

**ПАРОХІЯЛЬНИЙ ВІСНИК
УКРАЇНСЬКОЇ КАТОЛИЦЬКОЇ
ЦЕРКВИ ПРЕСВЯТОГО СЕРЦЯ
ХРИСТОВОГО**

Парох: Всесвітліший Протоіерей
Теодор Б. Чабала

230 Ukrainian Hill Road, Johnson City, New York 13790

Rectory Phone number: (607) 797-6293

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Parish's website: www.sacredheartucc.org

**PARISH VISNYK
SACRED HEART OF JESUS
UKRAINIAN CATHOLIC
CHURCH**

Pastor: Very Rev. Archpriest
Teodor B. Czabala, Jr.



Marriages: Meet with the pastor PRIOR TO SETTING A DATE!

Вінчання: Зустрітися з парохом ПЕРЕД ТИМ ЩО ДАТА НАЗНАЧЕНА!

Baptism: Minimum 2 weeks notification prior to desired date.

Хрещення: Повідомити пароха мінімум 2 тижні перед бажаної дати.

NOTE: For the above sacraments, please **DO NOT** set date prior to speaking with the pastor.

ДО ВІДОМА: Для вище вказаних тайн, **перед** призначенням дати **ОБОВ'ЯЗКОВО** відвідати пароха.

Anointing of the Sick/Єлеопомазання: anytime upon request/ на прохання

Confessions/Сповідь: anytime upon request/ на прохання

5 НЕДІЛЯ
ВЕЛИКОГО ПОСТУ

5th SUNDAY OF THE
GREAT FAST

<i>Sunday</i> 13 <i>April</i>	8:30 *For God's Blessings on Elizabeth Nora Sabath Buniak on her 70 th birthday <i>By sister, Chris and Zenon Ivanonko</i>	12:00 PM Ascension Ukrainian Catholic Church Sayre, PA
14	Святий і Великий Понеділок Нема літургії	Holy and Great Monday No liturgy
15 <i>Tuesday</i>	Holy and Great Tuesday Святий і Великий Вівторок	SNUCCEH 5:00 PM Matins of Great and Holy Friday with the Readings of Twelve Passion Gospels
16 <i>Wednesday</i>	Holy and Great Wednesday Свята і Велика Середа	AUCCS 5:00 PM Matins of Great and Holy Friday with the Readings of Twelve Passion Gospels
17 <i>Thursday</i>	Holy and Great Thursday Святий і Великий Четвер	6:00 PM – Matins of Great and Holy Friday with the Readings of Twelve Passion Gospels
18 <i>Friday</i>	HOLY AND GREAT FRIDAY СВЯТА І ВЕЛИКА П'ЯТНИЦЯ	2:00 PM AUCCS Plashchanytsya 4:00 PM SNUCCEH Plashchanytsya 7:00 PM Vespers with Procession and Exposition of the Holy Shroud
19 <i>Saturday</i>	9:00 Vespers with Liturgy of Basil the Great HOLY AND GREAT SATURDAY СВЯТА І ВЕЛИКА СУБОТА	2:00 PM Basket Blessing SHUCCJC 4 PM AUCCS RESURRECTION MATINS & basket blessing 6 PM SNUCCEH MATINS AND
<i>Неділя</i> 20 <i>Квітня</i>	6:30 AM The Service at the Tomb/ Procession 7:00 AM Pascal Matins and Divine Liturgy (Blessing of Paschal Food after liturgy)	12:00 PM Ascension Ukrainian Catholic Church Sayre (AUCCS) THE GLORIOUS AND HOLY SUNDAY OF THE RESURRECTION OF OUR LORD, GOD AND SAVIOR JESUS CHRIST



Prayer List

**FOR THE
CONTINUED
RECOVERY
OF:**

Very Rev. Fr. Philip Bumbar, Pat Baker, Irene Bazylewicz, Stefan Diachuk, Kevin Fresquez, Victor Galecki, Joan Grippe, Pani Debbie Hobczuk, Donna Holy, Stanley & Carter Hurd, Emogene Kadylak, Slavko Klaczany, John Klym, Tania Ihnotic, Matthew Litwak, Joseph Michnich, Tamara Sanyshyn-Peters, Theresa Riegel, Irene Schotts, Brian Schotts, Patricia Sobier-DeMario, Maria Szmyrko, Olha and Mykola Valega, Heather Whitman and Stephen Verbit.

