

# *Holy Myrrh-Bearing Women*

*Third Sunday of Pascha*



*O Lord, you rewarded the  
Myrrh-Bearing Women with the message  
of Your Resurrection and Glory!*

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

**May 3, 2020**  
**Volume 56: Number 18**  
**Schedule of Services and Activities**  
**Week of May 3 - 10, 2020**  
**Celebrating our 93<sup>rd</sup> year of Service to the Lord**

**ALL SERVICES ARE LIVE STREAMED ON FACEBOOK**

Sunday, May 3 – Sunday of the Myrrh-Bearers – Tone 2

9:30 AM – Divine Liturgy for the Faithful

Panakhyda: +Timothy Sergei (1 Yr. An.)

Wednesday, May 6 – Feast of the Great Martyr George (Veneration of Relics)

7:00 AM – Divine Liturgy

Saturday, May 9

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

Live streamed on Sts Peter and Paul – Cantor from Sts. P&P

Sunday, May 10 – Sunday of the Paralytic - Tone 3

9:30 AM – Divine Liturgy for the Faithful

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**SCRIPTURE READINGS**

Sunday of the Myrrh Bearing Women – Matins: Mark 16:9-20; Liturgy: Acts 6:1-7; Mark 15:43-16:8

Monday – Acts of the Apostles 6:8-7:5, 7:47-60; John 4:46-54

Tuesday - Acts of the Apostles 8:5-17; John 6:27-33

Wednesday – Great Martyr George – Matins: Luke 12:2-12 – Liturgy: Acts of the Apostles 8:18-25; John 6:35-39

Thursday - Acts of the Apostles 8:26-39; John 6:40-44

Friday - Acts of the Apostles 8:40-9:19; John 6:48-54

Saturday –Acts of the Apostles 9:20-31; John 15:17-16:2

Sunday of the Paralytic – Matins: Luke 24:1-12; Liturgy: Acts of the Apostles 9:32-42; John 5:1-15

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•THE MYRRH-BEARERS•



## LIFE AS LITURGY

Three women were the first to discover that Jesus had been raised from the dead. These women are known as the “myrrh-bearing” women because their purpose in coming to the tomb on Sunday was to anoint Jesus with perfumed oils (“Myron” in Greek means “sweet oil”). Even though the Evangelist Saint Mark says of these women, when they discovered the empty tomb, that “because of their great fear, they said nothing to anyone” (Luke 16:8). Luke, however, says that they reported the news to the Eleven and Matthew asserts that they “ran to carry the good news to His disciples” (28:8). The Liturgy also pictures these holy women as the heralds of the Resurrection, following the command of the angel at the tomb:

“Run and proclaim to the world the Lord rose, putting death to death – He is the Son of God Who saves mankind” (Hypokoe from Paschal Matins).

The story of these women, then, is one of discovery and proclamation. They discovered that Christ is truly alive and began to spread this good news to the whole world by reporting to the Apostles. On Easter Sunday we reenact this discovery of the empty tomb by removing the plaschanitza (shroud) from the Tomb to the Altar, and we proclaimed this discovery by singing: “Christ is risen from the dead!”

Every Liturgy is a reenactment of this same discovery and proclamation. At every Liturgy we see again in faith that Christ is alive and that He is with us. The Liturgy of Saint Basil expresses this: “as often as you eat this bread and drink this cup you proclaim My death ; you profess My Resurrection.”

The Liturgy is an act of faith, as we found out in examining the Gospel of St. Thomas Sunday. The Liturgy is also the proclamation of the good news of Christ. The tomb of Christ was the starting point for a message of such great joy that it could not be kept a secret. The good news of the Liturgy that Christ is with us cannot be kept hidden either. We come to the church to worship the living God, but with this worship as the starting point, the life of God reaches out and affects the whole world. Discovery and proclamation are linked in Christ’s last message to His Apostles: “I am with you always, even until the end of the world...go and make disciples of all the nations” (Matthew 28: 19-20).

