

ENTRANCE INTO JERUSALEM
(PALM SUNDAY)



Icon of the Entrance into Jerusalem

St. Nicholas Byzantine Catholic Church

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Clinton Township, MI 48035

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Holy Week is the most solemn of the Church Year. We re-live the mystery of God's merciful loving kindness, when he suffered death and burial for our salvation, and is risen for our hope of eternal life. During Holy Week, we do not only observe what happened in history, but through our acts of repentance, our prayers and fasting, take an active part in what we remember as having happened and what is happening now through divine remembrance. We die in Christ and rise in the fullness of life.

Glory be to Jesus Christ!

Glory be to Him Forever!

Divine Liturgy Schedule:

All are welcome to join us from home!

Scripture readings:

Epistle: Philippians 4:4-9

Gospel: St. John 12: 1-18

Sun.	April	5	PALM (FLOWERY) SUNDAY — BLESSING OF PALMS AND PUSSY-WILLOWS
			11:00 a.m. +John Kulasa by Robert Kulasa (private Liturgy)
			12 Noon Distribution of blessed palms and pussy-willows @ drive-thru roundabout
Mon.	April	6	HOLY MONDAY
Tues.	April	7	HOLY TUESDAY
Wed.	April	8	HOLY WEDNESDAY
Thurs.	April	9	HOLY THURSDAY
Fri.	April	10	GOOD FRIDAY — DAY OF STRICT FAST
			7:00 p.m. Burial Vespers and procession with the Shroud of our Lord (private service)
Sat.	April	11	HOLY SATURDAY
Sun.	April	12	THE FEAST OF THE RESURRECTION OF OUR LORD — PASCHA — EASTER
			11:00 a.m. Resurrection Matins with Divine Liturgy (private Liturgy)
			+Joseph and Bertha Benko by the St. Germain family (Spiritual Bouquet)
			12 Noon The blessing of baskets @ drive-thru roundabout

Until further notice, only private Divine Liturgies will be celebrated at our parishes per Bishop Milan Lach. If you would like to be a part of the celebration via the internet, we are providing a livestream from the Cathedral of St. John the Baptist in Parma, every Sunday at 11 a.m. You will find this Liturgy and many others by going to: www.liveliturgy.com. The information is always being updated at this website. Bishop Lach asks you to financially support your parish and our church as you did up until now. We are thankful for every financial gift.

Many people go to Confession before Easter Pascha. Confessions are available by calling the office and making an appointment with Fr. Joe.

Palms and pussy-willows will be distributed on Palm Sunday by driving through the roundabout at St. Nicholas Church at Noon. Easter baskets will be blessed at Noon on Pascha Easter next Sunday in the same fashion. Please stay in your cars while the palms and pussy-willows are blessed and distributed and Paschal foods are blessed.

Please continue to pray for the sick and shut-in of our parish: Doris Crawley, Lillian Stefano, Kitty Marchione, Marie Sloff, Ray Huddas.

Easter Spiritual Bouquet intentions: Erica Batcha: George; Ray Huddas: Andrea Huddas, Stephen and Amal Huddas, Michael and Kim Huddas, Mary and Pat Murphy and family, and, Rebecca and John Hycki and family; Nikolaj Nagrant: Bob Anzlovas, Mary Voss, Fr. Robert Barter, Fr. Nicholas Ivan, and Fr. Roy Shubert; Patricia and Michael Neville: Francis P. Norton, Ann Norton, Ann Marie Pesda, and Dorothy Arends; Mark Simon: Veronica and Michael Simon.

Why should we receive the palms and pussy willows on Palm Sunday? With the pious intention of meeting Christ in spirit, with the devout people of Jerusalem, adoring Him, saying: "Hosanna to the Son of David, Hosanna to Him who comes in the name of the Lord; Hosanna in the highest!" and with heartfelt prayer to Jesus for His grace, that with Him we may conquer the world, the flesh and the devil and be received into the heavenly Jerusalem where He is truly a King. **What do we do with the pussy willows?** The pussy willows are blessed by the priest with holy water and prayer (you are welcome to pray the following prayer at home). This blessing is called a sacramental. The willows should be received reverently and taken home and placed in special vases or behind icons and crucifixes, and on your special family altar. The pussy-willows are the first of many symbols we will use through Holy Week and Easter that will tie our lives with the mystery of the passion, death and resurrection of Christ. We receive blessed pussy-willows as a symbol of our commitment to Christ. Remember that the first commitment was made by Jesus for you and for me with His complete love and sacrifice on the cross. Let your commitment be expressed through all your words and actions in life, saying: "Hosanna! Blessed is He Who comes in the Name of the Lord!"

