



Saints 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 2, 2023
Volume 59: Number 14
Schedule of Services and Activities
Week of April 2 - 9, 2023
Celebrating our 96th year of Service to the Lord

Sunday, April 2 – 5th Sunday of the Fast – St. Mary of Egypt – Tone 1

8:30 AM - Confessions

9:15 AM – Hours

9:30 AM - Divine Liturgy for the Faithful

Panakhyda: +Nadezhda (12 Yrs.) & +Fedor (56 Yrs) Matunow – Larisa and
John Serth

Panakhyda: +Mary Berbick (4 Yrs.) – Joyce and Neil Belles

Coffee Hour

4:00 PM –Vespers – St. Michael Orthodox Church

2300 West Huntington Drive, Wilmington, DE

Monday, April 3

7:00 AM – Matins

Thursday, April 6

10:00 AM – Vespers Liturgy for Annunciation (Holy Trinity – Whaleyville, MD)

6:00 PM – Vespers Liturgy for Annunciation (St. Nicholas – Dover, DE)

Friday, April 7 – Feast of the Annunciation – End of the Great Fast

8:00 AM – Vespers Liturgy for the Feast

Beginning of Holy Week

Saturday, April 8 – Lazarus Saturday - Blessing of Pussy Willows and Palms

10:00 AM – Divine Liturgy – (Holy Trinity – Whaleyville, MD)

Sunday, April 9 – Palm or Willow Sunday - Tone 2

8:30 AM - Confessions

9:15 AM – Hours

9:30 AM - Divine Liturgy for the Faithful

Blessing of Pussy Willows and Palms

Panakhyda: +Michael Moroz (1 Yr. An) - Family

Coffee Hour

12:00 Noon – Vespers on Palm Sunday

SCRIPTURE READINGS

5th Sunday of the Fast - Matins John 20:11-18; Liturgy: Hebrews 9:11-14; Mark 10:32-45; **St. Mary of Egypt:** Galatians 3:23-29; Luke 7:36-50.

Monday: Genesis 27: 1-41; * Proverbs 19:16-25 * Isaiah 48:17- 49:44

Tuesday: Genesis 31:3-16; * Proverbs 21:3-21 * Isaiah 49:6-10

Wednesday: Genesis 43:26 - 31; * Proverbs 21:23 - 22:4 * Isaiah 58:1-11

Thursday: Genesis 46: 1-7 * Proverbs 23: 15 - 24:5 * Isaiah 65:8-16

Friday: Feast of the Annunciation: Matins: Luke 1:39-46; 56. Vespers/Liturgy: Genesis 28:10-17; Ezechiel 43:27-44:4; Exodus 3:1-8; Hebrews 2:11-18; Luke 1:24-38. Day: Genesis 49:33-50 * Proverbs 31:8-32 * Isaiah 66: 10 - 24

Lazarus Saturday Hebrews 12:28 - 13:8 * John 11:1-45; Great Vespers: Genesis. 49: 1-2, 8-12; Zephaniah 3:14-19; Zacharias 9:9-15

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

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SUNDAY OF GREAT LENT - SUNDAY OF MARY OF EGYPT

Saint Mary of Egypt was born in the middle of the fourth century and at the age of twelve she left her parents for a life of prostitution in Alexandria. One summer, Mary encountered a large group of pilgrims in route to Jerusalem for the celebration of the Feast of the Exaltation of the Precious and Life-giving Cross. She was so moved by the crowd, not due to her devout faith, but because she saw among the men the great potential for her sexual gratification, that she set sail with them for the Holy Land. At sea and in the city of Jerusalem, she continued her shameful behavior.

On the day of the Feast, Mary was prevented by an unknown force from entering the Church of the Resurrection. She began to weep alongside the Icon of the Mother of God for her sins of prostitution and cried out to the Holy Virgin that she would renounce her life of lust if granted the opportunity to see the relic of the True Cross in the Church. This was granted and St. Mary of Egypt was commanded to go and live across the Jordan River and find glorious rest there. She retired to the desert for a life of repentance of nearly fifty years. Her only contact with others were two visits from the monk, Abba Zossima. He met St. Mary during her forty-seventh year in the desert and agreed to return a year later to bring her the precious Eucharist on the banks of the Jordan. This he did but at first Mary was unable to reach him on the opposite bank so she walked upon the water to receive her Savior.

