

Sts Peter and Paul Ukrainian Orthodox Church Bulletin

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HOLY MYSTERIES

VISITATIONS OF THE SICK AND INFIRM – If you are going into the hospital for any reason, please inform Father Stephen at the Rectory. Our hospitalization code for Christiana and Wilmington Hospitals is **UKR**.

EMERGENCY CALLS – Please call the Rectory anytime (day or night) in an Emergency!

BAPTISMS – Celebrated by appointment.

CROWNING IN MARRIAGE – Please discuss timing with Father prior to setting a date. At least six months notice is needed. There are three 2-hour courses that must be attended prior to the Wedding.

BULLETIN DEADLINE – The deadline for getting information printed in the Weekly Bulletin is Wednesday.

SUNDAY COLLECTIONS – For the Needs of the Parish; 2nd Youth Ministry

April 13, 2025
Volume 61: Number 15
Schedule of Services and Activities
Week of April 13 - 20, 2025

HOLY WEEK AND PASCHA SCHEDULE
CONFESSIONS WILL BE HEARD BEFORE AND AFTER ALL SERVICES!

Sunday, April 13 – Palm or Willow Sunday - Tone 6

8:30 AM - Confessions

9:15 AM – Hours

9:30 AM - Divine Liturgy for the Faithful

Blessing of Pussy Willows and Palms

Panakhyda: +Anna Hutnick (20 Yrs) – Father & Pani Hutnick & Family

Easter Egg Hunt - Coffee Hour

12:00 Noon – Vespers on Palm Sunday

Holy and Great Monday – April 14

Sts. Peter and Paul

7:00 AM – Matins

6:00 PM – Presanctified Liturgy

Holy and Great Tuesday – April 15

Sts. Peter and Paul

7:00 AM – Bridegroom Matins

6:00 PM – Presanctified Liturgy

Holy and Great Wednesday – April 16

Sts. Peter and Paul

7:00 AM – Bridegroom Matins

8:00 AM – Presanctified Liturgy

St. Nicholas – Dover, DE

2:00 PM – Anointing of the Sick

Sts. Peter and Paul

7:00 PM – Anointing of the Sick

Holy and Great Thursday – April 17

Sts. Peter and Paul

7:00 AM – Matins

7:30 AM – Vespers/Liturgy of St. Basil

6:00 PM – 12 Gospels

Saints Peter and Paul

8:00 AM – Royal Hours

8:00 AM – Royal Hours

Holy Trinity – Whaleyville, MD

1:00 PM – Vespers/Shroud

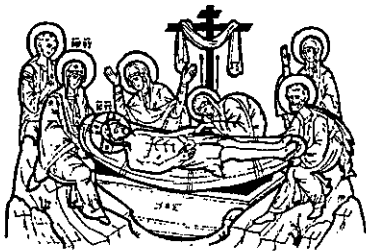
St. Nicholas – Dover, DE

4:00 PM – Vespers/Shroud

Sts. Peter and Paul

7:00 PM – Vespers/Shroud

9:00 PM – Jerusalem Matins



Holy & Great Saturday – May 4

Saints Peter and Paul

8:00 AM – Vesper/Liturgy St. Basil

Holy Trinity - Whaleyville

4:00 PM – Service at the Tomb

Resurrection Matins

Divine Liturgy – Bless Baskets

Sts. Peter and Paul

11:00 PM – Service at the Tomb

Resurrection Matins

Resurrection of Our Lord – Sunday. May 5

Sts. Peter and Paul

12 Midnite – Divine Liturgy

Bless Baskets – Coffee Hour

St. Nicholas

8:00 AM – Resurrection Matins

Divine Liturgy – Bless Baskets

Saints Peter and Paul

10:00 AM Divine Liturgy

Blessing of Baskets – Coffee Hour



Bright Monday, May 6 – Feast of St. George

8:00 AM – Resurrection Matins – Divine Liturgy

Locations of the Other Parishes

St. Nicholas Parish – 870 Forest Street, Dover, DE

Holy Trinity Parish – 7927 Circle Road, Whaleyville, MD

SCRIPTURE READINGS

Palm Sunday (Flowery Sunday) - Matins: Matthew 21:1-11; 15-17; Liturgy Philipians 4:4-9; John 12:1-18

Holy Monday - Matins: Matthew 21: 18-43; 6th Hour: Ezekiel 1:1-20; Presanctified Liturgy: Exodus 1:1-20; Job, 1:1-12; Matthew 24:3-35.