Blessing of palms and pussy-willows O Lord our God, Who sit upon the Cherubim, and Who restored the might of your Son, our Lord Jesus Christ, that through His Cross and burial and resurrection He might save the world; Who, also, when today He entered Jerusalem to embark upon His voluntary passion, was met by the people who sat in darkness and in the shadow of death, bearing the symbols of victory, boughs of trees and branches of palms, emblematic of the resurrection: keep and preserve us also who on this festal day in imitation then bear in our hands palms and boughs. And like those nations and children who cried to You: 'Hosanna!' may we likewise with hymn and spiritual song be made worthy of the life-giving resurrection through Christ, our Lord, with Whom You are blessed together with your all-holy, gracious and life-giving Spirit, now and ever, and forever. Amen. These palms are blessed [+] in the name of the Father, Son, and Holy Spirit.

Palm Sunday is the celebration of the triumphant entrance of Christ into the royal city of Jerusalem. He rode on a colt for which He Himself had sent, and He permitted the people to hail Him publicly as a king. A large crowd met Him in a manner befitting royalty, waving palm branches and placing their garments in His path. They greeted Him with these words: "Hosanna! Blessed is he who comes in the name of the Lord, even the King of Israel! (John 12:13). This day together with the raising of Lazarus are signs pointing beyond themselves to the mighty deeds and events which consummate Christ's earthly ministry. The time of fulfillment was at hand. Christ's raising of Lazarus points to the destruction of death and the joy of resurrection which will be accessible to all through His own death and resurrection. His entrance into Jerusalem is a fulfillment of the messianic prophecies about the king who will enter his holy city to establish a final kingdom. "Behold, your king is coming to you, humble, and mounted on an ass, and on a colt, the foal of an ass" (Zech 9:9). Finally, the events of these triumphant two days are but the passage to Holy Week: the "hour" of suffering and death for which Christ came. Thus the triumph in a earthly sense is extremely short-lived. Jesus enters openly into the midst of His enemies, publicly saying and doing those things which most enrage them. The people themselves will soon reject Him. They misread His brief earthly triumph as a sign of something else: His emergence as a political messiah who will lead them to the glories of an earthly kingdom.

About the Donkey People often speak of donkeys in belittling terms. You may have heard the expression, "I'm just someone who has to do all the donkey work." Or, "So-and-so is as stubborn as a mule" (a mule is part donkey). These sayings overlook the contributions of a truly valuable animal. Donkeys have served the human race for thousands of years. They were once prized as symbols of humility, gentleness, and peace. In Biblical times, donkeys that had never been ridden were regarded as especially suitable for religious purposes. So it was most fitting that Jesus sent for a colt to perform the royal task of carrying Him into Jerusalem. How enviable was that donkey's mission! How like our mission as Jesus' followers! A Catholic missionary in China calls herself "the Lord's donkey." She's a humble believer, "carrying" her Lord faithfully into town after town and training others to do likewise. The Lord has need of many such "donkeys" in today's world, humble people who will carry Him into their Jerusalem and make Him known. Are we willing to be the Lord's donkey?

Weekly Collections

3/29/2020

"My return to the Lord for all His goodness to me"

Offertory	\$ 790.00
Initial	\$ 5.00
Lent/Easter	\$ 130.00
Holy Days	\$ 75.00
Spiritual Bouquet	\$ 50.00
Decorations	\$ 5.00
Fuel/Energy	\$ 10.00
Candles	\$ 5.00
Choir Loft	\$ 150.00
E-Donations	<u>\$ 260.00</u>
Total:	\$ 1,480.00

Thank you to those who generously support our parish from home.

St. Nicholas Byzantine Catholic Church

23300 King Drive, Clinton Township, MI 48035

Phone: (586) 791-1052; Email: stnicksbyzantine@yahoo.com

Served by: Father Joseph J. Repko, Pastor
Subdeacon Phillip Dinsmore

Cantors: George Nagrant, Nicholas P. Nagrant, Joseph Wanchik, Steve Terlescki, John P. Minarish, and Subdeacon Phillip Dinsmore and Richard Baranko, *Cantor Emeritus*.

Choir Director: Nicholas J. Nagrant

Catechetical Director: Suzanne Swanney

Youth Directors: Adam Digon and Kimberly Kaufman

Liturgy Schedule: Saturday 4:00 P.M. (Anticipated Sunday Obligation with Vespers)
Sunday 8:30 A.M. (Slavonic / English mix)
11:00 A.M. (English)
Daily Liturgy as scheduled (see inside of the bulletin)

Rejoice at His Coming!