Mary was to have met Abba Zossima again the following year, but when the holy monk arrived he discovered that she had died. Mary of Egypt's regular feastday is April 14th. She is commemorated during Great Lent as a reminder to us of sincere repentance.

Troparion, Tone 8 - In you, O Mother, was exactly preserved what was according to the divine image. For you took the Cross and followed Christ, and by your life, taught us to ignore the flesh, since it is transitory, but to care for the soul as an immortal thing. Therefore, your spirit, St. Mary, rejoices with the Angels.

Kontakion, tone 4 - Having escaped the fog of sin, and having illumined your heart with the light of penitence, O glorious one, you came to Christ and offered to Him His immaculate and holy Mother as a merciful intercessor. Hence you have found remission of transgressions, and with the Angels you ever rejoice.

END OF THE GREAT FAST

One might have scarcely even noticed, but the Great Fast, which began so dramatically at Vespers on Forgiveness Sunday, six weeks ago, ended quietly this past Friday during the Presanctified Liturgy. We leap right from the Fast into Holy Week; the week that we participate in the last seven days of our Lord and Savior Jesus Christ's life here on earth. It is genuinely a time of real reflection, prayer and meditation. Our Fasting should now be more austere, our prayer life, that time that we spend with God, should increase.

In yesterday's Gospel reading (John 11:1-45) we hear of Christ's revelation as both God and man. As a man, He weeps and prays at the tomb of Lazarus, His friend. As God, Christ calls Lazarus back to life. Today we celebrate the real person of Christ and pay Him the homage and praise due to Him as our Lord and our King. We should shout out with joy with the Children of Israel in the Jerusalem of our hearts and our souls to Jesus, our Messianic King with the royal acclamation: "Hosanna!"

Beginning with Monday of Holy Week, we change our readings from Genesis and Proverbs to the Books of Exodus and Job. Exodus brings us directly into the narrative of the Children of Israel crossing the Red Sea, the First Passover, which prefigures the Passover of Christ; His death and Resurrection. Job teaches us that God's saving grace is a mystery of love. We do not always understand what God does or why God does it; we must trust in God and not pride-fully think that we know better than God knows.

Let us joyfully witness and most importantly participate in this last week in the life of our Lord. Let us try to attend all the Church services. Let us try to experience the love that God offers us; for then we truly understand the message of the Gospel of St. John in our Lord's Passion, Death and glorious Resurrection: "For God so loved the world that He gave His only begotten Son that whoever believes in Him should not perish, but have eternal life. For God sent the Son into the world, not to condemn the world, but that the world might be saved through Him" (John 3:16-17). Let us come and witness this love. Let us come and partake of this love by receiving the Holy Mysteries of Confession and

Communion. Let us be inspired by this love, that God loves us that much that He lays His life down for us, His friends. Let us then share this love by the way we treat one another and all those whom we meet. Then the message of God's love in His Passion, Death and glorious Resurrection will never fade, for it will be alive in us.

ON THE WAY TO BETHANY AND JERUSALEM



We enter the sixth and last week of the Great Fast. For six days prior to Lazarus Saturday and Palm Sunday, the liturgy of the Church makes us follow Christ as He first announces the death of His friend Lazarus and then begins His journey to Bethany and Jerusalem. The theme and tone of the week are given on Sunday night at Vespers: Beginning with zeal the sixth week of the fast, we shall bring to the Lord hymns, announcing the feast of the palms; to Him who comes in glory and power Divine to Jerusalem to put death to death."

The center of attention is Lazarus - his sickness, his death, the grief of his relatives and Christ's reaction to all of this.

On Monday we hear "Today the sickness of Lazarus appears to Christ as He walks on the other side of the Jordan." On Tuesday, "Yesterday and today, Lazarus is sick." On Wednesday, "Today the dead Lazarus is being buried and his relatives weep." On Thursday, "For two days now Lazarus has been dead." On Friday, "Tomorrow Christ comes... to raise the dead brother of Martha and Mary."



