

Sunday Bulletin
April 7th 2024 – 3rd Sunday of Great Lent
The Veneration of the Cross
Annunciation of the Theotokos



Sts. Peter & Paul Ukrainian Orthodox Church
1025 N Belle Vista Ave, Youngstown, Ohio 44509



Sts. Peter & Paul Ukrainian
Orthodox Church
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Ministries:

Altar Servers
Church Choir
Church School
Adult Education
St. Mary's Sisterhood
Sts. Peter & Paul Brotherhood
Senior UOL Chapter
Junior UOL Chapter
Youth Ministry
Orphanage Mission Ministry
Bingo Team
Fr Mykola Zomchak - Editor

Website:

<http://www.stspeterpauluoc.org>



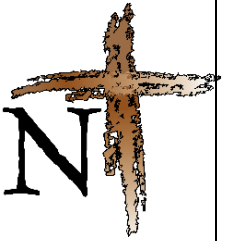
STS Peter & Paul Ukrainian Orthodox Church

*We invite you to a celebration
of the Resurrection of Christ*

April 7th 2024 – 3rd Sunday
of Great Lent

The Veneration of the Cross
Annunciation of the Theotokos

LEN



“TAKE UP HIS CROSS, AND FOLLOW ME”

**Welcome Metropolitan Antony
to our parish**

**Bulletin is dedicated in Memory of
Marie Pupa on the 4th anniversary
of her passing away**

**The Story of My Life
– Mykola Prychodczenko (p. 8)**

Tone 3 Troparion (Resurrection)

Let the heavens rejoice! Let the earth be glad!
For the Lord has shown strength with His arm.
He has trampled down death by death.
He has become the first born of the dead.
He has delivered us from the depths of hell,
and has granted to the world// great mercy.

Tone 1 Troparion of the Cross

O Lord, save Your people, and bless Your inheritance!
Grant victories to the Orthodox Christians
over their adversaries; and by virtue of Your Cross,//
preserve Your habitation!

Troparion — Tone 4

Today is the beginning of our salvation, / the revelation of the
eternal mystery! / The Son of God becomes the Son of the
Virgin / as Gabriel announces the coming of Grace. / Together
with him let us cry to the Theotokos: /
Hail, O Full of Grace, / the Lord is with You!

Tone 7 Kontakion (Cross)

Now the flaming sword no longer guards the gates of Eden; it has been mysteriously quenched by the wood of the Cross. The sting of death and the victory of hell have been vanquished; for You, O my Savior, have come and cried to those in hell:// “Enter again into Paradise!”

(Instead of the Trisagion, we sing:)

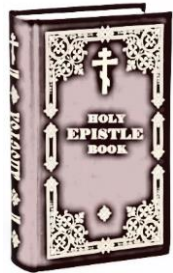
Before Your Cross, we bow down in worship, O Master, and Your holy Resurrection we glorify.

Tone 6 Prokeimenon

O Lord, save Your people, / and bless Your inheritance!

V. To You, O Lord, will I call. O my God, be not silent to me!

The Reading is from the Letter of St Paul to Hebrews 4:14-5:6



Brethren: Seeing then that we have a great High Priest who has passed through the heavens, Jesus the Son of God, let us hold fast our confession. For we do not have a High Priest who cannot sympathize with our weaknesses, but was in all points tempted as we are, yet without sin. Let us therefore come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need. For every high priest taken from among men is appointed for men in things pertaining to God, that he may offer both gifts and sacrifices for sins. He can have compassion on those who are ignorant and going astray, since he himself is also subject to weakness. Because of this he is required as for the people, so also for himself, to offer sacrifices for sins. And no man takes this honor to himself, but he who is called by God, just as Aaron was. So also Christ did not glorify Himself to become High Priest, but it was He who said to Him: “You are My Son, today I have begotten You.” As He also says in another place: “You are a priest forever according to the order of Melchizedek”.



The Reading is from the Letter of St Paul to Hebrews 2:11-18

For both He who sanctifies and those who are being sanctified *are* all of one, for which reason He is not ashamed to call them brethren, saying: “I will declare Your name to My brethren; In the midst of the assembly I will sing praise to You.” And again: I will put My trust in Him.” And again: “Here am I and the children whom God has given Me.” Inasmuch then as the children have partaken of flesh and blood, He Himself likewise shared in the same, that through death He might destroy him who had the power of death, that is, the devil, and release those who through fear of death were all their lifetime subject to bondage. For indeed He does not give aid to angels, but He does give aid to the seed of Abraham. Therefore, in all things He had to be made like *His* brethren, that He might be a merciful and faithful High Priest in things *pertaining* to God, to make propitiation for the sins of the people. For in that He Himself has suffered, being tempted, He is able to aid those who are tempted.