Let us say to Christ: *Blessed is he who comes in the name of the Lord, the king of Israel.* Let us hold before Him like palm branches those final words inscribed above the cross. Let us show Him honor, not with olive branches but with the splendor of merciful deeds to one another. Let us spread the thoughts and desires of our hearts under His feet like garments, so that entering us with the whole of his being, He may draw the whole of our being into Himself and place the whole of His in us. Let us say to Zion in the words of the prophet: *Have courage, daughter of Zion, do not be afraid. Behold, your king comes to you, humble and mounted on a colt, the foal of a beast of burden.* He is coming who is everywhere present and pervades all things; He is coming to achieve in you His work of universal salvation. He is coming who came to call to repentance not the righteous but sinners, coming to recall those who have strayed into sin. Do not be afraid, then: *God is in the midst of you, and you shall not be shaken.*

Receive Him with open, outstretched hands, for it

was on His own hands that He sketched you. Receive Him who laid your foundations on the palms of His hands. Receive Him, for He took upon Himself all that belongs to us except sin, to consume what is ours in what is His. Be glad, city of Zion, our mother, and fear not. *Celebrate your feasts.* Glorify Him for His mercy, who has come to us in you. Rejoice exceedingly, daughter of Jerusalem, sing and leap for joy. *Be enlightened, be enlightened,* we cry to you, as holy Isaiah trumpeted, for the light has come to you and the glory of the Lord has risen over you.

And what is this *glory of the Lord*? Clearly it is the cross on which Christ was glorified, He, the radiance of the Father's glory, even as He said when He faced His passion: *Now is the Son of Man glorified, and God is glorified in him, and will glorify him at once.* The glory of which He speaks here is His lifting up on the cross, for Christ's glory is His cross and His exultation upon it, as He plainly says: *When I have been lifted up, I will draw all men to myself.*

St. Andrew of Crete

SUNDAY THEOSIS #1-57

The Holy Mysteries

By Father Robert Slesinski

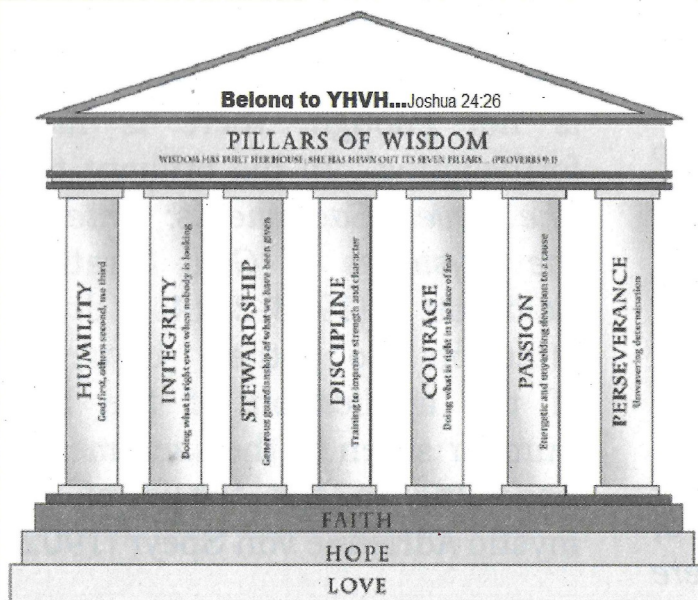
Seven: A Holy Number

There are seven sacramental mysteries. Why are there not more or less? Certainly in the past other sacraments have been proposed like monastic tonsure. But the number seven remains resolute. Of course, one can immediately think of the seven days of creation (Gn 1:1-31, 2:1-4)—and, of course, the seven days of the week according to which we all live—and, then again, of the words of the Old Testament Book of Proverbs, “Wisdom has built her house, she has set up

her seven columns” (Prov 9:1), certainly seeming to prefigure the seven sacramental mysteries that undergird all ecclesial life and polity. The number seven thus enjoys a certain significance.

It suffices to cite a Biblical dictionary entry to reiterate this point, which reads in part:

The significance of 7 in the Bible is fairly obvious; it means totality, fullness, completeness. At times it is multiplied by itself (7 x 7 or 7 x 70); this does not signify excess, but rather the removal of limit implied in totality. Thus Cain is avenged 7 times, Lamech 7 x 70 (Gn 4:24). There are 7 fat years and 7 lean years in Egypt Gn 41:2ff). Samson’s hair is bound in 7 locks (Jgs 16:13). In the fall of Judah 7 women attempt to marry one man (Is 4:1). Balak erects 7 altars for 7 victims (Nm 23:1). Ruth is better than 7 sons (Rt 4:15). The boy who is raised by Elisha sneezes 7 times and revives (2 K



