIPATION IN THE EUCHARIST AND THE SACRAMENT OF CONFESSION:

Baptized Orthodox Christians who have prepared themselves spiritually by prayer, fasting, and confession are welcome to partake of the Holy Mysteries (Communion and Anointing). If it has been more than a few weeks since your last confession or if you know yourself to be in a state of spiritual unreadiness, you are invited to remain behind after one of the services this week and make your confession to Fr. Ihor. He will be glad to help you if you need any instruction in this regard. Or you can contact Fr. Ihor @ 728-0856, if you need to meet with him privately.

PLEASE NOTE — THERE WILL BE NO CONFESSION ON EASTER SUNDAY, APRIL 24

THANK YOU : TO NADIA DUBYK FOR DOING THE PYSANKA WORKSHOP ON SUNDAY, APRIL 3

TO VERA HUTSULAK FOR ORGANIZING VOLUNTEERS TO CLEAN UP THE UP IN THE CHURCH ON SATURDAY, APRIL 16.

TO ALL VOLUNTEERS LAST SUNDAY WHO MADE LAST SUNDAY'S EASTER BAZAAR A VERY SUCCESSFUL COMMUNITY EVENT.

MNOHAYA LEETA — TO A LONG TIME MEMBER OF OUR PARISH STEPHAN MARTCHENKO, WHO CELEBRATES HIS 90-TH BIRTHDAY TODAY. MAY GOD GRANT HIM MANY YEARS.

Вербна неділя

Вхід Господній в Єрусалим святкують в останню неділю перед Великоднем. За євангельською оповіддю, коли Ісус Христос воскресив з мертвих Лазаря, люди, які бачили це, повірили, що він дійсно Син Божий. Коли Ісус в'їжджав на віслюкові до Єрусалима, то люди, вшановуючи його, встеляли дорогу своїм одягом, а також пальмовим гіллям. Відтоді на згадку про цю подію віруючі напередодні свята несуть до церкви зелені гілочки дерев. У нас таким деревом стала верба, як відображення особливостей природи України. На цей час вона вкривається зеленим листям, тому в народі свято називають Вербною неділею. Святкують її за тиждень до [Великодня](#), а весь тиждень називають вербним.

У вербну ж суботу святять у церкві вербу, якій народ надавав магичних властивостей: вона відвертає бурю, грім, а кинута в полум'я, — гасить пожежу. Освячена верба має цілющу та очисну силу: відваром з неї лікувалися та вмивалися. Коли навесні вперше виганяли худобу на пасовисько, то брали освячені гілочки верби, щоб до тварин не чіплялася різна нечисть. У народній медицині її разом із цілющими травами використовують для лікування головного болю, гарячки та пропасниці.

Освячені гілочки верби залишали за образами, садили на городі. Якщо ж проросте, то, коли є неодружений хлопець чи дівчина, вони обов'язково одружаться. За народними віруваннями, у Вербний тиждень не можна сіяти конопель і городини, бо «буде ликувате, як верба». Не сіяли колись у цю пору і буряків, бо «будуть гіркі». Вербовими гілочками розпалювали у печі, коли пекли паски. А хлопці й дівчата билися вербою, примовляючи:

*Не я б'ю — верба б'є,
За тиждень — Великдень,
Недалечко — червоне яєчко.*

Від Вербної неділі починали активну підготовку до Великодня: розписували писанки, начиняли ковбаси, випікали обрядове печиво, а також пшеничну паску, а подекуди й солодку сирну бабку. На страшний (чистий) четвер кожна господиня намагалася принести з церкви запалену свічку. Нею випалювали хрести на стелі й дверях, сподіваючись захистити свій дім від злих духів. Тож для Вербної неділі характерні і народний дух, і народна символіка.