**You can also visit or send
good wishes to them:**

HOMEBOUND: Donna Holy, Matthew Litwak, Joseph Michnich, Mykola and Olha Valega.

Good Shepherd Fairview Home Binghamton: Maryln Klaczany

Good Shepherd Village Endicott: Vera Wyso

United Methodist Hilltop Johnson City: Victor Galecki, Joan Grippe

Willow Point Nursing Home: Irene Bazylewicz

Susquehanna Nursing Home: Theresa Riegel

**Active servicemen of the
parish:**

Lt. Colonel Andrew Zanrucha, Air Force and Sergeant Ostap Juravich, Army.

**Просимо Молитву За
Здоров'я:**

Свщ. Филипа Бумбар; Картера Гурда, Віктора Галецького, Дани Голі, Стефана Дячука, Євгенії Кадиляк, Ірини Шмирко-Шатс, Браєна Шатс, Ярослава Клячаного, Іванни Грип, Матея Літвака, Йосифа Михних, Терези Рігал, Тані Ламонтейн-Ігнотік, Валега, і Марії Шмирко.

CEMETARY PLOT

\$1,000.00 parishioner
\$2,000.00 non-parishioner with family affiliation

RENTALS PARISHIONERS ONLY

HALL: Personal event -- \$300.00

Baptism and funeral -- \$100.00

Tables – \$5.00; Chairs \$.50 per chair.
Notify pastor prior to borrowing.

Sanctuary Candle Donation - \$15

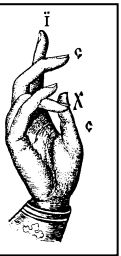
SANCTUARY CANDLE

For God's blessings on

UKRAINE

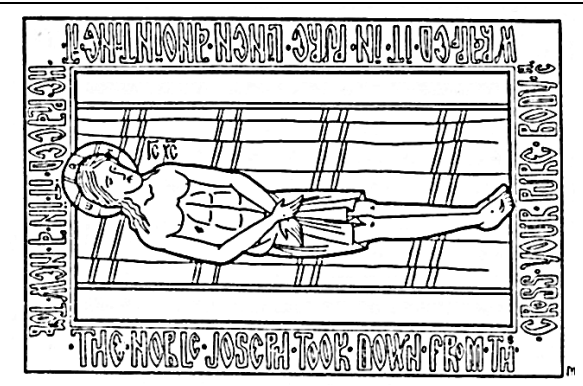
A request of the parish.

April 13-19



Wednesday, April 16 at 7 pm (IN THE CHOIR LOFT).
ЦЕРКОВНИЙ ХОР має пробу в церкві
Середа, 16 квітня 7:00 год

Church Cleaning Schedule		
Week of:	MAR 30	Group 2
Week of:	APR 6	Group 3
Week of:	APR 16	Group 4
Week of:	APR 20	Group 1
Week of:	APR 27	Group 2
Week of:	MAY 4	Group 3
Week of:	MAY 18	Group 4



Kozak’s Circle invites all children of the parish to participate in standing guard/stijka at the tomb on Holy Saturday from 11:00 - 1:30pm. Light lunch provided. Please RSVP to Kozak’s Circle at kozakscircle@gmail.com.

FLOWERY SUNDAY:
The Feast of the Entrance into Jerusalem
On the Sunday before the Feast of Great and Holy Pascha and at the beginning of Holy Week, the Church celebrates one of its most joyous feasts of the year. Flowery Palm Sunday is the commemoration of the Entrance of our Lord into Jerusalem following His glorious miracle of raising Lazarus from the dead. Having

BAKE SALE SCHEDULE	
MAR 30	GROUP 2
APR 6	KOZAK'S CIRCLE
APR 13	NO BAKE SALE (BAZAAR)
APR 20	NO BAKE SALE (EASTER)
APR 27	NO BAKE SALE (SVIACHENE)
MAY 4	UNWLA

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.