4:35). The Israelites march 7 days around Jericho (Jos 6:1ff). There are 7 pre-Israelite peoples of Canaan (Dt 7:1). The 6 days of creation followed by a 7th day of rest are the complete and perfect work (Gn 2:1-3). There are 70 peoples in the world (Gn 10) and 70 in the family of Jacob (Gn 46:27; Ex 1:5). The 7 elders of Nm 11 are actually 72, 6 for each tribe, and so too the 70 disciples of Lk 10:1. The number seven is important in ritual actions; this is observed in particular in the magical rites of Mesopotamia. There are 7 days of Mazzoth (Ex 2:15, 19). The number recurs often in the rites of ritual purification (Lv 12-15). Naaman must wash 7 times in the Jordan (2 K 5:10)...The same idea of fullness and totality is seen in the New Testament use of the number. The Sadducees propose a case of 7 brothers who married the same woman (Mt 22:25; Mk 12:20; Lk 20:29). The 7 loaves which are multiplied leave 7 baskets of fragments (Mt 15:34, 37; Mk 8:5, 8). The evil spirit who returns after exorcism brings 7 other spirits worse than himself (Mt 12:45; Lk 11:26). Seven demons were

expelled from Mary Magdalene (Lk 8:2). The symbolism of 7 is extremely prominent in Apc: there are 7 churches (1:4), lamps (1:13), stars (1:16), spirits (1:4; 4:5), seals (5:1), trumpets (8:2), serpent heads (12:3), plagues (15:1), and other examples...A refinement of the symbolism of the number is seen in Mt 18:21ff as contrasted with Lk 17:4. In Lk seven times, the number of totality and perfection, is stated as the number of times when forgiveness should be granted; Mt, however, multiplies 7 x 70 and signifies what is not so clear in the formula of Lk, that the perfection of forgiveness signified by 7 consists in the removal of any limit to the number of times, when one should forgive.

Now if this extended commentary is not enough, there is more forthcoming. In his brilliant text *The Seven Sacraments: Entering the Mysteries of God*, Stratford Caldecott (1953-2014) draws attention to other instances of the application of the holy number seven to the sacraments. Appealing to the thesis of the mystic Adrienne von Speyr (1902-

1967) in her work *The Cross: Word and Sacrament*, Caldecott stresses how she intuitively linked the seven last words of Christ on the Cross with the seven sacraments, the seven pillars constituting the Church, the Paschal mystery thereby being fully unfolded before us. It suffices to list them without any ado as the parallels enjoy their own intelligibility:

“Father, forgive them for they know not what they do” (Lk 23:34) (Holy Reconciliation), Christ hanging on the Cross for the forgiveness of sinners before God.

“Today you will be with me in Paradise” (Lk 23:42) (Holy Anointing), a “second baptism,” as it were, comforting words to the good thief.

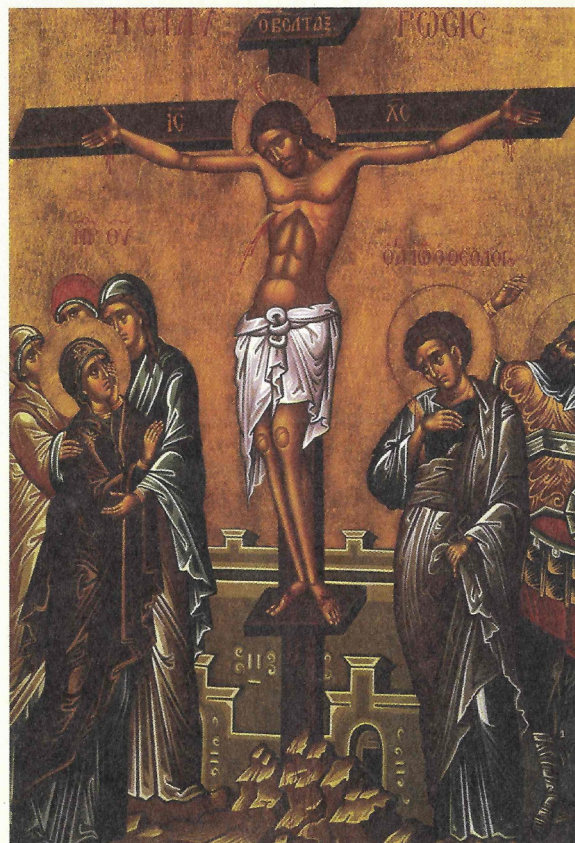
“Woman, behold your son. Son behold your mother” (Jn 19:26–27) (Holy Matrimony), Jesus’ Passion being akin to the consummation of marriage.

“My God, my God, why have you forsaken me?” (Mt 27:46; Mk 15:34) (Holy Orders) with Jesus praying Psalm 22, now the very psalm of priesthood.

“I thirst” (Jn 19:28) (Holy Eu-

charist), Jesus thirsting to give “living water” to others.

“It is accomplished” (Jn 19:30) (Holy Baptism), believers being baptized into the death of Christ, rising with him.