Holy Tuesday - Matins: Matthew 22: 15-23,39; 6th Hour: Ezekiel 1:21-2:1; Presanctified Liturgy: Exodus 2:5-10; Job 1:13-22; Matthew 24:36-26:2

Holy Wednesday - Matins: John 12: 17-50; 6th Hour - Ezekiel 2:3-3:3; Presanctified Liturgy: Exodus 2:11-22; Job 2: 1-10; Matthew 26: 6-16.

Holy and Great Thursday - Matins: Luke 22: 1-39; 1st Hour Jeremiah 11:18-12:5, 9-11, 14-15; Vespers: Exodus 19:10-19; Job 38:1-23; 42:1-5; Isaiah 50:4-11. Liturgy: 1st Corinthians 11:23-32; Gospel: Matt. 26:1-20; John 13:3-17; Matt. 26:21-39; Luke 22:43-45; Matt. 26:40 - 27:2. 12 Gospels: 1) John 13:31-18:1; 2) John 18:1-28; 3) Matthew 26:57-75; 4) John 18:28-19:16; 5) Matthew 27:3-32; 6) Mark 15:16-32; 7) Matthew 27:33-54; 8) Luke 23:32-49; 9) John 19:25-37; 10) Mark 15:43-47; 11) John 19:38-42; 12) Matthew 27:62-66.

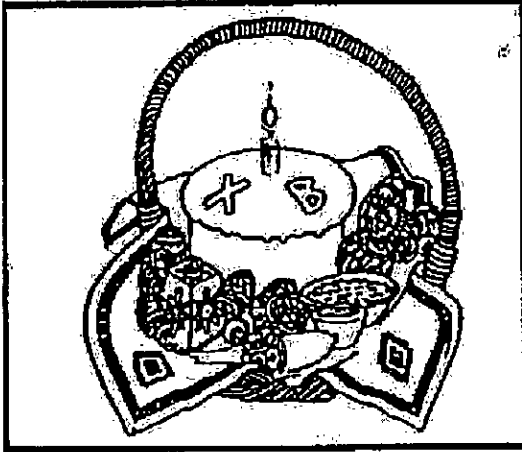
Holy and Great Friday - Royal Hours: 1st Hr.: Zechariah 11:10-13; Galatians 6:14-18; Matthew 27:1-56. Third Hr.: Isaiah 50:4-11; Romans 5:6-11; Mark 15:16-41. Sixth Hr.: Isaiah 52:13-54:1; Hebrews 2:11-18; Luke 23:32-49. Ninth Hour: Jeremiah 11:18-23; 12:1-5, 9-11, 14-15; Hebrews 10:19-31; John 18:28-19:37. * Vespers: Exodus 33:11-23; Job 42:12-16; Isaiah 52:13-54:1; 1 Corinthians 1:18-2:2; Matthew 27:1-38; Luke 23:39-43; Matthew 27:39-54; John 19:31-37; Matthew 27:55-61.

Holy and Great Saturday - Matins: Ezekiel 37:1-14; 1 Corinthians 5:6-8; Matthew 27:62-66. Vespers with Liturgy: Vespers 1) Genesis 1:1-13; 2) Isaiah 60:1-16; 3) Exodus 12:1-11; 4) The Book of Jonah 5) Joshua 5:10-15; 6) Exodus 13:20-15:19; 7) Zephaniah 3:8-15; 8) 1 Kings 17:8-24; 9) Isaiah 61:10-62:5; 10) Genesis 22:1-18; 11) Isaiah 61:1-9; 12) 2 Kings 4:8-37; 13) Isaiah 63:11-64:5; 14) Jeremiah 31:31-34; 15) Daniel 3:1-23 and the Song of the holy Children Daniel 3:24-96. **Liturgy:** Romans 6:3-11; Matthew 28:1-20.

Resurrection of Our Lord and Savior Jesus Christ - Acts 1:1-8; John 1:1-17; Vespers: John 20:19-25.