So, the entire week is spent in the spiritual contemplation of the forthcoming encounter between Christ and death - first in the person of His friend Lazarus and then in Christ's own death. It is the approach of that "hour of Christ" of which He so often spoke of and toward which all His earthly ministry was oriented. We must ask ourselves: "What is the meaning of this contemplation in the Lenten Liturgy? How is it related to our own Lenten offering?"

In the commemoration of the events of Christ's life, the Church very often if not always, transposes past into present. On Christmas day we sing: "Today, the Virgin gives birth..." On Good Friday, "Today, Christ stands before Pilate..." On Palm Sunday, "Today He comes to Jerusalem." What is the significance of this liturgical "today"? One can say That

without exaggeration that the whole life of the Church is one continuous commemoration and remembrance. At the end of each service we say, "whose memory we celebrate" but behind the memories, the Church is the remembrance of Jesus Christ. Liturgical celebration is a re-entrance of the Church into the event and this means not merely its idea but also its joy and sadness, its living and concrete reality.

It is one thing to explain that the resurrection of Lazarus was "to confirm the universal resurrection" from the tropar). It is quite a different thing to celebrate day after day for one entire week this slowly approaching encounter between life and death, to become a part of it, to see with our own eyes and feel with our whole being what was involved in the words of St. John, "He groaned in the spirit and was troubled and wept" (John 11:33-35). For us and to us all this happens today. we were not there, in Bethany at the grave with the crying sisters. From the Gospel we only know about it. But it is in the Church's celebration today that an historical fact becomes an event for us, for me, a power in my life, a memory, a joy.

The resurrection of Lazarus, the wonderful celebration of that unique Saturday is beyond Lent. It is on the Friday preceding it that we sing, "Having completed the edifying forty days"... In liturgical terms, Lazarus Saturday and Palm Sunday are the beginning of the Cross. But the last week of Lent, this week, is the ultimate revelation of the meaning of lent. Lent is a preparation for the Resurrection. Lent and the Resurrection are often put side by side without any real understanding of their connection. Even if Lent is not understood as the season of the fulfillment of a once-a-year Confession and Communion, it is usually thought of in terms of individual effort and thus remains self-centered. What is absent from the Lenten experience is that physical and spiritual effort aimed at our participation in the "today" of Christ's Resurrection, the partaking of the ultimate and all-embracing "today" of Christ.

During this last week of preparation for the Resurrection, the celebration of the mystery begins. Lenten effort has made us capable of putting aside all that which usually obscures the central object of our faith, hope and joy.





THE FEAST OF THE ANNUNCIATION

The hymns of Vespers sung on the Feast of the Annunciation of the Mother of God beautifully explain the feast. One of these especially gives us much food for meditation. "The archangel Gabriel went down from heaven to announce to the Virgin that she would conceive. He came down over Nazareth, meditating, bewildered by this wondrous event and saying: How can the One beyond understanding, the Most High Himself, come to be born of a virgin? How can the One whose throne is heaven, to whom the earth serves as a footstool, ever be contained in a woman's womb? How could He condescend to be incarnate of her at a single word

that only she can say, He upon whom the Six-Winged and Many-Eyed Seraphim are not allowed to gaze? He who is coming is the Word of God! Why do I hesitate instead of saying to the Maiden: Rejoice, O Woman full of grace! The Lord is with you. Rejoice, pure Virgin! Rejoice, O Bride and maiden ever-pure! Rejoice, O Mother of Life! Blessed is the fruit of your womb?"

The joy of the Incarnation is readily seen in the Icon of the Annunciation. Everything in the Icon leads to and is centered on the Mother of God. The very posture of the Archangel Gabriel with his right hand extended toward the Mother of God is both a greeting and a communication. The Mother of God is shown with an initial perplexed reaction. She accepts the message and gives her consent. The ray of light descending upon the Virgin illustrates the fulfillment of the message: "The Holy Spirit will come upon you and the power of the Most High will overshadow you" (Luke 1:35).

Reconciliation

The Fifth Sunday of Great Lent is dedicated to St. Mary of Egypt. Here is an example of a real sinner before her conversion. Like Mary Magdalene, she was a scandal by her life style. However, when she repented and was reconciled with God, she lived a very austere and penitential life. She is a good example of God's readiness to forgive and receive back into His loving arms a true prodigal. Mary of Egypt is a beautiful example of a sinner turned saint.