Palm Sunday: The Feast of the Entrance of our Lord Jesus Christ into Jerusalem

On the Sunday before the Feast of Great and Holy Pascha and at the beginning of Holy Week, the Orthodox Church celebrates one of its most joyous feasts of the year. Palm Sunday is the commemoration of the Entrance of our Lord into Jerusalem following His glorious miracle of raising Lazarus from the dead. Having anticipated His arrival and having heard of the miracle, the people went out to meet the Lord and welcomed Him with displays of honor and shouts of praise. On this day, we receive and worship Christ in this same manner, acknowledging Him as our King and Lord.

The biblical story of Palm Sunday is recorded in all four of the Gospels (Matthew 21:1-11; Mark 11:1-10; Luke 19:28-38; and John 12:12-18). Five days before the Passover, Jesus came from Bethany to Jerusalem. Having sent two of His disciples to bring Him a colt of a donkey, Jesus sat upon it and entered the city.

People had gathered in Jerusalem for the Passover and were looking for Jesus, both because of His great works and teaching and because they had heard of the miracle of the resurrection of Lazarus. When they heard that Christ was entering the city, they went out to meet Him with palm branches,

laying their garments on the ground before Him, and shouting, "Hosanna! Blessed is he that comes in the Name of the Lord, the King of Israel!"

At the outset of His public ministry Jesus proclaimed the kingdom of God and announced that the powers of the age to come were already active in the present age (Luke 7:18-22). His words and mighty works were performed "to produce repentance as the response to His call, a call to an inward change of mind and heart which would result in concrete changes in one's life, a call to follow Him and accept His messianic destiny. The triumphant entry of Jesus into Jerusalem is a messianic event, through which His divine authority was declared.

Palm Sunday summons us to behold our king: the Word of God made flesh. We are called to behold Him not simply as the One who came to us once riding on a colt, but as the One who is always present in His Church, coming ceaselessly to us in power and glory at every Eucharist, in every prayer and sacrament, and in every act of love, kindness and mercy. He comes to free us from all our fears and insecurities, "to take solemn possession of our soul, and to be enthroned in our heart," as someone has said. He comes not only to deliver us from our deaths by His death and Resurrection, but also to make us capable of attaining the most perfect fellowship or union with Him. He is the King, who liberates us from the darkness of sin and the bondage of death. Palm Sunday summons us to behold our King: the vanquisher of death and the giver of life.

Palm Sunday summons us to accept both the rule and the kingdom of God as the goal and content of our Christian life. We draw our identity from Christ and His kingdom. The kingdom is Christ - His indescribable power, boundless mercy and incomprehensible abundance given freely to man. The kingdom does not lie at some point or place in the distant future. In the words of the Scripture, the kingdom of God is not only at hand (Matthew 3:2; 4:17), it is within us (Luke 17:21). The kingdom is a present reality as well as a future realization (Matthew 6:10).

The kingdom of God is the life of the Holy Trinity in the world. It is the kingdom of holiness, goodness, truth, beauty, love, peace and joy. These qualities are not works of the human spirit. They proceed from the life of God and reveal God. Christ Himself is the kingdom. He is the God-Man, Who brought God down to earth (John 1:1,14). "He was in the world, and the world was made through Him, yet the world knew Him not. He came to His own home, and His own people received Him not" (John 1:10-11). He was reviled and hated.

Palm Sunday summons us to behold our king - the Suffering Servant. We cannot understand Jesus' kingship apart from the Passion. Filled with infinite love for the Father and the Holy Spirit, and for creation, in His inexpressible humility Jesus accepted the infinite abasement of the Cross. He bore our griefs and carried our sorrows; He was wounded for our transgressions and made Himself an offering for sin (Isaiah 53). His glorification, which was accomplished by the resurrection and the ascension, was achieved through the Cross.

In the fleeting moments of exuberance that marked Jesus' triumphal entry into Jerusalem, the world received its King, the king who was on His way to death. His Passion, however, was no morbid desire for martyrdom. Jesus' purpose was to accomplish the mission for which the Father sent Him.



