



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 7, 2024
Volume 60: Number 14
Schedule of Services and Activities
Week of April 7 - 14, 2024
Celebrating our 97th year of Service to the Lord

Sunday, April 7 - Feast of the Annunciation - 3rd Sunday of the Fast - Holy Cross - Tone 3

8:30 AM - Confessions

9:15 AM - Hours

9:30 AM - Divine Liturgy for the Faithful

Panakhyda: +Inna Kaliakin (4 Yr) - Kaliakin Family

Panakhyda: +Michael Moroz (2 Yr) - Elsoe Moroz and Family

Panakhyda: +Mary Berbick (5 Yr) - Joyce and Neil Belles and Christopher

Coffee Hour

12:00 Noon - Lenten Vespers

4:00 PM - ST. Vladimir OCA, 912 Grand Street, Trenton, NJ

Tuesday, April 9

6:30 PM - Parish Board Meeting

Wednesday, April 10

7:00 AM - Matins

6:00 PM - Presanctified Liturgy

Thursday, April 11

10:00 AM - Akfist to the Passion (Holy Trinity - Whaleyville, MD)

6:00 PM - Presanctified Liturgy (St. Nicholas - Dover, DE)

Friday, April 12

7:00 AM - Matins

6:00 PM - Presanctified Liturgy

Saturday, April 13

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

Sunday, April 14 – 4th Sunday of the Fast –Tone 4

8:30 AM - Confessions

9:15 AM – Hours

9:30 AM - Divine Liturgy for the Faithful

Coffee Hour

12:00 Noon – Lenten Vespers

4:00 PM – Holy Trinity OCA, 1236 Juniper Street, Pottstown, PA

SCRIPTURAL READINGS

Third Sunday of the Fast - Feast of the Annunciation: Matins: Luke 1:39-46; 56. Feast: Hebrews 2:11-18; Luke 1:24-38. Day: Matins: John 21:15-25; Liturgy: Hebrews 4:14-5:6; Mark 8:34-9:1.

Monday - Genesis 8:21-9:7; Proverbs 11:19-12:6; Isaiah 14:232

Tuesday - Genesis 9:8-17; Proverbs 12:8-22; Isaiah 25:1-9

Wednesday - Gene 9:1-10:1; Proverbs 12:23-13:9; Isaiah 26:21-27:9

Thursday – Feast of the Annunciation: Matins: Luke 1:39-49; 56; Liturgy: Hebrews 2:11-18; Luke 1:24-38Genesis 10: 32-11:9; Proverbs 13:20-14:6; Isaiah 28:14-22

Friday - Genesis 12:1-7; Proverbs 14:15-26; Isaiah 29:13-23

Saturday - Hebrews 6:9-12; Mark 7:31-37; All Souls: 1 Thessalonians 4:13-17; John 5:24-30

4th Sunday of the Fast: Matins: John 20:11-18 Liturgy: Hebrews 6:13-20; Mark 9:17-31; St. John of the Ladder: Ephesians 5:9-19; Matthew 4:25-5:12.

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?

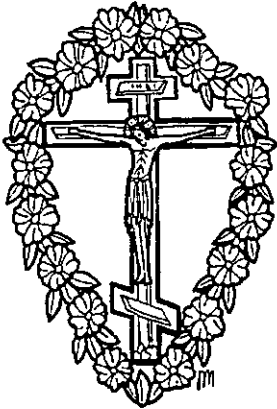
How could He condescend to be incarnate of her at a single word

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).

THIRD SUNDAY OF LENT - ADORATION OF THE CROSS (Mark 8:34-38; 9:1).



