



ἀγοράζονταῖς  
ἐκ τῆς ἐρῆς

καὶ  
ἀρχιτῆς

## **Saints Peter and Paul Ukrainian Orthodox Church Bulletin**

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Wilmington, DE 19809

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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; 2<sup>nd</sup> Youth Ministry

**March 29, 2026**  
**Volume 62: Number 13**  
**Schedule of Services and Activities**  
**Week of March 29 – April 5, 2026**

Sunday, March 29 – 5th Sunday of the Fast - Tone 1 – St. Mary of Egypt

8:30 AM – Confessions

9:10 AM – Prayers Preparation for Holy Communion

9:30 AM – Divine Liturgy for the Faithful

Coffee Hour

4:00 PM – Sts. Peter and Paul (Here)

Monday, March 30

7:00 AM – Lenten Matins

Wednesday, April 1

7:00 AM – Lenten Matins

6:00 PM – Presanctified Liturgy

Thursday, April 2

10:00 AM – Akafist and Memorials (Holy Trinity – Whaleyville, MD)

5:30 PM – Presanctified Liturgy (St. Nicholas – Dover, DE)

Friday, April 3

6:00 PM – Presanctified Liturgy

**THE GREAT FAST ENDS – HOLY WEEK BEGINS**

Saturday, April 4 – Lazarus Saturday

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

Blessing of Palms and Pussywillows

Sunday, April 5 – Palm Sunday

8:30 AM – Confessions

9:10 AM – Prayers Preparation for Holy Communion

9:30 AM – Divine Liturgy for the Faithful - Blessing of Palms and Pussywillows

Coffee Hour

12:15 PM – Lenten Vespers

## SCRIPTURE READINGS

**5<sup>th</sup> 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: 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.

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.

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### **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 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.



## 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 31:3).

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.



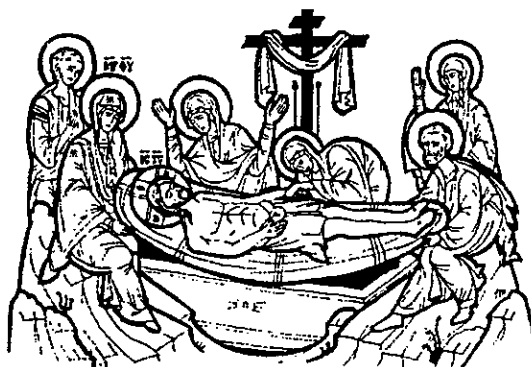
## THE IMAGE OF TRUE REPENTANCE

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 6<sup>th</sup> 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.



## 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 Savior, 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.

That 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.

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## **ANNOUNCEMENTS**

**A VERY HAPPY BIRTHDAY** - is expressed to Melanie Walsh, 3/29; Michael C. Synczyszyn, 4/1 & Michael Mertz, 4/1. May God grant them a very happy birthday and keep them for many, happy and blessed years!

**GOOD FRIDAY – PASKA SIGN UP SHEET** – is in the back of the Church. Please make plans to give up an hour to be at the Tomb of Our Lord!!

### **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 5<sup>th</sup> after the Divine Liturgy. Please register with Pani Elizabeth. Thanks.

### **MINISTRY SCHEDULE**

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

March 29 – Sonya Patronik and John Plachuta

April 5 – Sonya Patronik and John Plachuta

April 12 – Linda Hnatow and Matthew Andreas

April 19 – Linda Hnatow and Matthew Andreas

April 26 – Victor Kaliakin and Sonya Patronik

May 3 – Victor Kaliakin and Sonya Patroniik

May 10 – John Plachuta and Sonya Patronik

### **BAZAAR NEWS**

**DONATIONS NEEDED FOR THE BAZAAR** – Some of the things needed are: cases of water, paper products and dishwashing detergent.

**CALLING ALL BAKERS** – we always rely on your tasty treats that you donate to the Bake Table. Again, we ask for your sweet donations. Any questions call Andrea. (302) 439-4899.

**100th ANNIVRSARY** – will be held on Saturday, July 17th, 2027 with a 10:00 AM – Hierarchical Divine Liturgy with a Banquet at the Claymont Ballroom. Mark your calendars! Our first fund Raiser for the event is the sale of T-shirts (\$10) polo shirts (\$15 ) and sweat shirts (\$20) with the Anniversary Logo on them thanks to the art and stitching work of Michael Kapelus.