Her example of repentance should be an inspiration to all of us. We have a wonderful opportunity through the sacramental mystery of Penance to obtain forgiveness. The same Jesus who cured the leper with a touch and forgave sins with a word now uses a priest as His instrument to heal and forgive, to teach and console, to correct and encourage.

In this sacramental mystery Jesus assures us of His love and pardon when we approach Him with honesty and really open our hearts to Him. His love and mercy is constant and

never wavers regardless of the number or gravity of our sins. "I have loved you with an everlasting love" (Jeremiah 3 I: 3).

Our Lord never leaves us to our limited resources. He assures us He will continue to cleanse and purify us, to free us from the forces of evil and to restore us to spiritual health. With this comes inner peace.

THE IMAGE OF TRUE REPENTANCE

Throughout the season of the Great Fast, one message has echoed repeatedly: **REPENTANCE!** In fact, even before the beginning of this 40 day fast, our Holy Orthodox Church places before us the thought that we must repent of our sins if we are to be found worthy of the great gift of salvation that the Resurrected Christ brings to His faithful followers.

It must be said, however, that true repentance is a process that is often misunderstood. True repentance involves much more than merely confessing our sins. It even goes far beyond expressing sincere sorrow for our transgressions. Indeed true repentance call out to us to **CHANGE OUR LIVES COMPLETELY!** When we repent of our sins, we are expected to strive with all our strength to rid our lives of the shameful things that we do which are contrary to God's laws. Repentance is "making right" all of the "wrongs" of which we are guilty.

No one understood the necessity of true repentance better than St. Mary of Egypt. In her early years, Mary lived a life of immorality and promiscuity. While visiting Jerusalem one day, her eyes were opened to the sinfulness of her ways when some "hidden force" prevented her from entering the Church of the Holy Sepulcher. Realizing her unworthiness before God, this 6th century Saint retired to the desert region beyond the Jordan River leaving her past life behind. For nearly 50 years she devoted her life to prayer and fasting, as she attempted to live in a manner that properly captured the spirit of repentance.

This is why our Holy Orthodox Church honors her memory every year on the Fifth Sunday of the great Fast. As this sacred time of the year rapidly draws to a close, we are asked to be imitators of St. Mary of Egypt and to find encouragement in her example as we, too, struggle to overcome our sins.

Lazarus Saturday

This day, along with Flowery (Palm) Sunday, occupies a special position between the Great Fast, which ends the day before, and Great Week, which begins the day after Flowery Sunday. Following the forty days of penitence which have just ended, and

immediately before the days of darkness and mourning which are to follow in Passion Week, there comes two days of joy and triumph on which the Church is festive. The Saturday before Flowery Sunday celebrates the raising of Lazarus at Bethany (John 11:1-44). This miracle is performed by Christ as a reassurance to His disciples before the coming Passion. They are to understand that, though He suffers and dies, yet He is the Lord and Victor over Death. The raising of Lazarus is a prophecy in the form of action. It foreshadows Christ's own Resurrection eight days later, and at the same time it anticipates the resurrection of the righteous on the Last Day: The saving first-fruits of the regeneration of the world (1 Corinthians 15). The liturgical texts emphasize that the miracle at Bethany reveals the two natures of Christ Who is both Human and God. Christ asks where Lazarus is laid and weeps for him showing the fullness of His humanity for it involves human ignorance and genuine grief for a beloved friend. Then, disclosing the fullness of His divine power, He raises Lazarus from the dead even though his corpse has already begun to decompose and stink. This double fullness of Christ's divinity and humanity should be kept in mind throughout Great Week, and above all on Great Friday. We perceive a genuine human agony on the Cross, which is both physical and mental. However, we see more than this; we behold not only a suffering human being, but also a suffering God!

A FEW WORDS ON FASTING

The world has discovered fasting. Its idea of fasting is not self-denial. The worldly person either confuses fasting with dieting or, leaning on oriental concepts, as the means to psycho-physical renewal, a return to harmony with nature. This fasting is selfish. The purpose is not perfection in Christ. It may give us a nice complexion, a comely figure or temporary well-being, but it cannot destroy the passions--surely, not the passion of pride--nor bring grace nor put us in the presence of God. St. Theophan the Recluse says, "The beginning of all saving work (podvig) is faith and baptism."