## **Feast of the Myrrh-bearing Women, St Joseph of Arimathea and St Nicodemus**

**Metropolitan Anthony of Sourozh**

**In the Name of the Father, the Son and the Holy Ghost.**

**We keep today the feast of a number of the followers of Christ of whom we think seldom, because they are mentioned very little in the Scriptures. And each of them could be a lesson for us.**

**St. Joseph of Arimathea was a rich man who listened to Christ with an open mind and did not commit himself. Neither did Nicodemus; but Nicodemus was a learned man, part of the Sanhedrin. He had been listening to Christ, he had been asking questions from Him, he wanted to understand, he wanted to be sure. But neither of them had committed themselves to follow Christ, to declare themselves as His disciples.**

**And yet, when Christ in the eyes of everyone was defeated, when victory had come to His enemies, when He was dead, about to be buried, their faithfulness to Him who had taught them words of life came to the fore. And they joined the Mother of God to bring down the body of Christ and to bury him. Daringly they went to Pontius Pilate and asked for this body so that they could bury Him with veneration. In the course of His life they had been listening to Him with a hesitant yet open mind. When death came their faithfulness sprang to the fore. And seeing the pain of the Mother of God and St. John the apostle there was no doubt left in them; they must declare themselves, because they could not accept that He should be rejected through defeat after having been their teacher, their guide and their friend.**

**And then there is another group of people, the myrrh-bearing women, a group of women who had been following Christ and supporting Him and His disciples in their need. When Christ was crucified all the apostles fled, with the exception of St. John and with the exception of these women. It was not an intellectual conviction that held them as disciples of Christ. It was something which perhaps could be defined in the words of the pilgrims to Emmaus: 'was not our heart burning within us when He was speaking to us on the way'. All the way from Galilee to Jerusalem, from the peace of the land to the tragedy of Jerusalem, all this time they had been listening and their hearts had come to life - not with personal love but with a deep sense of life eternal. These are the words which also St. Peter had said earlier, when most people who surrounded them had left, and Christ turned to his disciples and said: are you also going to go? And Peter said: where should we go? You have the words of eternal life. And these words were not simply syllogisms, or proofs, or ways of conveying things. When he spoke it was life eternal that was awoken in**

them - the door into eternal life that came to life. And they knew that these words were true because there was new life in them. And so was it also for these women.

So today we keep the feast of people who proved faithful, the ones who in their frailty had not fled, and the ones who in the face of defeat and tragedy had suddenly become disciples and faithful. Let us remember them, not only seeing their glory as we have done today in the service, but also asking ourselves: do we belong, to any extent, to the example given by one or another of them? Can we say that in the face of the defeat of Christ we would come out and say: I am one of His disciples, although in the time when there was no danger around I kept out, hesitant, unsure, asking myself questions, indeed asking Him questions? Is any one of us Joseph of Arimathea, is any one Nicodemus, and can we say that we are like these myrrh-bearing women, whom neither the needs nor the defeat nor the death of Christ had been able to alienate from Him?

None of us is any of it to the full; but let us learn from them and try to grow into that faithfulness which they have shown; the ones throughout the life of Christ, and the other ones in the face of His defeat. Amen.

**Christ Is Risen! He Is Risen Indeed!**

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**ANNOUNCEMENTS**

**A VERY HAPPY BIRTHDAY** - is expressed to the following: Irene Maskaly, 5/3 & Swiatoslav Alexander Billon 5/4. May God grant them a very happy birthday and keep them for many, happy and blessed years!

**PLEASE REMEMBER** – OUR Parishioners in Nursing Homes by sending them a card or a letter to let them know you are thinking of them:

Mildred Christo  
E3A  
505 Greenbank Road  
Wilmington, DE 19808

Anna Tur  
Cadia Healthcare Services  
3322 Silverside Road  
Wilmington, DE 19810

M/M Michael Moroz - Home  
2147A Culver Drive  
Old Colonial Village  
Wilmington, DE 19810