“Father, into your hands I commend my spirit” (Lk 23:46) (Holy Chrismation) with the Holy Spirit, the Paraclete, now descending upon the faithful, bestowing gifts sevenfold: wisdom, understanding, counsel, fortitude, piety, and fear of the Lord.

But, as Caldecott further remarks, there are other sevenfold parallels to be noted like the seven archetypical miracles in St. John's Gospel, the seven "I am" sayings also therein, the seven petitions in the Lord's Prayer, and, as already noted, the seven days of creation.

Significantly, these other sevenfold parallels are interrelated, as Caldecott demonstrates, among each other, each sacramental mystery being associated with a particular day of the week, a miracle of Jesus, one of his sayings, one of his words on the Cross, and with a particular petition of the Our Father. The first sacrament treated by him is that of marriage, what with Jesus working his first miracle at a wedding at Cana in Galilee (Jn 2:1-11). Considering the fact that chapter one of the Johannine Gospel treats the first four days of Christ's public ministry after his baptism and on the third day after that, Jesus finds himself in Cana (Jn 2:1), we realize that it is on the seventh day of his ministry that a wedding is celebrated, a



Sabbath, as it were, which is "in Jewish tradition, fittingly called the day of God's 'wedding,' for it is the day God seals his relationship with the created world." Not to be overlooked also is the fact that there are six stone jars to be filled with water, a clear allusion to the six days of God's creative work before he rests on the seventh day, a festive day, the work of the six days being brought to perfection.

To be continued ...

For more educational information, visit:

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<i>StreamingVideo:</i>	www.oltv.tv

THE GREAT WEEK THE HOLY DAYS OF OUR LORD'S PASSION

Lazarus Saturday

*Commemoration of the raising of Lazarus
from the dead*

Having come to the end of the forty days, we beseech You, O Lord and Lover of Humankind: May we also behold the holy week of your Passion, and glorify in it your lofty deed and your ineffable work of salvation, as we sing with one voice: O Lord, glory to You.

Desiring to see the tomb of Lazarus, O Lord, even though you were going to dwell willingly in the tomb, You asked: Where have you placed him? And, when You learned that which You already knew, You called to the one whom You loved: Lazarus, come forth from the tomb! And Death obeyed the Giver of Life, the Savior of our souls.

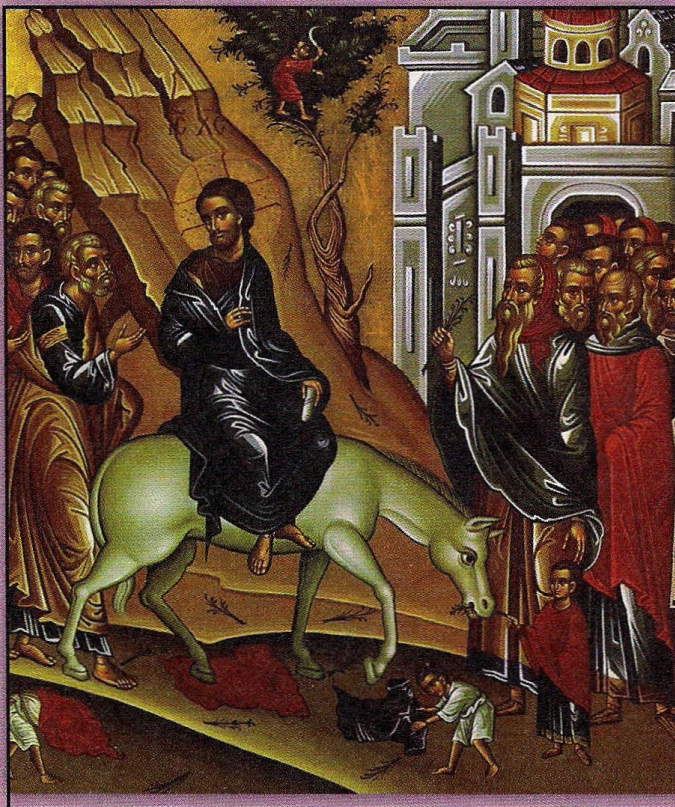


Palm Sunday

The Entrance of Our Lord into Jerusalem

He who has heaven as his throne and earth as his footstool, the Son and coeternal Word of the Father, humbles himself to mount a senseless beast, as He comes to Bethany. Carrying branches, the Hebrew children welcome Him saying: Hosanna in the highest; blessed is He who is coming, the King of Israel!

You rode on the foal of a donkey to symbolize for the Gentiles the triumph of the Savior. Therefore, Israel, your beloved, offers You praise, O Christ, through the mouths of infants and babes, the witnesses of your entrance into the Holy City, six days before the Passover.