We are trying to put together a team for Ottawa Dragon Boat Festival June 17-19, 2011

We need 25—30 young at heart men/women to undertake this challenge of fun and team building
Price 65 per person.

To register: contact our parish office and sent a cheque clearly indicating in the subject line your payment is for the Dragon Boat registration Our Team trainer is: Mykhailyk Charlambiy mykhailyk@gmail.com



May 14 & 15 -- Art show & sale featuring Edmonton's Larisa Sembaliuk-Cheladyn,
Ukrainian Hall, 1000 Byron Ave. Details to follow. Contact: Luba Shumsky, 613-851-4104

May 10, Tuesday — Concert of **Vydubychi Monastery Choir** from Ukraine at Dominion Chalmers Church, 355 Cooper St. (at O'Connor). Tickets Adults \$30, Seniors/Students \$20, from Buduchnist Credit Union 613-722-7025, and Assumption Orthodox Cathedral office 613-728-0856.

Mothers Day Lunch & Concert Sunday, May 8th-Children will be dancing.

(Continued from page 3)

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Icon of the feast

In the Icon of the Feast of Palm Sunday, Christ is the central figure, depicted seated upon the colt of a donkey as He enters Jerusalem, a fulfillment of the prophecy found in Zechariah 9:9 (1). Christ is blessing with His right hand, and in His left hand is a scroll (2), symbolizing that He is the fulfillment of the Old Testament prophecies concerning the Messiah, the Anointed One who has come to redeem us from our sins and break the power of death. The colt, one of the animals that were considered unclean according to the Law, is symbolic of the inclusion of all peoples of all nations in the new covenant that will come through the death and Resurrection of Christ (Isaiah 62:10-11). It is also a sign

ground before Christ as tokens of honor for one who is acknowledged as a King. The city of Jerusalem is shown as the walled buildings, and the temple is depicted as the building with the dome (6).



On this Sunday, in addition to the Divine Liturgy, the Church observes the



Blessing and Distribution of the Palms(willow branched). The prayer for the blessing of the Palms is found in the Ieraticon or the Euxologion. According to the rubrics of the Typikon, this prayer is read at the Orthros just before the Psalms of Praise (Ainoi). The palms are then distributed to the faithful. In many places today, the prayer is said at the conclusion of the Divine Liturgy, before the apolysis. The text of the prayer, however, indicates clearly that it is less a prayer for the blessing of the palms, even though that is its title, and more a blessing upon those, who in imitation of the New Testament event hold palms in their hands as symbols of Christ's victory and as signs of a virtuous Christian life. It appears then, that it would be more correct to have the faithful hold the palms in their hands during the course of the Divine Liturgy when the Church celebrates both the presence and the coming of the Lord in the mystery of the Eucharist.



that our Lord has revealed a heavenly and spiritual kingdom that offers true and enduring peace.



On the left, the dis-



ciples accompany Jesus in His Triumphal Entry (3). Depicted on the right are the Jews (4) who greet Him crying "Hosanna! Blessed is he who comes in the name of the Lord, even the King of Israel!" The word "Hosanna" means "Save, I pray" or "Save now."

The children are the small people who are greeting Christ with palm branches (5) and laying these and their garments on the

НЕДІЛЯ, 24 КВІТНЯ ПАСХАЛЬНИЙ СНІДАНОК
— На Великдень, в неділю, 19 КВІТНЯ після освячення Пасок всі бажаючі запрошуються на Спільний Пасхальний Сніданок у парафіяльній Аудиторії.
Прохання поділитися освяченою їжею.
З собою також можна принести улюблені страви, напій чи десерт.



SUNDAY, APRIL 24 EASTER BRUNCH
Following the Blessing of Baskets on Easter Sunday, those who wish can remain at the Church hall for a "pot luck" style Easter Brunch.

**All that is required is sharing some of your blessed food from your basket
You may also bring a favourite dish, dessert or beverage**