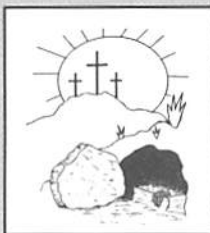
**PLEASE REMEMBER TO PRAY FOR THOSE WHO ARE ILL – Metropolitan Antony, Archimandrite Raphael, Father Vasili Andrejuk, Father Paul Bigelow, Father John Bohush, Father Oleh Hucul, Father Mark Leisure, Father Andrew Molewski, Father John Nakonechney, Father James Norton, Father Victor Wronskyj, Father Volodymyr Wronskyj, Pani Dobrodyka Lisa Weremedic, Mykola, Brennan, Deborah, Charles, Galina, Dolores, Julian, Madison, Michele, Mykola, Rita, Ryan, Randy Allen, Carolyn Angelo, Colby Atkinson, Shannon Austin, Stephania Bacha, Joyce Belles, Neil Belles, Ethel Bernhard, Yaroslav Bilinsky, Betty Bosland, Becky Bosley, Angie Brengle, Paul Brengle, Patricia Bringle, Richard Bringle, Thomas Bringle, John Brick, Fedir Bukacz, George Burns, Christine Cain, Mark Cello, Betty Charney, Mildred (Myrophora) Christo, Erik Colazo, Patricia Crystal, Alex Czernik, Sharon Dalaski, Stephen Dalecki, David Dalldorf, Peter DiVirgilio, John Dmytryk, James Dudrick, David Duncan, Rose Eldridge, Thomas Fagan, James Garrett, Peter Glenn, Ivan Golovnirov, Kathleen Gortva, Staci Gray, Charles Gunther, David Hamilton, Rick Hastings, Celeste Heiser, Dolores Helms, Victoria Herrschaft, Carla Hitchings, Greg Hitchings, Anthony Hnatow, Daniel Holoviak, Caroline Humphrey, Richard Humphrey, Sally Hutnick, Joette Jago, Stephen Johnson, Linda Josepinson, Rosalie Ann Kane, Sandra Kasch, Thomas Kasprzak, Charles Kaszytski, Julia Kaszytski, Diane Keyser, Barbara Kirylic, Wendy Klinedinst, Judith Kocinski, Ludmyla Krawchenko, Mykola Krawchenko, Emma Krasnopera, Volodymyr Krasnopera, Sue Kreisa-Christian, Marlene Kuhar, Karen Livick, Charles Lontor, Alla Lysenko, Andrew Makolynyk, Jean Marano, Paul Markow, Frederick McCarthy, Ronald Michel, Lisa Miller, Matthew Miller, Mary Elizabeth Moran, Barry Morris, Elsie Moroz, Michael Moroz, Linda Muldoon, Karen Needham, Julie Neff, Ann Nester, Laurie Newman, Betty Painter, Anastasios Pantelopulos, Anthony Pantelopulos, Linda Phillips, Joseph Pierson, Barry Pinkowicz, Bernice Pinkowicz, Ryan Pinkowicz, Valentina Plachuta, Maria Plumpton, Joseph Porini, Robert Powers, Joanne Procak, Lynn Procak, Joseph Ptak, Carol Purse, Sharon Reigh, Christopher Riehl, Arlene Roginski, Wyatt Roland, Andrea Roman, Alla Rudawsky, John Ruczak, Glenn Runyan, Carol Rusk, Maria Russak, Anthony Saldutti, Dana Sargent, Doris Scully, Joella Seale, Clay Seman, Larissa Serth, Dawn Sheets, Justin Sheets, Emily Smitheman, Georgie Smolyar, Rich Steinman, Joseph Stevens, Noel Strobino, Charles Joseph Sweeney, Evelyn Synczyszyn, Tatiana Swec, Pavlo Tabak, Nicholas Taylor, Sue Taylor, Elenora Thomas, Lydia Thomas, Brysen Tomei, Dominic Tomei, Mark Tomei, Violet Tomei, Aria Tonner, Anna Tur, Richard Twardus, Martha Vignali, Jack Vognetz, Margaret Vognetz, Marilyn Wagner, Olena Wasylevska, James Watts, Chris Way, Leah Way, Barbara Weeks, Peter Weremedic, Stephen Wienkowitz, Laura Worley, & James Zook.**

## "HE IS NOT HERE, BUT IS RISEN!"

**I**n the beginning of His public ministry, our Lord spent much of His time in the region of Galilee, where His miraculous works brought Him a large following. In addition to the 12 Apostles and other trusted disciples, a group of holy women loyally ministered to Christ. They believed in the Lord so strongly that, when all others deserted Him, these saintly women remained at His side, standing sorrowfully in the shadow of the Cross when Christ was crucified.

Christ's death on the Cross did not end the devotion of this special group that will forever be commemorated as the MYRRH-BEARING WOMEN. The Resurrection narrative tells us that "very early in the morning on the first day of the week," these dedicated women went to the Lord's tomb. They brought myrrh and spices with

them, hoping to anoint the Body of their Master, performing one, final act of service for Him. Imagine their wonder when they found the grave empty! Bewildered at first, their dismay quickly turned to joy as they heard the words of the angel: "WHY DO YOU SEEK THE LIVING AMONG THE DEAD? HE IS NOT HERE, BUT IS RISEN!"



Indeed, the Myrrh-bearing Women were the first to know that Christ had arisen, just as He had foretold. Their faith in the Saviour was rewarded in this privileged manner!

On this Third Sunday of Pascha, our Holy Church also remembers two secret disciples of Jesus: Nicodemus, a leader of the Pharisees, and Joseph of Arimathea, a wealthy nobleman who buried Christ in his own tomb in a garden near Golgotha.