Alleluia and Verses Tone 6

V. Remember Your congregation, which You have purchased of old!

V. God is our King before the ages; He has worked salvation in the midst of the earth!

Alleluia, Alleluia, Alleluia



The reading is from the Gospel according to St. Mark 8:34-9:1

When He had called the people to Himself, with His disciples also, He said to them, "Whoever desires to come after Me, let him deny himself, and take up his cross, and follow Me. For whoever desires to save his life will lose it, but whoever loses his life for My sake and the gospel's will save it. For what will it profit a man if he gains the whole world, and loses his own soul? Or what will a man give in exchange for his soul? For whoever is ashamed of Me and My words in this adulterous and sinful generation, of him the Son of Man also will be ashamed when He comes in the glory of His Father with the holy angels." And He said to them, "Assuredly, I say to you that there are some standing here who will not taste death till they see the kingdom of God present with power."

The reading is from the Gospel according to St. Luke 1:24-38

Now after those days his wife Elizabeth conceived; and she hid herself five months, saying, "Thus the Lord has dealt with me, in the days when He looked on *me*, to take away my reproach among people." Now in the sixth month the angel Gabriel was sent by God to a city of Galilee named Nazareth, to a virgin betrothed to a man whose name was Joseph, of the house of David. The virgin's name was Mary. And having come in, the angel said to her, "Rejoice, highly favored *one*, the Lord *is* with you; blessed *are* you among women!" But when she saw *him*, she was troubled at his saying, and considered what manner of greeting this was. Then the angel said to her, "Do not be afraid, Mary, for you have found favor with God. And behold, you will conceive in your womb and bring forth a Son, and shall call His name Jesus. He will be great, and will be called the Son of the Highest; and 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." Then Mary said to the angel, "How can this be, since I do not know a man?" And the angel answered and said to her, "*The* Holy Spirit will come upon you, and the power of the Highest will overshadow you; therefore, also, that Holy One who is to be born will be called the Son of God. Now indeed, Elizabeth your relative has also conceived a son in her old age; and this is now the sixth month for her who was called barren. For with God nothing will be impossible." Then Mary said, "Behold the maidservant of the Lord! Let it be to me according to your word." And the angel departed from her.

(Instead of "It is truly meet...", we sing the following)

Hymn to the Theotokos

All of creation rejoices in you, O Full of Grace: the assembly of angels and the race of men.

O sanctified temple and spiritual paradise, the glory of virgins,

from whom God was incarnate and became a Child – our God before the ages.

He made your body into a throne, and your womb He made more spacious than the heavens. All

of creation rejoices in you, O Full of Grace. Glory to you!

Communion Hymn

Praise the Lord from the heavens, praise Him in the highest! (*Ps. 148:1*)

Rejoice in the Lord, O you righteous; praise befits the just! (*Ps. 32:1*)

Alleluia, Alleluia, Alleluia!



MEMORY ETERNAL

PLEASE PRAY FOR RESTING OF THE SOULS

Mariah N. Andrews, George Fill III, Robert Meredith, Oleksander Dymtro, Mark Vuksanovich, Soldier Vladyslav Chudakorov, Anna Adamovich, Soldier Serhiy All Who died during the war in Ukraine.

PRAYER LIST

PLEASE PRAY FOR HEALING, COMFORT, AND SPIRITUAL PEACE



Metropolitan Anthony, Archbishop Daniel, Arlene Hawryluk, Ann & George Klein, David Spanja, David & Richard Scharba, Mr. Betty, Brittany, Matt, Judith Shonn, Stephen Shonn, Simeon, Selma, Thelma Zemko, Elaine Cartier, Artur Bohuslav, Bohdan, Lori Hayda, Shirley Duffy, Michele (Senediak) Caulder, Dobrodiyka Lilya, Sandy, Marilyn O'Leary, Dolly Mehalco, George, Alice Dobransky, Harold Owens, Dave Zylka, Marianne Carmack, Nicholas Yurchyk, Pauline Witkowsky, Eileen Maluk, Peter Anderson, Albert Auden, Michael Gino Maluk, Boris & Kathleen Vuksanovich, Mykola Prychodczenko, Kathy Zebel. People Suffering from any Illnesses. All Ukrainian people who are suffering from the war.