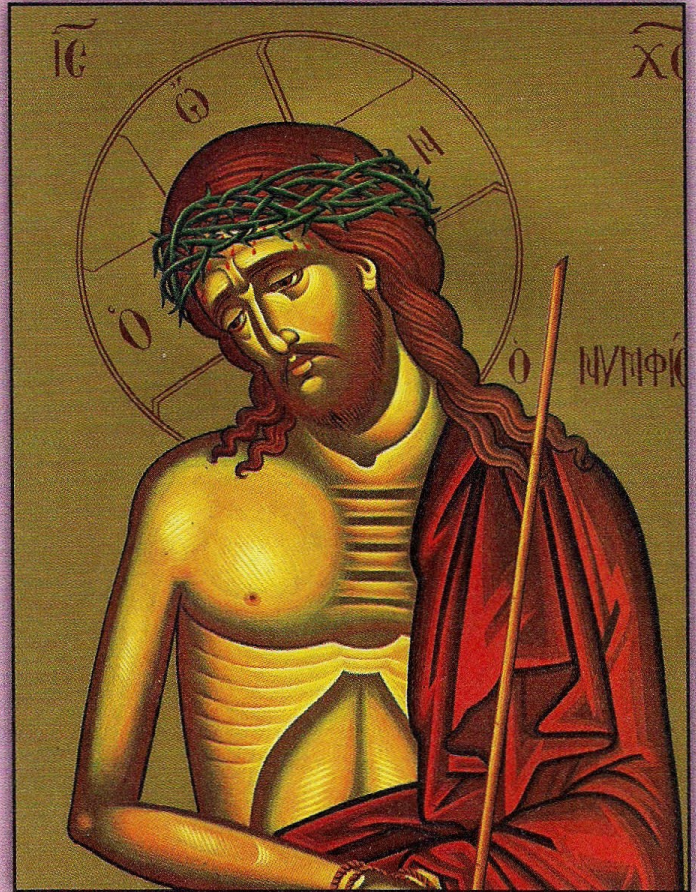
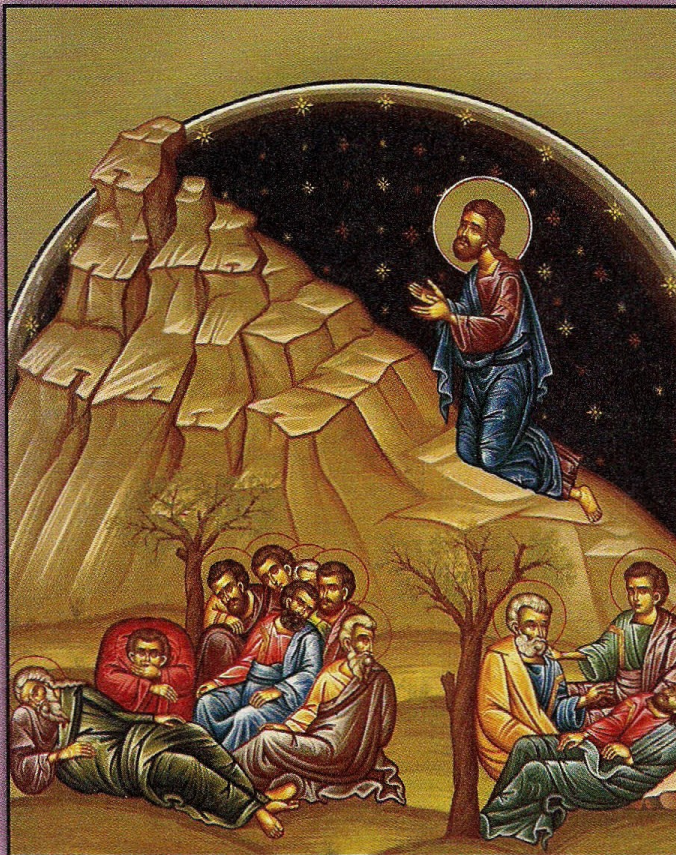


Great and Holy Monday

*Commemoration of the unproductive fig tree the Lord Jesus curses as He walks outside Jerusalem
(Mt 21:18)*

When You were going to your Passion, O Lord, You confirmed the faith of your disciples by taking them aside and saying: How can you forget the words I have spoken to you? The Scriptures say that all the prophets die only in Jerusalem!

Now the time of which I have spoken to you has arrived; behold, I shall be delivered into the hands of sinners; they shall mock Me and nail Me to the Cross; and after burying Me, they shall number Me among the dead. Take courage, however, for I shall rise on the third day, to bring joy and eternal life to all the faithful.