HOW TO PUT TOGETHER A "TRADITIONAL" BASKET FOR PASKA



Among our people, the custom of bringing a basket to Church on the Sunday of the Resurrection is an age old tradition. It stems from the desire of the Christian Community to ask God's blessing on the food that will break the Great Fast (Lent) and Holy Week and from which they have abstained from during this period. The religious significance attached to the foods eaten are symbolic of Christ Himself, our true Passover (Paska in Greek, Church Slavonic and Ukrainian). The prohibition of certain foods during Lent, namely, meat and dairy products, naturally become the main

staple during the festive time of the Resurrection celebration. Listed here are foods that are traditionally placed in a wicker basket and brought to the Church for the Resurrection Matins after which the great blessing takes place and then people take their foods home to be enjoyed by the whole family. It should be noted that if you have abstained from these foods during Lent and especially Holy Week, they will have a very special taste on Paska!

PASKA - The Bread for the Resurrection - A sweet yeast bread rich in eggs, butter, etc. symbolic of Christ Himself who is our true bread. Usually a round loaf baked with a golden crust decorated with a symbol indicative of Christ. Sometimes a Cross is placed on top of the dough encircled by a plait giving it a crowned effect or abbreviations for the name of Christ, namely: IC XC; XC (IC XC = Jesus Christ; XC = Christ) or XB; (Christ is Risen!).

HAM - (**SHINKA**) The flesh meat popular with our people as the main dish because of its richness and symbolic of the greater joy and abundance of Paska. Some may prefer lamb or veal (lamb, the symbol of the Passover Lamb which is Christ). This meat is usually roasted or cooked as well as other meats so that the festivity of the day will not be burdened with preparation and all may enjoy the Feast.

SAUSAGE - (**KOLBASSA**) - a spicy, garlicky sausage of pork products. Indicative of God's favor and generosity.

BACON - (**SLANYNA**) - a piece of uncooked bacon cured with spices. Symbolic of the overabundance of God's mercy towards us.

CHEESE - (HRUDKA) - a custard type cheese shaped like a ball and having a rather bland but sweet taste indicative of the moderation that Christians should have in all things. Also, creamed cheese is placed in a small dish and both are decorated in symbols out of cloves or pepper balls.

HORSERADISH - (HREEN) - Horseradish mixed with grated red beets. It is symbolic of the passion of Christ still in our minds but sweetened with some sugar because of the Resurrection.

SALT - (SYL) - A condiment necessary for flavor reminds the Christian of his duty to others.

EGGS - (PYSANKY) - hard-boiled eggs brightly decorated with symbols and markings made with beeswax. Indicative of new life and Resurrection.

These articles are placed in a wicker basket and a light colored pastel ribbon or bow is tied to the handle. A decorated candle is placed in the basket and is lit at the time of blessing. A linen cover usually embroidered with an Icon of the Risen Christ or the words "Christ is Risen" is placed over the food. In some places a large Paska (Bread) is made and brought separately in a large linen cloth. Also, a sweet wine, if the origin of the people was from a wine growing area.

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ENTRY INTO JERUSALEM

IC XC



Timing is everything...

It was Palm Sunday and, because of strep throat, Sue's three-year-old son had to stay home from church with a baby-sitter. When the family returned home carrying palm branches, he asked what they were for.

"People held them over Jesus' head as he walked by," his mother explained.

"Wouldn't you know it," the boy fumed. "The one Sunday I didn't go, He showed up!"

BEHOLD, THE KING COMES!

Jerusalem was filled with excitement! Jews from all over the world were coming to the great city for the annual celebration of Passover. One "Visitor", however was causing the greatest stir among the peoples. **JESUS OF NAZARETH WAS COMING!**



It was a curious crowd that greeted Christ as He entered Jerusalem, seated on a donkey like the prophets of old foretold. St. John's account of Palm Sunday mentions that many wanted to see the Lord because they had heard of His raising of Lazarus from the dead. Still others wanted to get a glimpse of the Man they hoped would lead them in a political revolt that would free them from the yoke of Roman oppression. No wonder Jesus was greeted with frenzied cries of "HOSANNA IN THE HIGHEST!" As the throng welcomed Him as the "King of the Israel", they spread palms and branches in His path as a way of paying homage to Him.

The joyfulness of the crowd is greatly contrasted by the sadness depicted on the face of our Lord in the traditional Icon of Palm Sunday. He knows that His supporters will soon become detractors and that the cries of CRUCIFY HIM! will



soon replace the shouts of adulation that echo along the streets of the Holy City. Above all, Christ understands few if any of His followers realize that His Kingdom is not of this world.