## **CLEANING OF THE CHURCH MINISTRY SCHEDULE**

Week of March 30 - Mark & Laura Andreas

Week of April 6 - Earle and Jennifer Robinson

Week of April 13 - Thomas and Lynn Sulpizi

Week of April 20 - Nancy Hlywiak, Jean Roeth, Zina Twardus

Week of April 27 - John Plachuta and David Lazaration

Week of May 4 - Earle and Jennifer Robinson

Week of May 11 - Michael Tilson & Linda Hnatow, Irene Maskaly

## **MEETINGS**

**Parish Board** - Tuesday, April 14 @ 6:30 PM

**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.

## **READERS MINISTRY SCHEDULE**

March 29 - Thomas Scholz

April 5 - Pani Elizabeth Hutnick

April 12 - Thomas Sulpizi

April 19 - John Plachuta

April 26 - Linda Hnatow

May 3 - Jean Roeth

May 10 - Andrew Duncan

## **CALENDER OF EVENTS - 2026**

Sunday, April 5 - Palm Sunday - Easter Egg Hunt

Sunday, April 12 - Resurrection of the Lord

Sunday, April 19 - St. Thomas Sunday - Visiting Cemeteries

Sunday May 10 - Mother's Day Dinner

Sunday, May 31 - Pentecost

Monday, June 8 - Apostle' Fast

Saturday, June 13 - Hall Rented

Sunday, June 21 - Father's Day Dinner

Sunday, July 12 - Feast of Sts. Peter and Paul - Patronal Dinner

Saturday, August 1 - UOL Flea Market

Saturday, November 7 - Fall Bazaar

Saturday, November 28 - St. Philip Fast

Sunday, December 20 - UOL Cookie Sale

**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  
**GREETER MINISTRY SCHEDULE**

March 29 - Sandy Cramer

April 5 - Sonya Patronik

April 12 - Zina Twardus and Nancy Tur

April 19 - David and Eve Lazaration

**ORTHODOX CLERGY BROTHERHOOD SERVICES (4:00 PM)**

March 29 – Sts. Peter and Paul Ukrainian Orthodox Church  
1406 Philadelphia Pike, Wilmington, DE

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**PASKA ORDER FORM – ORDER BY MARCH 29**

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

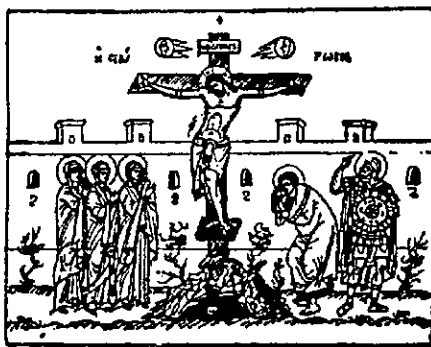
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( ) With Raisins

( ) Without Raisins

**Please give to Father Stephen or Kathy Duncan with payment March 29**  
**Paskas will be ready for pickup on Palm Sunday, April 5**

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**PLEASE REMEMBER TO PRAY FOR THOSE WHO ARE ILL** – Metropolitan Antony, Archbishop Daniel, Archimandrite Raphael, Father George Bazylevky, Father Vasyl Dovhan, Father Oleh Hucul, Father Andrew Molewski, Father Anthony Ugolnik, Father James Weremedic, Father Volodymyr Wronskyj, Matushka Andrejuk, Matushka Laura Odell, Matushka Lisa Weremedic, Pani Matka Oksanna Bazylevsky, Pani Matka Maryann Ozlanski, Jonathan Angelo, Colby Atkinson, Shannon Austin, Joyce Belles, Joyce Bendoakas, Ethel Bernhard, Irene Billon, James Bolton, Maria Borowenski, 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, George Daniels, Taylor Davis, Peter DiVirgilio, James Dudrick, Kathleen Dugan, Mary Eagleton, Maria Economou, Rose Eldridge, Archantula Fanjoy, Mary Farell, Kandi Fullerton, 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, Nancy Hlywiak, Daniel Holoviak, Jennifer Huertes, Serhii Ivashyna, Violet Jaskolka, Stephen Johnson, Bill Jones, Linda Josepinson, Michael Kapelus, Walter Katolik, Diane Keyser, Wendy Klinedinst, Tommy Knight, Judith Kocinski, Lorissa Kozakova, Francis Lano, Ed Lavender, Ron Lazaration, Joan Libera, Karen Livick, Sara Long, 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, Rick Orner, Sienna Ozboya, Betty Painter, Anastasios Pantelopulos, Anthony Pantelopulos, Daphne Pantelopulos, George Pantelopulos, Linda Phillips, Joseph Pierson, Barry Pinkowicz, Janilyn Pinkowicz, Bernice Pinkowicz, Joseph Porini, Robert Powers, Joanne Procak, Joseph Ptak, Carol Purse, Chuck Redden, Patricia Redden, Sharon Reigh, Christopher Riehl, Sandy Roeder, Arlene Roginski, Wyatt Roland, Andrea Roman, Jeff Rozwadowski, Glenn Runyan, Carol Rusk, Richard Scharba, Isaac Schmidt, Clay Seman, John Serth, Larissa Sth, Dawn Sheets, Justin Sheets, Emily Smitheman, Georgie Smolyar, Alexandra Sparco, Natalia Stanford, Rich Steinman, Cynthia Stepovij, Nicholas Stepovij, Joseph Stevens, Noel Strobino, Charles Joseph Sweeney, Evelyn Synczyszyn, Michael Synczyszyn, Pavlo Tabak, Nicholas Taylor, Sue Taylor, Elenora Thomas, Brysen Tomei, Dominic Tomei, John 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