Fasting is saving when it is self-denying. Worldly people fast without faith. They are not baptized, and fasting, as a saving work, has no meaning. Fasting is an expression of faith of our election. It is not an end in itself; it is the way to God's presence. Indeed, nor is fasting a saving work without praying in faith. Nothing spiritual can be accomplished, declared the Saviour, by prayer and fasting." Prayer is private and public -- "in the closet" and "in the congregation." We are not only private persons, but organic members of Christ's Body, the Church. We are saved in the Church, in the life of perfection, in the "humanity of Christ"--never alone.

Fasting, therefore, can never be separated from the Mysteries of the Church. In fact, one of the immediate uses of fasting--and prayer--is preparation for the Eucharist, "the Sacrament of Sacraments." It unites us with Christ (and each other) which is the very purpose of the Christian life.

life is taking up the cross and following Christ. Fasting is part of the load, a sharing in the Lord's "way of dolor" and, indeed, the crucifixion of the flesh. This way is the way of self-abasement which means that it is the total being which fasts, not merely the palate. We must fast with the eyes, the ears, the lips, the touch, the nose. Perfect fasting involves the whole person, for which reason St. John Chrysostom exhorts, "Fast not only from food, but from sin." This is the Christian ideal of fasting: the degree to which I have denied myself is the degree to which my sins will decrease. Faith, love and hope increase simultaneously. Self-denial is the path of holiness---holiness brings truth, truth brings salvation. The world knows nothing of these things.

ANNOUNCEMENTS

A VERY HAPPY BIRTHDAY - is expressed to Oleksandr Krynitsky, 4/4; Dawn Daniels, 4/7 & Barbara Mancuso, 4/7. May God grant them a very happy birthday and keep them for many, happy and blessed years!

DONATIONS FOR FLOWERS FOR PASCHA

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.

EASTER EGG HUNT – will take place for our youth on Sunday, April 9th after the Divine Liturgy. Please register with either Pani Elizabeth or Olena Smith. Thanks.

SCHEDULING FOR THE PARISH – Please remember that all events, work parties, use of the hall must be cleared through the calendar kept by Father Stephen so that dueling events can be avoided.

DONATIONS (CREDIT CARDS) ACCEPTED – for those who are interested, we can accept donations to the Church through credit cards. See Mark Andreas or Lorraine Neff for details.

GREETER MINISTRY SCHEDULE

April 2 - Lorraine Neff, Sonya Patronik
April 9 - David and Eve Lazaration
April 16 - Zina Twardus and Nancy Tur
April 23 - Sandy Cramer

OUR HOLY WEEK AND PASKA SCHEDULE

Sunday, April 9 – Palm Sunday, The Entrance of Our Lord into Jerusalem

8:30 AM - Confessions

9:15 AM – Hours

9:30 AM - Divine Liturgy for the Faithful
Coffee Hour – Easter Egg Hunt

12:00 Noon – Lenten Vespers

Holy and Great Monday – April 10

Sts. Peter and Paul

7:00 AM – Matins

6:00 PM – Presanctified Liturgy

Holy and Great Tuesday – April 11

Sts. Peter and Paul

7:00 AM – Bridegroom Matins

6:00 PM – Presanctified Liturgy

Holy and Great Wednesday – April 12

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 13

Sts. Peter and Paul

7:00 AM – Matins

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

6:00 PM – 12 Gospels

Holy and Great Friday – April 14

Saints Peter and Paul

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 – April 15

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

Sunday, April 16

Resurrection of Our Lord

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

TENTATIVE CALENDER OF EVENTS

- Sunday, April 16 – Paskha
Sunday, April 23 – St. Thomas Sunday – Cemetery Visitations
Sunday, May 7 – 2:00 – 4:00 PM – Eagle Scout Ceremony
Saturday, May 13 – 2:00 – 4:00 PM – Eagle Scout Ceremony
Sunday, May 14 – Mother’s Day Dinner
Sunday, June 18 – Father’s Day Dinner
Sunday, July 9 – Patronal Feast Day
Saturday, August 5 – UOL Flea Market
Saturday, October 7 – UOL Sponsored Retreat – Archbishop Daniel
Saturday, November 4 – Fall Bazaar
Tuesday, November 21 – Community Thanksgiving Service – Holly Oak Calvary
Methodist Church 7PM
Sunday, December 10 – UOL Cookie Sale