Great and Holy Tuesday

Commemoration of the Lord's parable of the Ten Wise Virgins (Mt 25:14)

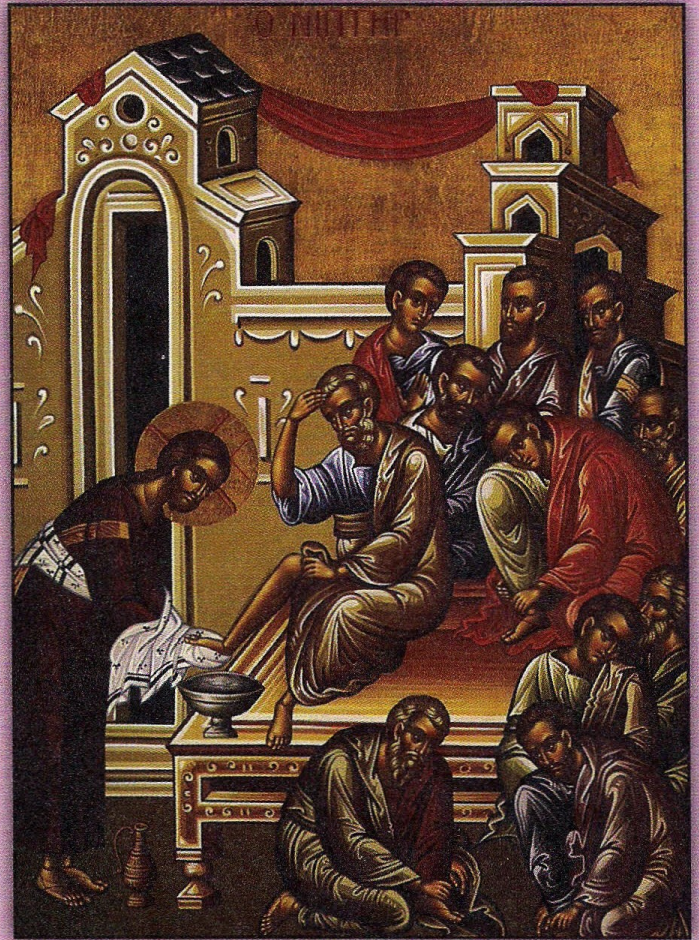
You have heard of the condemnation of the one who hid the talent; O my soul, do not hide the word of God. Proclaim his wonders and increase his gifts, that you may enter into the joy of your Lord.

When You shall come in glory with the powers of heaven, to be seated on the throne of judgment, O Jesus, do not cast me far away from You, O Good Shepherd. On your right are the paths that lead to You, and on your left are those who turn away from You. Do not make me perish with the goats, even though I have been disfigured by sin. But place me on your right with your sheep, and in your love for humankind, save me.

Great and Holy Wednesday

Commemoration of the betrayal of our Lord by Judas, and the anointing of our Lord by Mary at Bethany

While the sinful woman was offering You her ointment, your disciple conspired against You. She rejoiced to pour out the most precious perfume, while he hastened to sell the One who is beyond price. As she came to recognize her Lord, the disciple separated himself; she was set free, while Judas became enslaved to the Enemy. She was ennobled through repentance, while he was disgraced by his vile actions. O Savior, who suffered for us, grant us your forgiveness and save us.



Great and Holy Thursday

The establishment of the Holy Eucharist at the Last Supper, and the washing of the feet of the disciples by Jesus

Peter hesitated to have his feet washed by the most pure hands that once created Adam, but, at the word of Christ who said: If I do not wash you, Simon, you shall have no part with me, he was seized with fear and cried out: Not only my feet, Lord, but also my hands and my head! O, the tremendous gifts of the Savior! He lets his disciples partcipate in his grace, and He promises that they shall share in his ineffable glory; He said in giving them the mystical cup that He would drink it again with them in the kingdom of heaven. Grant we, too, may drink from it, in your mercy and your love for humanity.

Great and Holy Friday
The Crucifixion, Death and Burial of Our Lord

The all-pure Virgin seeing You, O Word, lifted upon the Cross today, lamented as a mother. Her heart bursting with sorrow and moaning from the depths of her soul, her countenance deeply scarred with grief, she cried out so mournfully: O divine Child, how great is my sorrow.