This Sunday commemorates the venerable Cross and the Crucifixion of Jesus Christ. The Cross as such takes on meaning and adoration because of the Crucifixion of Christ upon it. Therefore, whether it be in hymns or prayers, it is understood that the Cross without Christ has no meaning or place in Christianity. The adoration of the Cross in the middle of Great Lent is to remind the faithful in advance of the Crucifixion of Christ. Therefore, the passages from the Bible and the hymnology refer to the Passions, the sufferings, of Jesus Christ: The passages read this day repeat the calling of the Christian by Christ to dedicate his life, for "If any man would come after me,

let him deny himself and take up his cross and follow me (Christ)" (v. 34-35). This verse clearly indicates the kind of dedication which is needed by the Christian in three steps: (1) To renounce his arrogance and disobedience to God's Plan, (2) To lift up his personal cross (the difficulties of life) with patience, faith and the full acceptance of the Will of God without complaint that the burden is too heavy; having denied himself and lifted up his cross leads him to the (3) Decision to follow Christ. These three voluntary steps are three links which cannot be separated from each other, because the main power to accomplish them is the Grace of God, which man always invokes. The Adoration of the Cross is expressed by the faithful through prayer, fasting, almsgiving and the forgiveness of the trespasses of others. On this Sunday the Adoration of the Cross is commemorated with a special service following the Divine Liturgy in which the significance of the Cross is that it leads to the Resurrection of Christ.

March 25 (April 7) Annunciation

As a kid I spent a lot of time with my nose stuck in a comic book. Nowadays the medium has become highly sophisticated (not to mention lucrative) , featuring multi-layered characters, complex story lines and artwork that dramatizes the human figure in action with a depth and power modernist art has forgotten could be possible. But back in the

1960s when I was devouring them at 12 cents a pop, comic books were simple: the heroes looked like ordinary people, but weren't. When duty called they put on their corny costumes and went off to battle evil and save the world with their super-powers.

The "secret identity" of the superhero is a motif that continues to fascinate us today, as speedily improving film technology brings comic book favorites like Superman and the X-Men to the big screen. We all want to think we could be something more than we are. We all would like to think the rest of the world doesn't suspect that, deep down, we are anything but ordinary. We identify with the nerdy, neurotic teenager when he is bitten by a radioactive spider (in the updated movie version, it's genetically engineered instead) and ZAP! – he can crawl across ceilings and swat villains with his super-strength.

Reading the superheroes' "origin" stories was always one of the greatest pleasures for comic fans, because we could sense the promise of greatness from the first panel. We watched the bespectacled Peter Parker hanging around the science exhibit, oblivious to the spider descending towards him on its web, just as the radioactive beam strikes it. A second later the dying arachnid bites the unsuspecting teenager, and we know what he doesn't yet – that from this moment on, Nothing Will Ever Be the Same.

Maybe one of the special appeals the superhero has for the preadolescents and adolescents who make up the bulk of the comic book readership is this theme of the Big Change. They are after all on the threshold of their own Big Change – scary, exciting, and momentous.

And I guess that's why part of why superheroes still appeal to people like me today. I cheerfully admit to never having entirely grown up yet. I am not much troubled by this because I think it is an intrinsically human state – and that only through the prism of an Orthodox worldview do we really begin to understand how our life is one long "becoming", a preparation for a final Big Change. It's only when we mistakenly think that we are already really grown up that we get ourselves into trouble.

The Feast of the Annunciation is a celebration of the ultimate, cosmic Big Change. The hero of this story too is a teenager, a girl from an apparently ordinary family who is soon revealed to be anything but ordinary.

Let's face it – when an angel appears and says "Hail!" the person hailed can't just go on living the way she did before. Something life-shaking is about to happen – and when the angel Gabriel salutes the teenage girl who is to become Theotokos (the God-Bearer), we know it is not just life-changing but world-changing. Even if we approach the history of the world from a secular stance, we can pinpoint a great divide in world history here, at

the place where Jesus comes into the world. Even to the outward eye, this Big Change is undeniable.

But like the superhero's friends and neighbors, the world is oblivious to the hidden reality. Where they only see the "Historical Jesus", a sort of ethical guru, the Church knows about the Person the Archangel Gabriel announces in the Gospel lesson for the feast (Luke 1:24-38), who "will be great...Son of the Highest...the Lord God will give Him the throne of His father David. And He will reign over the House of Jacob forever, and of His Kingdom there will be no end."