MINISTRY SCHEDULE

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

- April 2 – Linda Hnatow and Mathew Andreas
April 9 – Victor Kaliakin and Lorraine Neff
April 16 – Victor Kaliakin and Lorraine Neff
April 23 – John Plachuta and Linda Hnatow
April 30 – John Plachuta and Linda Hnatow
May 7 – Matthew Andreas and Victor Kaliakin

READER MINISTRY SCHEDULE

- April 2 – Andrew Duncan
April 9 - Linda Hnatow
April 16 - Thomas Sulpizi
April 23 - Pani Elizabeth Hutnick
April 30 - Jean Roeth
May 7 - John Plachuta

CLEANING OF THE CHURCH MINISTRY SCHEDULE

- Week of April 3 - Earle and Jennifer Robinson
Week of April 10 - Nancy Hlywiak, Jean Roeth, Zina Twardus
Week of April 17 - Earle and Jennifer Robinson
Week of April 24 - Michael Tilson & Linda Hnatow, Irene Maskaly
Week of April 30 – John Plachuta and David Lazaration
Week of May 8 - Mark & Laura Andreas

MEETINGS

PARISH BOARD – Monday, April 18 @ 6:30 PM

ORTHODOX CLERGY BROTHERHOOD LENTEN MISSION SCHEDULE

All Services Begin at 4:00 PM

April 2 – St. Michael Orthodox Church

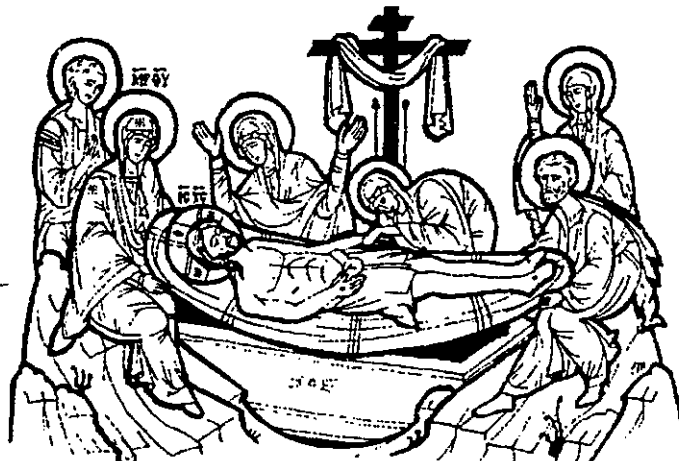
2231 Huntington Drive, Wilmington, DE

PASKA ORDER FORM – ORDER BY APRIL 2

_____ Small Round (\$8) _____ Large Round (\$10) _____ Butter Lamb (\$5)

Name _____

**Please give to Father Stephen or Kathy Duncan with payment
Paskas will be ready for pickup on Palm Sunday, April 9**



REMEMBER TO PRAY FOR THOSE WHO ARE ILL – Metropolitan Antony, Archimandrite Raphael, Father Vasili Andrejuk, Father George Bazylevsky, father Constantine Christo, Father Vasyl Dovhan, Father Oleh Hucul, Father Andrew Molewski, Father John Nakonechney, Father James Norton, Father Volodymyr Wronskyj, Matushka Andrejuk, Matushka Laura Odell, Matushka Lisa Weremedic, Alicia, Nerry, Mykola, Brennan, Deborah, Galina, Dolores, Julian, Madison, Maria, Matt, Michele, Mykola, Penelope, Rita, Ryan, Randy Allen, Carolyn Angelo, Colby Atkinson, Shannon Austin, Stephania Bacha, Joyce Belles, Neil Belles, Ethel Bernhard, Yaroslav Bilinsky, Irene Billon, Maria Borowski Betty Bosland, Becky Bosley, Angie Brengle, Paul Brengle, Patricia Bringle, Richard Bringle, Thomas Bringle, John Brick, Fedir Bukacz, Christine Cain, Mark Cello, Mildred (Myrophora) Christo, Erik Colazo, Alex Czernik, Sharon Dalaski, Stephen Dalecki, David Dalldorf, Peter DiVirgilio, James Dudrick, Kathleen Dugan, Margaret Durell, Mary Eagleton, Rose Eldridge, Thomas Fagan, Archantula Fanjoy, James Garrett, Lisa Gee, Peter Glenn, Ivan Golovnirov, Kathleen Gortva, Staci Gray, Charles Gunther, David Hamilton, Richard Haslam, Rick Hastings, Celeste Heiser, Victoria Herrschaft, Carla Hitchings, Greg Hitchings, Alicia Hlywak, John Hlywak, John Hnatow, Michael Hnatow, Daniel Holoiviak, Jennifer Huertes, Sally Hutnick, Joette Jago, Stephen Johnson, Linda Josepinson, Rosalie Ann Kane, Michael Kapelus, Charles Kaszytski, Julia Kaszytski, Walter Katolik, Diane Keyser, Wendy Klinedinst, Judith