May God warm your heart and grant peace upon you, not only on your birthday but for every single day of your life!

APRIL BIRTHDAYS

2 Mary Lou Senediak
3 Linda Pupa
5 Mary M. Lane
8 Karen Semchee
9 Ben Mischev
9 Steven Novicky
11 Jason Zets
14 Sam Rusnov
18 Joe Buzzelli
19 Anna Blair

22 Mark Ames
23 Michael Crown
26 Michael C Demetrius
27 Peter Anderson
27 Eileen Maluk
28 Michael Ace Maluk
28 Richard Yuschak
28 Samantha Moon
30 Wayne Tiedeman

GREETINGS:

Happy Birthday to Ben Mischev on his 91st Birthday! God Bless you with great health and protect you always! - *With best wishes, Friends*



New Coverings (golden) for the Church have been sponsored by Kathy, Anne, & Mary Zebel in memory of their parents Walter & Helen Zebel.



Liturgical Schedule & Feast Days

Please contact Fr Mykola to schedule Prayer Services - 330-799-3830

SERVICE AND FEAST DAY SCHEDULE

- Sunday, April 7, 9:30 AM – **Divine Liturgy, 3rd Sunday of Great Lent, Adoration of Cross. THE ANNUNCIATION OF THE THEOTOKOS.** *Panahyda Pysanka (EASTER EGG) workshop - after the Liturgy*
 - Sunday April 7, 5:00 PM - **Sunday Lenten Vespers -St. John the Forerunner Greek Orthodox Church** 4955 Glenwood Avenue, Boardman, OH
- Friday, April 12, 6:00 PM – **Liturgy of Presanctified Gifts.**
- Sunday, April 14, 9:30 AM – **Divine Liturgy, 4th Sunday of Great Lent, Venerable John Listvychnyk.** *Panahyda*
 - Sunday April 14, 5:00 PM -**Sunday Lenten Vespers - St. John the Baptist Orthodox Church** 2220 Reeves Road NE, Warren, OH
- Friday, April 19, 6:00 PM – **Liturgy of Presanctified Gifts.**
- **Saturday, April 20 at 9 am – 3:30 pm - UOL Pan-Orthodox Lenten Retreat (OHIO / WESTERN PA) to register for the retreat: e-mail ms98carmack@gmail.com or text 412-565-9441**
- Sunday, April 21, 9:30 AM – **Divine Liturgy, 5th Sunday of Great Lent, Venerable Mary of Egypt.** *Panahyda*
 - Sunday April 21, 5:00 PM - **Sunday Lenten Vespers - St. Nicholas Greek Orthodox Church** 220 North Walnut Street, Youngstown, OH 44503
- Sunday, April 28, 9:30 AM – **Divine Liturgy, 6th Sunday of Great Lent, PALM SUNDAY. THE ENTRY OF THE LORD INTO JERUSALEM.**
Parish Picture for the 100th Anniversary Book (April 28 after Liturgy on the church steps)

Upcoming dates & events

- **Adult study & Fellowship** at 6pm: April 9
- Mar 18 – May 4 **** The Great Lent ****
- Every Friday at 6pm during Great Lent - **Liturgy of Presanctified gifts. Potluck Dinner after.**
- Apr 7 – **Pysanka (Easter Eggs) workshop right after the service.**
- By Apr 7 - **DID YOU KNOW** children section. Please submit the info by the 1st Sunday to be posted in the 2nd Sunday's Bulletin
- **Apr 20 – UOL Pan-Orthodox Lenten Retreat (OHIO / WESTERN PA) Saturday April 20**
To register for the retreat: e-mail ms98carmack@gmail.com or text 412-565-9441

- Apr 28 – **Parish Picture for the 100th Anniversary Book.** Will take a group picture of all the people of our church on the steps of the church after the service (*on April 28 - Palm Sunday*)
- Sep 13-15 - **100th ANNIVERSARY of Sts. Peter & Paul Parish CELEBRATION**