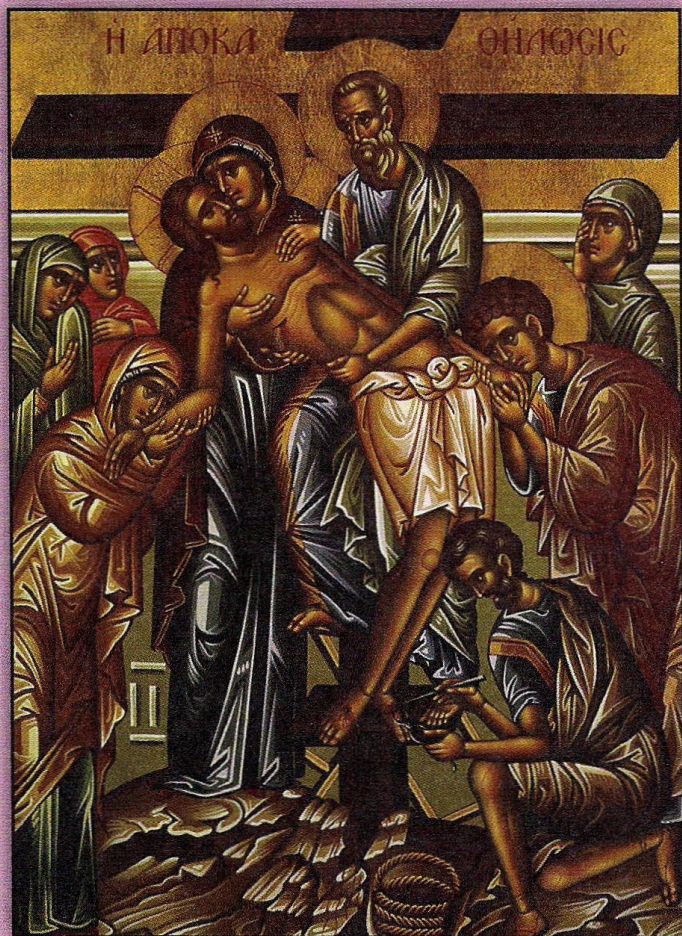
O Light of the world, O Lamb of God, why have You passed from my sight? Beholding all this, the heavenly hosts were struck with fear, and they cried out: O incomprehensible Lord, glory to You.



Great and Holy Saturday
The Great and Holy Sabbath rest in the tomb
and the conquering of Hades

Today the Abyss sighed and cried out: My power has been destroyed. For I received a dead Man as one of their dead, but I could not hold Him. Then I also lost with Him all those who were under my power. From the beginning I held the dead, but now this One raises them. Glory to your Cross and Resurrection, O Lord.

Today the Abyss sighed and cried out: My power has been swallowed up! For the Shepherd, crucified, has resurrected Adam; and those whom I held, I lost. Those whom I swallowed, I have given up. For the One they crucified has emptied the graves, and the power of Death has vanished. Glory to your Cross and Resurrection, O Lord.



All text from Vesper Stichera of Holy Week, The Lenten
Triodion, Sisters of Saint Basil, Uniontown, PA



Saint Nicholas Byzantine Catholic Church

Clinton Township, MI

Glory to Jesus Christ! Glory forever!

Slava Isusu Christu! Slava na viki!

Announcements for April 5, 2020: Palm Sunday

Eparchial Stewardship Drive: We are in the stretch run of our annual Eparchial Stewardship Drive, and we only need \$1,950 to reach our assigned goal for this year (\$7,400). If you have not yet made your pledge for this Stewardship year, please send it in or visit <https://parma.org/2020appeal> to make your donation. Your gift to the Stewardship Appeal helps support youth ministry, active and retired priests, and seminarian formation and education within the Eparchy. Thank you for your generosity in helping to support our Eparchy!

Prayer Resources added to our website: Last weekend we uploaded some prayer resources onto our website that you can use while at home. Please visit www.stnicksdetroit.com to find this information.

You're Invited-- Prayer Ministry Opportunity: Please consider joining this important ministry of prayer here at St. Nick's. The prayer ministry formally meets only a few times a year and most of the prayers can be done from your home. For more information please contact Subdeacon Phillip or email us at stnicksbyzantine@yahoo.com.

Lenten Almsgiving: As we did last year during the Great Fast, we are collecting donations for Catholic Charities of Southeast Michigan. Because of the pandemic, the actual donation container in our vestibule is not accessible, but we would be happy to accept any donations online through our website, www.stnicksdetroit.com. If you would like to donate in this manner, just put "Almsgiving" or "For CCSM" on the memo when you make your online donation, so we know to it is not to go into our general fund. Thank you for your generosity! For more information please contact Subdeacon Phillip Dinsmore.

New Prayer App is Available! A new and unique prayer app is available free of charge from Eastern Christian Publications for iOS and Android devices. The app is titled "ECPubs" and can be downloaded from either Apple Store or Google Play. Options include: "Java with Jesus" (daily reflections) and "Living Our Faith" (thoughts for the day from several international writers), plus many more.

Parish Projects for 2020: This year we are planning to take on two significant projects: parking lot repairs/resurfacing, and rectory garage roof repairs. Plus, some other minor repairs and painting will need to be done. We have already started the process of obtaining quotes, but we expect the costs to be significant. If you could please consider making a donation specific to these projects, we would greatly appreciate it!

For more info: Please see our bulletin, LIKE us on Facebook or visit our website: stnicksdetroit.com