Biblical Story
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). Theophan the Recluse wrote the following words about the inward rule of Christ the King:

“The Kingdom of God is within us when God reigns in us, when the soul in its depths confesses God as its Master, and is obedient to Him in all its powers. Then God acts within it as master ‘both to will and to do of his good pleasure’ (Philippians 2:13). This reign begins as soon as we resolve to serve God in our Lord Jesus Christ, by the grace of the Holy Spirit. Then the Christian hands over to God his consciousness and freedom, which comprises the essential substance of our human life, and God accepts the sacrifice; and in this way the alliance of man with God and God with man is achieved, and the covenant with God, which was severed by the Fall and continues to be severed by our willful sins, is re-established.”

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.

“The Son and Word of the Father, like Him without beginning and eternal, has come today to the city of Jerusalem, seated on a dumb beast, on a foal. From fear the cherubim dare not gaze upon Him; yet the children honor Him with

palms and branches, and mystically they sing a hymn of praise: ‘Hosanna in the highest, Hosanna to the Son of David, who has come to save from error all mankind.’” (A hymn of the Light.

“With our souls cleansed and in spirit carrying branches, with faith let us sing Christ's praises like the children, crying with a loud voice to the Master: Blessed art Thou, O Savior, who hast come into the world to save Adam from the ancient curse; and in Thy love for mankind Thou hast been pleased to become spiritually the new Adam. O Word, who hast ordered all things for our good, glory to Thee.” (A Sessional hymn of the Matins)

Icon of the Feast of Flowery Palm Sunday

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. Christ is blessing with His right hand, and in His left hand is a scroll, 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 that our Lord has revealed a heavenly and spiritual kingdom that offers true and enduring peace.

On the left, the disciples accompany Jesus in His Triumphal Entry . Depicted on the right are the Jews 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 and laying these and their garments on the 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.

In Ukraine Palm Sunday is called Flower(y) Sunday (Kvitna/Tsvitna Nedilya), or

Willow Sunday (Verbna Nedilya), because in Ukraine flowering willow branches are blessed in place of palm fronds. At the end of the Liturgy, when people come for the anointing, they take blessed willow branches and candles. After service they bring them to their homes and use as sacramental. There is a tradition to tap each other with willow branches wishing good health, wealth and happiness saying one of the following verses: “The willow hits, not I; A week from now will be the Great Day, Pascha” or “Be as big as the will, healthy as water, rich as the earth.” This ritual dates back to pagan times.

Since ancient times the willow tree is considered to be a holy tree, and symbolizes resurrection, eternal life, heavens, and the whole Universe. It is the first tree to show signs of life after long winter. It was believed to have mysterious protective, medicinal, and energizing powers drawn from the Sun and people tapped each other with branches believing that the energy from the tree will be transmitted to them. Willow is famous for its medicinal properties and for ages was used to treat many illnesses.

КВІТНЯ НЕДІЛЯ

АНТИФОН 1:

Стих 1: Возлюбив я, бо вислухав Господь* голос моління мого. (Пс. 114,1)

Приспів: Молитвами Богородиці,* Спасе спаси нас.

Стих 2: Бо прихилив вухо Своє до мене* і у дні мої призову. (Пс. 114,2)

Приспів: Молитвами Богородиці,* Спасе спаси нас.

Стих 3: Обняли мене болісті смертні,* біди адові зустріли мене. (Пс. 114,3)

Приспів: Молитвами Богородиці,* Спасе спаси нас.

Стих 4: Скорб і болість зустрів я* і призвав ім'я Господнє. (Пс. 114,3)

Приспів: Молитвами Богородиці,* Спасе спаси нас.

Слава Отцю і Сину і Святому Духові, і нині і повсякчас і на віки вічні. Амінь.
ЄДИНОРОДНИЙ СИНЕ

АНТИФОН 3:

Стих 1: Сповідуйтеся Господеві,* бо Він благий, бо на віки милість Його. (Пс. 117,1)

Тропар голос 1: Спільне воскресення перед Твоїми страстями запевняючи,* з мертвих воздвигнув Ти Лазаря, Христе Боже;* тим-то й ми, як отроки, знамена перемоги носячи,* Тобі переможцеві смерти, восклицуємо:* Осанна в вишніх, благословен, хто йде в ім'я Господнє.