Church School Calendar

- Sunday, April 7, Church School

| OUR OFFERINGS TO THE LORD AS OF | On March 24 | On March 31 |
|---------------------------------|-------------------|-------------------|
| General: | \$ 1225.50 | \$ 1765.00 |
| Renovation: | \$ 27.00 | \$ 40.00 |
| Online Donations on Tithe.ly | \$ 30.00 | \$ 30.00 |

Bulletin Dedication *(in memory or in honor)*

| | | | |
|--------------------------------------|---------------------------------------|---------------------------------------|---------------------------------------|
| Sun Apr 7 <u>Dedicated</u> | Sun Apr 14 <u>Dedicated</u> | Sun Apr 21 <u>Dedicated</u> | Sun Apr 28 <u>Dedicated</u> |
| Sun May 5 <u>Available</u> | Sun May 12 <u>Available</u> | Sun May 19 <u>Available</u> | Sun May 26 <u>Available</u> |

For bulletin dedication please call – 330-799-3830,
leave a voicemail if Fr Mykola is not near the phone.

PYSANKA WORKSHOP

(EASTER EGG) with Zenia Goodge

Sunday, April 7 at noon
(right after the Divine Liturgy)



Church Potluck



Join us EVERY FRIDAY during the Great
Lent for the **Potluck Dinner** following the
Liturgy of Presanctified Gifts at 6PM



Let me tell you
"THE STORY OF MY LIFE"

My name is - **Mykola Prychodczenko (98)**

I was born in Carpiliwka, Ukraine on November 14, 1925, to Ewlampij and Chrystia (Zawora) Prychodczenko. Chrystia was from Mahalativ in the Zinkiv Rayon. Ewlampij went there to learn how to make boots and shoes, so it was there that he met Chrystia. I had one brother Iwan and one living sister Olha. My mother lost two little girls.

Life in Carpiliwka was very simple. It was a small village (selo). It was settled with some Russian families that were brought there by Basil. Most were German operators that had been brought to Ukraine by Katherine the Great.

I went to school locally. My school had students that came from three villages. The nearby villages were Martinivka and Kisiliwka. Since Ukraine was under Communism, my family did not go to church, but my mother had beautiful icons and prayed at home religiously.

I played with the local children. We mostly stayed home as the nearest big town was 20 km away and we would have had to walk to get there. I spent a great deal of my time at my grandfather's home (Dido Mikita). I would take his cow to

the collective pasture to graze. In return, my grandfather would send me home with a pint of milk.

Life during the Famine was very difficult. There were fields full of wheat that were heavily guarded; so if you went into the field to get any of the grain, the guards would shoot you (more so the adults). The children would try to get the chafe from the stalks prior to the harvest. They hoped to chew on the chafe for some nutrition, but they were chased from the fields by the guards. There were no leaves on the trees because people had eaten them. In the collectives, the horses were dying. The workers tried to support them with ropes to try and save them, but without food, they died anyway. We had a small garden. The officials had taken away our goats and sold them. Government agents went around to people's homes with long poles looking for buried food. Agents would search your home if they saw that your family wasn't dying, trying to find your hidden food. My dad was smart and hid the food much farther from our house so that the guards wouldn't find it. All my family survived the Famine.

During WWII, the Nazi's had opened a circle at the border in Western Ukraine right around Pascha. My father was a freedom fighter and never was safe in the village. In July of 1943, we gathered what belongings we could fit on our wagon, our goat, our oxen and **set off for the border with the Germans.** Others came too. We went over the Carpathian Mountains towards Romania. When we got close to the border, the Russian army was circling the area. We hid in the woods for a while. Some people gave up and decided to return home. We waited it out. We traded our oxen for two horses and were able to escape the Russians by crossing the river into Romania. We eventually made our way to Czechoslovakia and then on to Austria.



We were hiding in a barn in Austria when we had gotten word from a Ukrainian doctor that the authorities were collecting people and sending them back to Russia. We escaped into the woods and finally made it to the American side and to the camp of Regensburg in Germany.

From Regensburg, people were trying to find a new place to settle. As different occupants of the camp left and went to other countries, they would write letters about their experiences. **That is why I decided to come to America.** I was able to get a sponsor, a farmer in the Youngstown area, and so I came here.



When I finally came to America in February of 1950, I was scared. I didn't know the language and life was uncertain. I was met at the train by a friend that had come earlier, so I stayed with him. I couldn't get a job in the steel mills because I couldn't speak any English.