In the Post-Reformation West, the figure of Mary Theotokos (the God-Bearer) too fell into a pseudo-ordinariness. The angelic salutation to the girl who was to give birth to God Incarnate as "full of grace" and "Blessed among women" has been virtually forgotten by Protestant Christians. Some years ago there was a "Jesus" video distributed for exactly the words of the Gospel of Luke, letting the New Testament speak for itself to a video-oriented generation; yet the "Hail Mary" was omitted. Conspicuous by its absence to Orthodox and Catholics, it was apparently never missed by the evangelicals involved in the video distribution project, despite their trumpeted devotion to biblical accuracy. They were simply too used to thinking of our Lord's mother as nobody special.

But of course she is somebody special. She has been overshadowed by the Power of the Most High. The Big Change ushered in by Gabriel's annunciation to her was more profound than that of any superhero's origin story. From the moment the angel appears, Mary realizes she is Not Ordinary; and as we read the Gospel account, so do we. For her and for the world, Nothing Will Ever Be the Same.

At the Feast of the Annunciation, as always, the Theotokos is the epitome of Christian obedience. The mistake of the Reformation, to make the mother of the God-With-Us ordinary, has left Protestantism to the inevitable conclusion that so also are all of us ordinary. But in the Orthodox view, the Theotokos is the shining example of the extraordinary beings we are all called to be in Christ.

My all-time favorite comic book quotation comes from the pages of Spiderman: "With great power comes great responsibility!" (If you wonder why comic book writing uses so many exclamation marks, it's because the writers want to be sure you know: these words are not ordinary!) The Scripture is clear that if we do not act on the teaching our Lord gives to us, it would be better for us never to have heard (2 Peter 2:21). The Theotokos' obedient response to Gabriel's message is as stark and simple as a snippet of comic-book dialogue: "Behold the handmaiden of the Lord!"

That's our line too. But we must speak it in the full knowledge that anyone who joins the service of the Son of the Highest will no longer be ordinary. From the moment we become His, Nothing Will Ever Be the Same.

Taken from **Seasons of Grace: Reflections on the Orthodox Church Year** by Donna Farley (Pages 117-120) an excellent book explaining in a simple way the Feasts and Celebrations of the Orthodox Church.

ANNOUNCEMENTS

A VERY HAPPY BIRTHDAY - is expressed to Dawn Daniels, 4/7; Barbara Mancuso, 4/7 & Rita Poslysnj, 4/9. May God grant them a very happy birthday and keep them for many, happy & 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 28th 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 for details.

MEETINGS

PARISH BOARD – Tuesday, April 9 @ 6:30 PM

GOOD FRIDAY – PASKA SIGN UP SHEET – Will soon be in the back of the Church. We shall have a few extra hours to fill since I shall be celebrating Paska with Holy Trinity Parish in Whaleyville, MD on Holy Saturday at 4:00 PM. Please make plans to give up an hour to be at the Tomb of Our Lord!!