In like manner, the liturgical mood of the Church will change dramatically in the next few hours. The somber time of Holy Week will rapidly be upon us. As we enter these solemn days, may we place before our

King all that we hold precious in our lives and submit ourselves completely to Him. Only then can we experience the true significance of His joyful Resurrection from the dead.

CHRIST'S PASSION BEGINS



Palm Sunday is a day of stark contrasts, for not only do we joyfully commemorate Christ's triumphant entrance into Jerusalem, but we also begin, with great sorrow, the time of His Passion. Throughout Holy Week, we will re-live some of the most significant events recorded in the Scriptures. We will walk in His footsteps as He carries His Cross. It will be a journey of emotional and spiritual "peaks and valleys", as we travel with Him from the Upper Room, to Gethsemane, to the chambers of the high priest, to the courtyard of Pilate and finally to Golgotha.

Christ's Passion is a story of cowardly behavior. Peter will deny even knowing the Lord while the other Apostles go into hiding, fearing for their own safety. It is a story of treachery. Judas will betray His Master for 30 pieces of silver. Herod will mock and humiliate Jesus while Roman soldiers will savagely beat Him. A vicious and hostile crowd will fill the air with cries of "Crucify Him!"

Still, Christ's Passion is also a story of bravery and heroics. Simon of Cyrene will come forth to assist the Lord in carrying His Cross when He is physically unable to continue His "death march" to Calvary. Joseph of Arimathea boldly approached Pilate and requested the Crucified Body of Jesus so that He could be properly buried. And who could ever forget the courage of the Myrrh-bearing Women, who showed no fear whatsoever as they approached Christ's heavily-guarded tomb that first Easter morning!

Above all, however, Christ's Passion is a story of salvation for mankind. As the drama of this week unfolds, let us call to mind the words of the third chapter of the Gospel of John: "For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish, but have everlasting life. For God did not send His Son into the world to condemn the world, but that world through Him might be saved."

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The Spiritual Meaning of Palm Sunday

The Jews wanted to see their Messiah coming in power and glory. Accordingly, Jesus, by raising Lazarus from the dead and by His triumphal entry into Jerusalem, gave them clear proof of His power and glory. He demonstrated publicly that He is not only the Lord of the Living and the dead nature, but also the Lord of the hearts of mankind. Such a triumphal procession Jerusalem had not witnessed for a long time.

Saint Mathew the Evangelist confirms this: "And when He entered Jerusalem, all the city was thrown into commotion saying: 'Who is this?' But the crowds kept on saying: 'This is Jesus, the Prophet from Nazareth of Galilee'."

The honor given to Jesus lasted for only a brief moment, for His betrayal by Judas, His rejection of the people, His condemnation by the Jewish leaders, His Passion, and His Crucifixion followed in quick succession. These very same people who on Sunday cried out: "Hosanna!" Within a few days would cry out: "Crucify Him!"

Palm Sunday teaches us the instability of earthly glory and the vanity of earthly happiness.

THE PASSION OF CHRIST THE LORD



The decisive hour in the life of Christ has come. It is Holy Week, that momentous series of days that have transformed the world. The Son of God and Son of Man comes solemnly into Jerusalem, and the stage is set for the fulfillment of the promises and desires of Almighty God.

The Icon of the Bridegroom sets the tone for the week. The Lord stands with his hands tied like a common criminal; He carries a reed as a mock scepter; He is draped in the "cloth" of pain; and His face bears the countenance of the suffering and death to come. The

Bridegroom is to be taken away from us, and so the days of sadness are at hand.

At the beginning of the week, the Parable of the Ten Virgins is read at services. It is found in the 25th Chapter of St. Matthew. This hymn reflects the significance of that story: "Behold the Bridegroom comes at midnight. Blessed is the servant whom He shall find awake. But unworthy is he whom He shall find neglectful. Beware therefore O my soul! Do not be weighed down with sleep, lest you be given up to death and lest you be shut out of the Kingdom. Watch instead and cry out, Holy, Holy, Holy are You, O God."

Then as the week continues, we come to the commemoration of the betrayal by Judas, the washing of the disciples feet, the institution of the Mystical Supper, the Passion and Death of the Lord, Christ's descent into Hades and finally the culmination of all things, the day of all days - "the Day which the Lord has made."