Another friend took me to a Ukrainian Day picnic in Youngstown. I met **my wife Maria** there. We were married within a couple of months. **We had three children**, Nina, David, and Halia (Anna). I now have three grandchildren, Nicholas, Peter, and Katherine. Nicholas married Lindsay and now I have two great-grandchildren Sophia and Charlotte.

I eventually **got a job** working for the Eljer Corporation in the shipping department loading tubs and sinks into trucks and box cars. I also bought a small farm where I raised beef cattle for sale, chickens and occasionally a couple of hogs.

My wife and I found **Sts. Peter and Paul** through my friend with whom I lived. We were married here on September 9, 1950. We had settled in Salem, because that was where my wife lived, and her employer got me the job at Eljer. We had to take the bus to church until I learned to drive and was able to buy a car. We came to church as often as possible. The distance and the farm made it hard to come to any extra services, so we only came on Sunday and some holidays. We enjoyed the St. Nicholas programs, the picnics, the Spilna Pascha get

together. We made many friends here and were often invited to lunch at their homes following liturgy.

As for hobbies, I didn't really have much time for them. The farm was my "hobby". Occasionally, I enjoyed playing the button box.

To the younger generation I give this advice: work hard, appreciate your country and its freedoms. Keep the church strong...don't let it go.

- Mykola Prychodczenko, April 2024

**Sts. Peter & Paul Parish
HISTORY FACTS**



Father Isidore Kostyuk, our third parish priest, served here from 1927-1928. He went to St.

George Ukrainian Orthodox Church in Minersville, PA. He fell asleep in the Lord on January 28, 1942, at the age of 65. He was laid to rest in their parish cemetery.

Lenten Challenge
*PRAY * FAST * GIVE*



4th week of Great Lent:

| | Mon | Tue | Wed | Thu | Fri | Sat |
|-------------------------------------|-----------------------------------|--|---|--|--|--|
| Sacrifice of yourself by ... | ... Doubling your weekly donation | ...Spending 15 minutes in focused prayer | ...Spending time truly listening to someone | ...Skipping eating out or purchasing a meal. | Do not have your phone with you at the dinner table. | Donate generously to the UOC of the USA. |
| Thank for ... | Blanket | Alarm clock | My pillow | Mobility | Sence of touch | Flowers |

PYROHIES SALE SCHEDULE

FOR ORDERS CALL OR TEXT – (234) 247-1534 Anna

April Order by: Monday, April 8
 Pick-up on: Friday, **April 12**, from 9:00 am – noon
 Order by: Monday, April 22
 Pick-up on: Friday, **April 26**, from 9:00 am – noon

May Order by: Monday, May 20
 Pick-up on: Friday, **May 24**, from 9:00 am – noon



Potato & Cheese, Potato Onion, Kraut, or Potato & Kraut \$8.00 a dozen

PYROHY WORK SCHEDULE

| | | | |
|--------------|---|------------|--|
| April | Tuesday 9 th & Thursday 11 th Tuesday 23 rd & Thursday 25 th | May | Tuesday 21 st & Thursday 23 rd |
|--------------|---|------------|--|



Ukrainian Orthodox League of the USA
 Dedicate to our Church Devoted to its Youth



2024 Ohio/WPa Pan-Orthodox Retreat

A Lenten Journey of Reflection and Renewal

Embracing Christ's Call

April 20, 2024, 9:00 am - 3:30 pm

Sts. Peter & Paul Orthodox Center

1025 N. Belle Vista, Youngstown Ohio 44509

Registration by April 14, 2024
 Fee: \$25.00/Fee 20.00 (Age 19-25)

Registration after April 14, 2024
 Fee: \$30.00/Fee 25.00 (Age 19-25)

To register: e-mail ms98carmack@gmail.com or text 412-565-9441, scan the QR Code or visit the UOL of USA Website: <https://www.uolofusa.org/> to download the Registration Form or Register Online.



Saturday, April 20 at 9 am – 3:30 pm - UOL Pan-Orthodox Lenten Retreat (OHIO / WESTERN PA) To register for the retreat: e-mail s98carmack@gmail.com or text 412-565-9441

How much do we really want to do the will of God?

The Lord will not force us to walk the way of truth and liberation. He will not force us to walk the way of self-denial and compassion. He will not force us to walk the way of purification, enlightenment and theosis. The choice is ours and the power is in us to make it. It is a power granted to everyone born into this world. You want to know the will of God. Here it is: he wills that everyone be saved.