Стих 2: Нехай же скаже дім Ізраїлів,* бо Він благий, бо на віки милість Його. (Пс. 117,2)

Тропар голос 1: Спільне воскресення перед Твоїми страстями запевняючи,* з мертвих воздвигнув Ти Лазаря, Христе Боже;* тим-то й ми, як отроки, знамена перемоги носячи,* Тобі переможцеві смерти, восклицуємо:* Осанна в вишніх, благословен, хто йде в ім'я Господнє.

Вхідне: Благословен, хто йде в ім'я Господнє,* ми благословляли вас із дому Господнього; Бог – Господь і явився нам. (Пс 117,26-27)

Тропар голос 1: Спільне воскресення перед Твоїми страстями запевняючи,* з мертвих воздвигнув Ти Лазаря, Христе Боже;* тим-то й ми, як отроки, знамена перемоги носячи,* Тобі переможцеві смерти, восклицуємо:* Осанна в вишніх, благословен, хто йде в ім'я Господнє.

Слава Отцю і Сину і Святому Духові;

Тропар голос 4: Погребавши себе разом з Тобою через хрещення, Христе Боже наш,* сподобилися ми безсмертної жизні через Твоє воскресення* і, заспівуючи, кличемо: Осанна в вишніх,* благословен, хто йде в ім'я Господнє.

І нині і повсякчас і на віки вічні. Амінь.

Кондак голос 6: На престолі на небі, на жереб'яті на землі* Тебе носять, Христе Боже;* ангелів хваління і дітей оспівування прийняв Ти;* вони кликали до Тебе;* Благословенний Ти, що йдеш Адама призвати.

Прокімен голос 4: Благословен, хто йде в ім'я Господнє,* Бог – Господь і явився нам.

Стих: Сповідуйтеся Господеві, бо Він благий, бо на віки милість Його. (Пс. 117,1)

Алилуя: Заспівайте Господеві пісню нову, бо дивне створив Господь. (Пс. 97,1)

Стих: Виділи всі кінці землі спасення Бога нашого. (Пс. 97,1) **Алилуя, тричі.**

За Достойник і Ірмос: Величай, душе моя, Господа, що сидить на жереб'яті. Бог – Господь і явився нам; справляйте празник і, веселячись, прийдіть, возвеличимо Христа з квітами й галузками, в піснях кличучи: Благословен, хто йде в ім'я Господа, Спаса нашого.

Причасний: Благословен, хто йде в ім'я Господнє,* Бог – Господь і явився нам. **Алилуя, (тричі).**

Амвонна молитва: Господи Боже наш, який почув і прийняв сльози святих жінок мироносиць у Витанії Марти і Марії, і про Лазаря померлого і похороненого чуючи, святим Твоїм учням і апостолом сказав: Лазар помер, і радію заради вас, бо піду розбудити його. Сам, Владико благий, прийми молитву нашу, що звертаємося до Тебе всім серцем. Коли ж не вірили юдеї, Ти вивів його з могили, на четвертий день після смерті, сказавши: Лазар, вийди геть! І щоб вийшов мертвий, обв'язаний по руках і ногах полотном, і обличчя було його убрусом зав'язане; знову звернувся до людей і сказав: звільніть його і залиште йти. Тебе йдучого від Єрусалиму до Витанії, до гори до Оливної, яка є близько Витанії, юдейські діти зустрічали Тебе, сидячим на осляті, тримаючи в руках пальмове віття співаючи та й промовляючи: Осанна в вишніх! Вірні ж люди, тримаючи гілки від дерев, співали: Осанна Сину Давида, благословенний Той, що прийшов і знову йде в ім'я Господнє, Цар Ізраїлю! Тому і ми зі страхом і любов'ю Тобі єдиному безсмертному і непереможному, що володіє життям і смертю, перемоги знамення несучому, з радістю співаємо: Благословенний, хто йде в Ім'я Господнє, благословенний Животворящий всіх нас, що удостоїлися причаститися святих, пречистих, безсмертних, життєдайних, небесних і страшних Твоїх Таїн на відпущення гріхів. Бо Тобі належить усяка слава, Отцю і Сину і Святому Духові, нині і повсякчас, і на віки вічні.