Walking towards the Light::

A Spiritual Reflection the Final Days of Great Lent

As the sun begins to set on the sacred landscape of the Great Fast, we now find ourselves at the edge of the final five days of Great and Holy Lent. These days are like the last stretch of a pilgrimage - a moment where the soul, weathered yet awakened by repentance, prepares to pass through the gates of the Holy City with Christ. The time is short, yet its spiritual potential is great. These final days are an invitation from the Lord Himself to make that last, earnest push toward the mystery of the Cross and the unfathomable joy of the Empty Tomb.

For the past five weeks, we have journeyed through a wilderness not of sand, but of the soul. We have fasted, prayed, confessed, forgiven, and perhaps we have stumbled and stood again. Every week has taught us something essential:

- The First Week called us to *purification* - a beginning marked by the Sunday of Forgiveness and the great call to humility and the cleansing of the heart.
- The Second Week brought us the image of St. Gregory Palamas and the triumph of the inner Light of Christ shining in the soul through unceasing prayer and stillness.
- The Third Week, with the veneration of the Cross, reminded us that the path to life leads through Golgotha, and only through self-sacrifice can true joy be found.
- The Fourth Week, shaped by the ascetical vision of St. John Climacus, instructed us in spiritual warfare, calling us to climb the ladder of divine ascent one virtue at a time.
- The Fifth Week brought us face to face with St. Mary of Egypt - a soul once lost in the far country of sin, but who became radiant through repentance in the desert.

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And now - now we are in the final days, the very edge of the Promised Land. The Lord calls us: "*Come, let us go up to Jerusalem*" (Matt. 20:18). This is not a time to relax or let go; it is a time to renew our zeal with fire. For it is in these last moments that grace often does its deepest work.

The Church, like a loving mother, urges us to finish well. There is still time to weep with repentance. There is still time to forgive someone we have not yet forgiven. There is still time to pray from the heart, to confess our sins, to feed someone who hungers, to give alms, to be reconciled.

Saint Basil the Great teaches, *"Repentance is the renewal of baptism. Repentance is a contract with God for a second life."* These final days are the final pages of our contract. The pen is still in our hands. *Will we sign our name to this covenant with love, humility, and faith?*

We are reminded of the parable of the workers in the vineyard - those who came at the eleventh hour received the same reward as those who labored from the beginning. If you feel that Lent has slipped away too quickly, or that your fast has faltered - do not despair. Now is the eleventh hour. Now is the moment to begin anew. As Saint John of the Ladder says, *"Do not be surprised that you fall every day; do not give up, but stand your ground courageously."*

These final days are crowned by Lazarus Saturday and Palm Sunday - feasts that act as bridges between Lent and Holy Week. They are not merely commemorations of past events but revelations of Christ's divine power and love. In raising Lazarus, Christ declares His authority over death itself - a sign of the Resurrection to come. In His triumphal entry into Jerusalem, He accepts the praise of children and the adoration of the crowds, even as He sets His face toward the Cross.

The paradox is profound: victory through death, glory through humility, kingship through crucifixion. And we are invited into this paradox.

Holy Week then opens like a sacred door, and we are beckoned to walk with Christ not only as admirers but as participants. Will we stay awake with Him in the garden? Will we follow Him to the judgment hall? Will we carry our own crosses behind Him? Will we stand at the foot of His Cross with the Theotokos and the beloved disciple? And at last - will we be there at the tomb, not with spices of sorrow, but with the burning hope of Resurrection?

Saint Theodore the Studite once said, *"Let us make haste toward our Pascha, the saving Passover of God, which brings us from death to life, from earth to heaven, from sorrow to joy."* These final five days are a time to hasten, to rouse our hearts, to gather every spiritual strength we have been given. This is not merely the end of a season; it is the threshold of eternity.

Let us therefore lift up our hearts and finish the Fast with joy. Let us not fear the suffering of Holy Week, for it is the path to unspeakable light. Let us not mourn as those who have no hope, but as those who know that the tomb will be empty, and that Christ will trample down death by death.

And when the light of Pascha dawns, may we be able to say with St. Gregory the Theologian: *"Yesterday I was crucified with Him; today I am glorified with Him. Yesterday I was dead with Him; today I am made alive with Him. Yesterday I was buried with Him; today I rise with Him."*

Brothers and sisters in Christ - take courage! Be strong. Be humble. Be vigilant. The Bridegroom is near. The Resurrection is at hand.

Archbishop Daniel

ANNOUNCEMENTS

A VERY HAPPY BIRTHDAY - is expressed to Luba Szeremeta, 4/17. May God grant her a very happy birthday and keep her for many, happy and blessed years!