The question is: how much do we really want to do the will of God? If we desire it deeply, he will empower us to fulfill it. But do we desire to do the will of God with all our hearts? If not, then God must wait for us to get to the point where our hearts are open before he reveals to us what he wants us to do.

First, we must make a commitment to nurturing in ourselves a life that is “full of grace”. How do we do this: by stopping long enough to look deeply into our life. This we need to do often, not once or twice in a lifetime, but at least once or twice a day, consistently and faithfully. Self-knowledge is a gift that comes to those who seek it and is called in our spiritual tradition the greatest of all the gifts of the Spirit. This is the beginning of repentance.

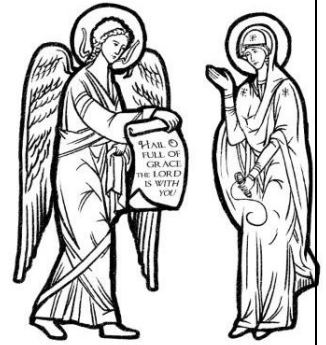
The goal is to allow the heart to “settle like calm water” so that the face of Christ and our neighbor can reflect in the crystal, clear stillness. As long as there is turmoil within, we can expect the same without.

Secondly, we need to straighten out those things in us we find that are bent. When we look inside and find the things that are unhelpful (as St. Paul says), that cause pain to ourselves and others we must start to jettison them. There is much we can do to help ourselves. Then we can trust that God, seeing our desire and effort, will come to our aid. Where our thoughts, words and deeds are harmful to ourselves and others we need to commit to changing them. It is possible to make real progress in living as children of God by watching what we think, say and do. Mary’s training in the Temple most certainly have had this in mind. For example, we know that it is God’s will that we love one another. Can we not begin to root out of us everything opposed to love? This is what it means to purify one’s heart. St. Augustine warns that “if your eyes are clogged with sand, would you not have to wash them out before you can see the light.” “Take a look at your heart,” he continues. “Everything you see in it that might sadden God, remove. God wants to come to you.”

Thirdly, we must learn to guard our hearts from all that would keep us from the narrow path and pray. In the sixth homily attributed to Pseudo-Macarius we read, “This is the true foundation of prayer: keeping watch over your own thoughts and giving yourself to prayer in great tranquility, in great peace...push ahead towards God.”

Most of all we need to believe that God loves us and wants to come to us. God desires above all to reveal himself to us. Ask yourself this question, “How often in my 24 hour day do I consciously touch God?” He is there all the time. He can be touched at every moment. The only thing that is lacking is the effort needed which is really, in the end, very small. We are like Mary in this respect: we share the same nature and have the same potential. We differ only in that potential’s fulfillment. God will probably not ask us to participate in anything as grand as the Incarnation, but there are many things left to do in this world and we are the ones called to do them.

- <https://www.stmaryorthodoxchurch.org/orthodoxy/sermons/2007/annunciation>



Sign of the Cross

Also found on the altar table is a small hand cross used for blessing and for veneration by the faithful. The sign of the cross is used throughout the church building: on the holy vessels, stands, tables, and vestments.

The cross is the central symbol for Christians, not only as the instrument of the world's salvation by the crucified Christ, but also as the constant witness to the fact—that men cannot be Christians unless they live with the cross as the very content of their lives in this world. “If any man would come after me, let him deny himself and take up his cross and follow me” (Mk 8.34).

For these reasons Christians place upon themselves the sign of the cross. The Orthodox place their first two fingers and thumb together to form a sign of the Triune God and cross themselves from the head to the breast and from shoulder to shoulder, right to left. This unique and all-embracing symbol shows that the cross is the inspiration, power and indeed the very content of our lives as Christians; and that man's mind, heart and strength must be given to the love of God and man.

Why Make The Sign Of The Cross This Way?

The arrangement of the fingers while making the sign of the cross is incredibly important. Why? Because the sign is an outward manifestation of inward belief, proclaiming Truth in a demonstrable way. The three fingers joined together above the palm symbolize the Holy Trinity (Father, Son, and Holy Spirit). Meanwhile, the ring and “pinky” figure represent the two natures of Christ. These two fingers come down to touch the palm of the hand, which symbolizes Christ descending to earth. The Orthodox follow an impulse to make *everything* we do reinforce and proclaim the Faith. The sign of the cross is no exception.