PALM (FLOWERY) SUNDAY

FIRST ANTIPHON:

Verse: I am filled with love* for the Lord will hear the voice of my plea.

Refrain: Through the prayers of the Mother of God,* O Savior, save us.

Verse: For He has inclined his ear to me,* and I will call to Him all the days of my life.

Refrain: Through the prayers of the Mother of God,* O Savior, save us.

Verse: The pangs of death encircle me,* the trials of Hades befell me.

Refrain: Through the prayers of the Mother of God,* O Savior, save us.

Verse: I met with anguish and pain,* and called upon the name of the Lord.

Refrain: Through the prayers of the Mother of God,* O Savior, save us.

Glory be, now and forever and ever. Amen. ONLY BEGOTTEN SON ...

THIRD ANTIPHON:

Verse: Give thanks to the Lord, for He is good, for His mercy endures forever.

Tropar Tone 1: Assuring us before Your Passion of the general resurrection, You raised Lazarus from the dead, O Christ God; and so, like the children we also carry signs of victory and cry to You, the conqueror of death; Hosanna in the highest! Blessed is He who comes in the name of the Lord.

Verse: Therefore, let the house of Israel say that He is good, for His mercy endures forever.

Tropar Tone 1: Assuring us before Your Passion of the general resurrection, You raised Lazarus from the dead, O Christ God; and so, like the children we also carry signs of victory and cry to You, the conqueror of death; Hosanna in the highest! Blessed is He who comes in the name of the Lord.

Entrance Verse: Blessed is He who comes in the name of the Lord, we bless you from the house of the Lord, the Lord is God and has appeared to us.

Tropar Tone 1: Assuring us before Your Passion of the general resurrection, You raised Lazarus from the dead, O Christ God; and so, like the children we also carry signs of victory and cry to You, the conqueror of death; Hosanna in the highest! Blessed is He who comes in the name of the Lord.

Glory be to the Father and the Son and the Holy Spirit;

Tropar Tone 4: Buried with you through Baptism, O Christ our God, we have been granted immortal life by Your resurrection, and sing Your praises crying out: Hosanna in the highest! Blessed is He who comes in the name of the Lord.

Now and forever and ever. Amen

Kondak of Palm Sunday Tone 4: Mounted on the throne in heaven, O Christ God, and on a colt here on earth, You accepted the praise of the angels, and the hymn of the children who cried to You: Blessed are you, who have come to call Adam back.

Prokimen Resurrectional Tone 4: Blessed is He who comes in the name of the Lord, God the Lord has appeared to us. (Ps 117/118)

Verse: Give thanks to the Lord for he is good, for His mercy endures forever.

Alleluia: Sing to the Lord a new song, for he has worked wonders. (Ps 30/31)

Verse: All the ends of the earth have seen the salvation of our God. **Alleluia. (3)**

The irmos (instead of “It is truly proper”): O my soul magnify Christ who is seated upon a foal. The Lord is God and has appeared to us: together let us celebrate. Come with great rejoicing, let us magnify Christ with palms and olive branches, and with songs let us cry aloud to Him: Blessed is He who comes in the name of the Lord, our Savior.

Communion Verse: Blessed is He who comes in the name of the Lord; God the Lord has appeared to us. (Ps 117/118) **Alleluia. (3)**

Ambon Prayer: Master, Almighty Lord, God of our fathers Abraham, Isaac, and Jacob, and of their just offspring. You were foretold long ago by the ark which was the symbol of the Church for the just Noah. The coming of the Holy Spirit was proclaimed to him by a dove carrying in its beak a fresh olive branch. On the fourth day You raised Your friend Lazarus, hastening him from death by exclaiming, “Lazarus, come forth!” He returned to life as an image of Your resurrection and all were amazed to see this. We pray You, O Master, Lover of Mankind, return us to life from our death in sin, and be pleased to grant us eternal life and to be deemed worthy of Your kingdom from on high, for You are our resurrection. With this image You perfected the Judean children, who carried palm and boughs and olive branches, shouting and crying out, “hosanna in the highest, O Son of God, blessed are You who come to judge the whole world, O just Judge, Christ our God.” For You are blessed and glorified with the Father and the Holy Spirit, now and for ever and ever. Amen.