BAZAAR NEWS – What a Bazaar! A gross profit of \$41,000 was realized thanks to everyone pitching in and helping!

EASTER EGG HUNT – will take place for our youth on Sunday, April 12th after the Divine Liturgy. Please register with either Pani Elizabeth or Olena Smith. Thanks.

DONATIONS FOR FLOWERS FOR PASCHA

Today is the last day we shall be taking donations to help pay for the flowers that we ordered to decorate the Tomb for Good Friday and the Church for Pascha. You can donate in memory of a loved one or for the health of a loved one(s). If you are interested, donation per flower is \$15. Please fill out a form and give them to Linda Hnatow. Thanks.

UOL SOUPS FOR THE FAST – \$10/quart.

GREETER MINISTRY SCHEDULE

April 13 - Kathy and Michael Chalfont

April 20 - Sandy Cramer

April 27 - Sonya Patronik

May 4 - David and Eve Lazaration

May 11 - Zina Twardus and Nancy Tur

MEETINGS - PARISH BOARD – Tuesday, May 13 @ 6:30 PM

MEN'S SOCKS NEEDED – The Ministry of Caring is in need of men's socks. We will be taking collections until Holy Saturday. Please help!

MINISTRY SCHEDULE

(Please find a substitute if you cannot make a given week)

April 13 – Sonya Patronik and John Plachuta

April 20 – Sonya Patronik and John Plachuta

April 27 – Linda Hnatow and Matthew Andreas

May 4 – Linda Hnatow and Matthew Andreas

May 11 – Victor Kaliakin and Sonya Patronik

TENTATIVE CALENDER OF EVENTS - 2025

Sunday, April 12 – Easter Egg Hunt (Palm Sunday)

Sunday, April 20 – Resurrection of Our Lord

Sunday, May 11 – Mother's Day Dinner

Sunday, May 18 – Boy Scout Court of Honor (2PM)

Sunday, June 15 – Father's Day Dinner – Graduation Sunday

Sunday, July 13 – Patronal Feast Day

Saturday, August 2 – UOL Flea Market

Saturday, August 23 – Boy Scout Car Wash at the Church (TTBA)

READERS MINISTRY SCHEDULE

April 13 - Jean Roeth

April 20 - Thomas Scholz

April 27 - John Plachuta

May 4 - Andrew Duncan

May 11 - Thomas Sulpizi

May 18 – Pani Elizabeth Hutnick

May 25 - Linda Hnatow

GOOD FRIDAY – PASKA SIGN UP SHEET – Will soon be in the back of the Church.

Please make plans to give up an hour to be at the Tomb of Our Lord!!

CLEANING OF THE CHURCH MINISTRY SCHEDULE

Week of April 14 - Michael Tilson & Linda Hnatow, Irene Maskaly

Week of April 21 – John Plachuta and David Lazaration

Week of April 28 - Mark & Laura Andreas

Week of May 5 - Earle and Jennifer Robinson

Week of May 12 - Thomas and Lynn Sulpizi

Week of May 19 - Nancy Hlywiak, Jean Roeth, Zina Twardus

Week of May 26 - Earle and Jennifer Robinson

HAPPY BIRTHDAY – on Easter Sunday, April 13, 1958, Father made the announcement that twins were born to the Bernhard Family. Happy Birthday!