When To Make The Sign

Because crossing yourself is an issue of personal piety, the Orthodox do not have strict guidelines about when you should and should not cross yourself. In the Orthodox tradition, we cross ourselves on many occasions. Below is a list of times when you *should* cross yourself:

- Whenever the priest, chanter, or choir invokes the name of the Holy Trinity.
- At the beginning and/or end of personal (and communal) prayer
- Upon entering and leaving the church
- When venerating holy icons, [relics](#), the cross, or the Gospel
- Whenever you pass in front of the Holy Altar, whether the doors are open or closed

During any given liturgy, we may cross ourselves more than one hundred times!

The above is by no means an exhaustive list. We cross ourselves many other times as well. Again, it all comes down to personal choice. If the Holy Spirit moves you to express your piety in a particular way, no one will judge you or look at you strangely for it.

CONCLUSION

The sign of the cross means everything to the Orthodox Christian. It symbolizes a crucial event in the story of mankind's salvation. And it allows the faithful to commune with God in a way that transcends understanding. So don't be surprised if you see the sign of the cross being used the next time you visit an Orthodox parish! If you are not Orthodox, please don't feel as though you **must** make the sign of the Cross. We make the sign out of our deep love for God, as a way of expressing with our bodies our faith in Him. You need not make the sign until you, too, feel such conviction.



Why Do Orthodox Christians Wear Crosses?

In the realm of religious symbols, the cross holds immense significance, particularly for Orthodox Christians. This article aims to explore the reasons behind why Orthodox Christians wear crosses, shedding light on the theological, historical, and cultural aspects surrounding this practice. Orthodox Christians, just like their counterparts in other Christian denominations, wear crosses as a visible symbol of their faith. The cross, universally recognized as the primary Christian symbol, holds deep theological significance. In the Orthodox tradition, wearing a cross is not only an expression of personal devotion but also serves as a means of protection, witnessing one's faith, and connecting to the rich history of Christianity.

The Symbolism of the Cross in Christianity

The cross represents the crucifixion of Jesus Christ, the central figure of Christianity, and His sacrifice for the salvation of humanity. It signifies the triumph of love over sin, life over death, and redemption over condemnation. For Christians, the cross is a potent reminder of God's unwavering love and the ultimate act of divine mercy.

Theological Significance

Orthodox Christianity places great emphasis on the significance of the cross. It is seen as the instrument through which salvation was achieved and the gateway to eternal life. The cross represents Christ's victory over death and His resurrection, which is the cornerstone of the Orthodox faith. By wearing a cross, Orthodox Christians are constantly reminded of these profound theological truths.

CROSS-WEARING PRACTICES:

Personal Devotion

For many Orthodox Christians, wearing a cross is a deeply personal act of devotion. It serves as a constant reminder of their faith and their commitment to living according to the teachings of Christ. The presence of the cross acts as a spiritual compass, guiding believers in their daily lives and fostering a sense of connection with God.

Protection and Blessing

Wearing a cross is believed to bring protection and blessings. Orthodox Christians view the cross as a powerful symbol of divine grace, guarding them against spiritual and physical harm. It is a visible expression of their trust in God's providence and a source of comfort during challenging times.

Witnessing One's Faith

Orthodox Christians wear crosses as a means of openly expressing their faith to the world. The cross becomes a tool for evangelism, silently testifying to their beliefs and inviting others to inquire about the hope that lies within them. It serves as a conversation starter, allowing believers to share their experiences and beliefs with those around them.

Conclusion

Wearing a cross is an essential aspect of Orthodox Christian identity. The cross symbolizes the core tenets of the faith and acts as a source of spiritual strength, protection, and witness. By donning the cross, Orthodox Christians forge a tangible connection to their beliefs, embracing their theological heritage and inviting others to explore the profound message of the Gospel.



IN MEMORY OF

MARIE PUPA

**“BLESSED ARE THOSE WHOM
YOU HAVE CHOSEN AND
RECEIVED”**

**ON THE 4TH ANNIVERSARY
OF HER PASSING AWAY**



MEMORY ETERNAL



**LOVINGLY REMEMBERED BY
SON GREG AND LINDA,
MELISSA, MIKE, KADEN, KYLE,
HEATHER, DAVE, ZACH, AVERY**