MINISTRY SCHEDULE

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

April 7 – John Plachuta and Linda Hnatow

April 14 – Matthew Andreas and Victor Kaliakin

April 21 – Matthew Andreas and Victor Kaliakin

April 28 – Sonya Patronik and John Plachuta

May 5 – Sonya Patronik and John Plachuta

CLEANING OF THE CHURCH MINISTRY SCHEDULE

Week of April 8 - Mark & Laura Andreas

Week of April 15 - Earle and Jennifer Robinson

Week of April 22 – John Plachuta and David Lazaration

Week of April 29 - Thomas and Lynn Sulpizi

Week of May 6 - Nancy Hlwiak, Jean Roeth, Zina Twardus

Week of May 13 - Earle and Jennifer Robinson

Week of May 20 - Michael Tilson & Linda Hnatow, Irene Maskaly

TENTATIVE CALENDER OF EVENTS

Friday, May 3 – Good and Holy Friday

Sunday, May 5 – Pascha

Saturday, May 11 – Visit Cemeteries

Sunday, May 12 – Mother's Day Dinner

Saturday, June 8 – Hall Rented

Saturday, June 29 – Wine Tasting Event 5PM – 8PM

Sunday, June 16 – Father's Day Dinner

Monday, July 1 – Apostles' Fast

Sunday, July 14 – Patronal Dinner

Saturday, July 20 – Hall Rented

Saturday, August 3 – UOL Flea Market

Saturday, November 2 – Fall Bazaar

Tuesday, November 26 – Community Thanksgiving Service – Atonement Methodist

READERS MINISTRY SCHEDULE

April 7 – Linda Hnatow

April 14 – John Plachuta

April 21 - Andrew Duncan

April 28 - Thomas Sulpizi

May 5 - Jean Roeth

May 12 - Pani Elizabeth Hutnick

PASKA ORDER FORM – ORDER BY APRIL 21

_____ Small Round (\$8) _____ Large Round (\$12) _____ Butter Lamb (\$5)

Name _____

() With Raisins

() Without Raisins

**Please give to Father Stephen or Kathy Duncan with payment
Paskas will be ready for pickup on Palm Sunday, April 28**



REMEMBER TO PRAY FOR THOSE WHO ARE ILL – Metropolitan Antony, Archbishop Daniel, Archimandrite Raphael, Father George Bazylevsky, Father Vasyl Dovhan, Father Oleh Hucul, Father Andrew Molewski, Father John Nakonechney, Father James Norton, Father Gerald Ozlanski, Father Volodymyr Wronskyj, Father Michael Zaparyniuk, Matushka Andrejuk, Matushka Laura Odell, Matushka Lisa Weremedic, Pani Matka Oksanna Bazylevsky, Pain Matka Marianne Ozlanski, Matka Annette Zaparyniuk, , Alicia, Nerry, Mykola, Brennan, Henry, Deborah, Galina, Dolores, Julian, Madison, Maria, Marie, Matt, Michele, Mykola, Penelope, Rita, Ryan, Jonathan Angelo, Randy Allen, Carolyn Angelo, Colby Atkinson, Shannon Austin, Stephania Bacha, Joyce Belles, Neil Belles, Joyce Bendoakas, Ethel Bernhard, Yaroslav Bilinsky, Irene Billon, James Bolton, Maria Borowenski, Betty Bosland, Becky Bosley, Angie Brengle, Paul Brengle, Patricia Bringle, Richard Bringle, Thomas Bringle, John Brick, Fedir Bukacz, Christine Cain, Mark Cello, Kathy Chalfont, Erik Colazo, Alex Czernik, Michael Dalaski, Sharon Dalaski, Stephen Dalecki, David Dalldorf, Paula Daubert, William Dewhurst, Peter DiVirgilio, James Dudrick, Kathleen Dugan, Margaret Durell, Mary Eagleton, Maria Economou, Mary Eagleton, 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, Stephen Johnson, Linda Josepinson, Michael Kapelus, 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, Ann Nester, Laurie Newman, Betty Painter, Anastasios Pantelopulos, Anthony Pantelopulos, Linda Phillips, Joseph Pierson, Barry, Bernice & Ryan 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, David Scharba, Isaac Schmidt, Joella Seale, 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, Michael Tilson, 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.

THE CROSS PROVIDES US SPIRITUAL STRENGTH

The Great Fast is a lengthy period of prayer, fasting and penance. It is a spiritual struggle that begins with great personal expectations and often ends with feelings of discouragement over that we perceive as a lack of accomplishment on our part.

The Church knows our weaknesses well. On the Third Sunday of Lent, to assist us in our attempt to travel the course of Lent in the proper manner, the Cross is placed before us as a powerful incentive for us to persevere in our quest for a fulfilling celebration of our Lord's Resurrection.

Today, our Church encourages us to venerate the Cross of our Lord in a very special way, so that we may be strengthened in spirit. It is significant for us to note that in the services prescribed for this day, almost no mention of the Cross is made as being an object of suffering and death. Instead, we speak of it today as a symbol of joy, victory and life. One of the hymns from Vespers for this Sunday proclaims: REJOICE, O LIFE-GIVING CROSS, MOST BEAUTIFUL PARADISE OF THE CHURCH, THE TREE OF IMMORTALITY WHICH GAVE US THE JOY OF EVERLASTING LIFE.

It is customary on the Third Sunday of Lent to carry out the Cross in solemn procession and place it on the tetrapod for veneration by the faithful. Join us as we sing: "COME, ALL YOU NATIONS, LET US EXTOL THE CROSS OF THE LORD WITH HYMNS OF PRAISE."