Kocinski, Lorissa Kozakova, Ludmyla Krawchenko, Mykola Krawchenko, Volodymyr Krasnopera, Sue Kreisa-Christian, Marlene Kuhar, Ron Lazaration, Karen Livick, Charles Lontor, Alla Lysenko, Jeremy Madea, Andrew Makolynyk, Jean Marano, Frederick McCarthy, Beth McKirachan, 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, Lorraine Neff, Ann Nester, Laurie Newman, Betty Painter, Anastasios Pantelopulos, Anthony Pantelopulos, Linda Phillips, Joseph Pierson, Barry Pinkowicz, Bernice Pinkowicz, Ryan Pinkowicz, Daphne Pantelopulos, Joseph Porini, Robert Powers, Joanne Procak, Joseph Ptak, Carol Purse, Sharon Reigh, Christopher Riehl, Arlene Roginski, Wyatt Roland, Andrea Roman, Jeff Rozwadowski, John Ruczhak, Glenn Runyan, Carol Rusk, Isaac Schmidt, Joella Seale, Clay Seman, John Serth, Larissa Serth, Dawn Sheets, Justin Sheets, Emily Smitheman, Kimberly Smitheman, Georgie Smolyar, Natalia Stanford, Rich Steinman, Joseph Stevens, Noel Strobino, Charles Joseph Sweeney, Evelyn Synczyszyn, Michael Synczyszyn, Pavlo Tabak, Nicholas Taylor, Sue Taylor, Elenora Thomas, Alexandra Sparco, 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, Peter Weremedic, Laura Worley, Jack Ziegler & James Zook.

AN IMAGE OF TRUE REPENTANCE

Throughout the season of Great Lent, one message is echoed repeatedly: *REPENTANCE*. In fact, even before the beginning of this 40-day fast, our Church places before us the thought that we must repent of our sins. Will we be found worthy of the great gift of salvation that the Resurrected Christ brings to His faithful followers?

True repentance is a process that is often misunderstood. It involves much more than merely confessing our sins. It even goes far beyond expressing sincere sorrow for our transgressions. Indeed, true repentance calls out to us to *CHANGE OUR LIVES COMPLETELY!* When we repent of our sins, we are expected to strive with all of our strength to rid our lives of the shameful things that we do which are contrary to God's laws. Repentance is "making right" all of the "wrongs" of which we are guilty.

No one understood the necessity of true repentance better than *ST. MARY OF EGYPT*. In her early years, Mary lived a life of immorality and promiscuity. While visiting Jerusalem one day, her eyes were opened to the sinfulness of her ways when some "hidden force" prevented her from entering the Church of the Holy Sepulchre. Realizing her unworthiness before God, this 6th century saint retired to the desert region beyond the Jordan River, leaving her past life behind. For nearly 50 years, she devoted her life to prayer and fasting, as she attempted to live in a manner that properly captured the spirit of repentance.

This is why our Church honors her memory annually on the 5th Sunday of Lent. As this sacred time of year rapidly draws to a close, we are asked to be imitators of Mary of Egypt. May we find encouragement in her example as we struggle to overcome our sins.