REMEMBER TO PRAY FOR THOSE WHO ARE ILL – Metropolitan Antony, Archbishop Daniel, Archimandrite Raphael, Father George Bazylevsky, Father Vasyl Dovhan, Father Oleh Hucul, Father Mark Kozak, Father Andrew Molewski, Father James Norton, Father Victor Wronsky, Father Volodymyr Wronskyj, Father Michael Zaparyniuk, Matushka Andrejuk, Matushka Laura Odell, Matushka Lisa Weremedic, Pani Matka Oksanna Bazylevsky, Pani Matka Maryann Ozlanski, Pani Matka Annette Zaparyniuk, Randy Allen, Carolyn Angelo, Jonathan Angelo, Colby Atkinson, Shannon Austin, Joyce Belles, Joyce Bendoakas, Ethel Bernhard, Irene Billon, James Bolton, Maria Borowski, Betty Bosland, Becky Bosley, Angie Brengle, Paul Brengle, Patricia Bringle, Richard Bringle, John Brick, Fedir Bukacz, Christine Cain, Mark Cello, Erik Colazo, Alex Czernik, Sharon Dalaski, Stephen Dalecki, David Dalldorf, Paula Daubert, William Dewhurst, Peter DiVirgilio, James Dudrick, Kathleen Dugan, Mary Eagleton, Maria Economou, Rose Eldridge, Thomas Fagan, Archantula Fanjoy, Mary Farrell, James Garrett, Lisa Gee, Peter Glenn, Ivan Golovnirov, Kathleen Gortva, Staci Gray, Charles Gunther, David Hamilton, Richard Haslam, Rick Hastings, Victoria Herrschaft, Carla Hitchings, Greg Hitchings, Alicia Hlywak, John Hlywak, Daniel Holoviak, Jennifer Huertes, Joette Jago, Violet Jaskolka, Stephen Johnson, Bill Jones, Linda Josepinson, Michael Kapelus, Walter Katolik, Diane Keyser, Wendy Klinedinst, Judith Kocinski, Lorissa Kozakova, Ron Lazaration, Joan Libera, Karen Livick, Charles Lontor, Alla Lysenko, Jeremy Madea, Andrew Makolynyk, Jean Marano, Frederick McCarthy, Fred McKirachan, Stephen McNulty, Ronald Michel, Mary Ann Michalcewicz, Michelle Michalcewiz, Lisa Miller, Matthew Miller, Mary Elizabeth Moran, Barry Morris, Elsie Moroz, Karen Needham, Julie Neff, Ann Nester, Sienna Ozboya, Betty Painter, Anastasios Pantelopulos, Anthony Pantelopulos, Daphne Pantelopulos, Linda Phillips, Joseph Pierson, Janilyn Pinkowicz, Bernice Pinkowicz, Daphne Pantelopulos, George Pantelopulos, Joseph Porini, Robert Powers, Joanne Procak, Joseph Ptak, Carol Purse, Sharon Reigh, Christopher Riehl, Arlene Roginski, Wyatt Roland, Andrea Roman, Jeff Rozwadowski, Glenn Runyan, Carol Rusk, Richard Scharba, Isaac Schmidt, Clay Seman, John Serth, Larissa Serth, Dawn Sheets, Justin Sheets, Emily Smitheman, Georgie Smolyar, Alexandra Sparco, Natalia Stanford, Rich Steinman, Joseph Stevens, Noel Strobino, Charles Joseph Sweeney, Evelyn Synczyszyn, Michael Synczyszyn, Pavlo Tabak, Nicholas Taylor, Sue Taylor, Elenora Thomas, Lydia Thomas, Brysen Tomei, Dominic Tomei, Mark Tomei, Violet Tomei, Aria Tonner, Mariel Trimble, Martha Vignali, Jack Vognetz, Margaret Vognetz, Marilyn Wagner, Olena Wasylevska, James Watts, Chris Way, Leah Way, Barbara Weeks, Laura Worley, Jack Ziegler & James Zook

* * * **WHO IS THIS MAN?** * * *

While all four Evangelists offer an account of Christ's triumphant entrance into Jerusalem on the first PALM SUNDAY, St. Matthew provides a thought-provoking verse in his Gospel: "And when He had come into Jerusalem, all the city was moved, saying: WHO IS THIS MAN?" (Matthew 21:10) Indeed, this question sets the tone for Holy Week, for everything we re-live in the coming days will hinge on Who people perceived Christ to be.

Some thought that He was a great Teacher; others a mighty Warrior, Who would lead them to victory over the Romans and establish again the ancient kingdom of Israel. The religious leaders viewed Him as a dangerous Revolutionary, Who would bring the wrath of Rome down upon them if He were not stopped. Although the masses greeted Christ with palms and cheered His coming to the Holy City, we can rightly conclude that they did not really know Who He was.

For us to fully benefit from the sacred days ahead, we must be able to properly answer that question: WHO IS THIS MAN? Jesus Christ is much more than a Teacher, Healer, Prophet or Social Activist. He is our GOD. He is our SAVIOR. He is our REDEEMER. He is our Heavenly KING.

If we truly know Who Christ is, we can never be lukewarm in our feelings for Him. Christ said it Himself: "He who is not with Me is against Me." (Matthew 12:30) Yes, if we love and serve Him with our entire being, then when the sadness of Holy Week is transformed into the joy of the Resurrection, we will be able to abundantly share in Christ's triumph over death.