## OUR HOLY WEEK AND PASKA SCHEDULE

### **Sunday, April 5 – Palm Sunday**

8:30 AM – Confessions  
9:15 AM – Hours  
9:30 AM - Divine Liturgy for the Faithful  
Coffee Hour – Easter Egg Hunt  
12:15 PM – Lenten Vespers

### **Holy and Great Monday – April 6**

**Sts. Peter and Paul**  
7:00 AM – Matins  
6:00 PM – Presanctified Liturgy

### **Holy and Great Tuesday – April 7** **Annunciation - Sts. Peter and Paul**

7:00 AM – Matins  
6:00 PM – Vespers/Liturgy St. John

### **Holy and Great Wednesday – April 8**

**Sts. Peter and Paul**  
7:00 AM – 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 9**

7:00 AM – Matins  
7:30 AM – Vespers/Liturgy of St. Basil  
6:00 PM – 12 Gospels

### **Holy and Great Friday – April 10**

**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 11**

**Saints Peter and Paul**  
8:00 AM – Vesper/Liturgy St. Basil  
**Holy Trinity - Whaleyville**  
4:00 PM – Service at the Tomb -  
Resurrection Matins Liturgy  
Bless Baskets  
**Sts. Peter and Paul**  
11:00 PM – Service at the Tomb  
Resurrection Matins

### **Sunday, May April 12**

**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 –  
Agape Vespers  
Bless Baskets – Coffee Hour

## **“MY HOUSE SHALL BE CALLED A HOUSE OF PRAYER”**

**W**hen our Lord entered Jerusalem that first Palm Sunday, He caused quite a stir. The streets of the ancient city were filled with visitors from all over the world who had come to celebrate the Feast of the Passover. Everyone was eager to catch a glimpse of the Miracle-worker from Nazareth, Who even had the power to raise the dead, as evidenced by His ability to restore life to His friend Lazarus, who had been in the tomb for 4 days. That “stir” however, was nothing in comparison to what unfolded in the Temple soon after His much-heralded entrance into the Holy City.

The Gospels tell us that Jesus went to the Temple to pray and was immediately incensed by what He saw. There Jesus witnessed first-hand the “business side” of His Father’s House: those who were buying and selling animals to be sacrificed and the money changers who traded Roman coins for Jewish ones, since Roman coins bore the image of Caesar, and would be considered “defiling” the Temple if they were used. In a fit of righteous indignation, Christ overturned their tables and drove them out with a whip He had fashioned from cords. “My house shall be called a house of prayer,” Jesus exclaimed, “but you have made it a den of thieves.” (Matt 21:13)

It is no wonder that soon after this, the high priests and scribes would plot against Jesus and devise a plan to bring about His arrest and ultimate death. His dramatic gesture had offended and humiliated them. How dare He cleanse the Temple? On whose authority was He acting? Christ was a threat to their control over their people. He was perceived as being “dangerous.” Indeed, in their eyes, there was no other alternative: before things got out of hand, this “threat” had to be eliminated. Jesus had to die.