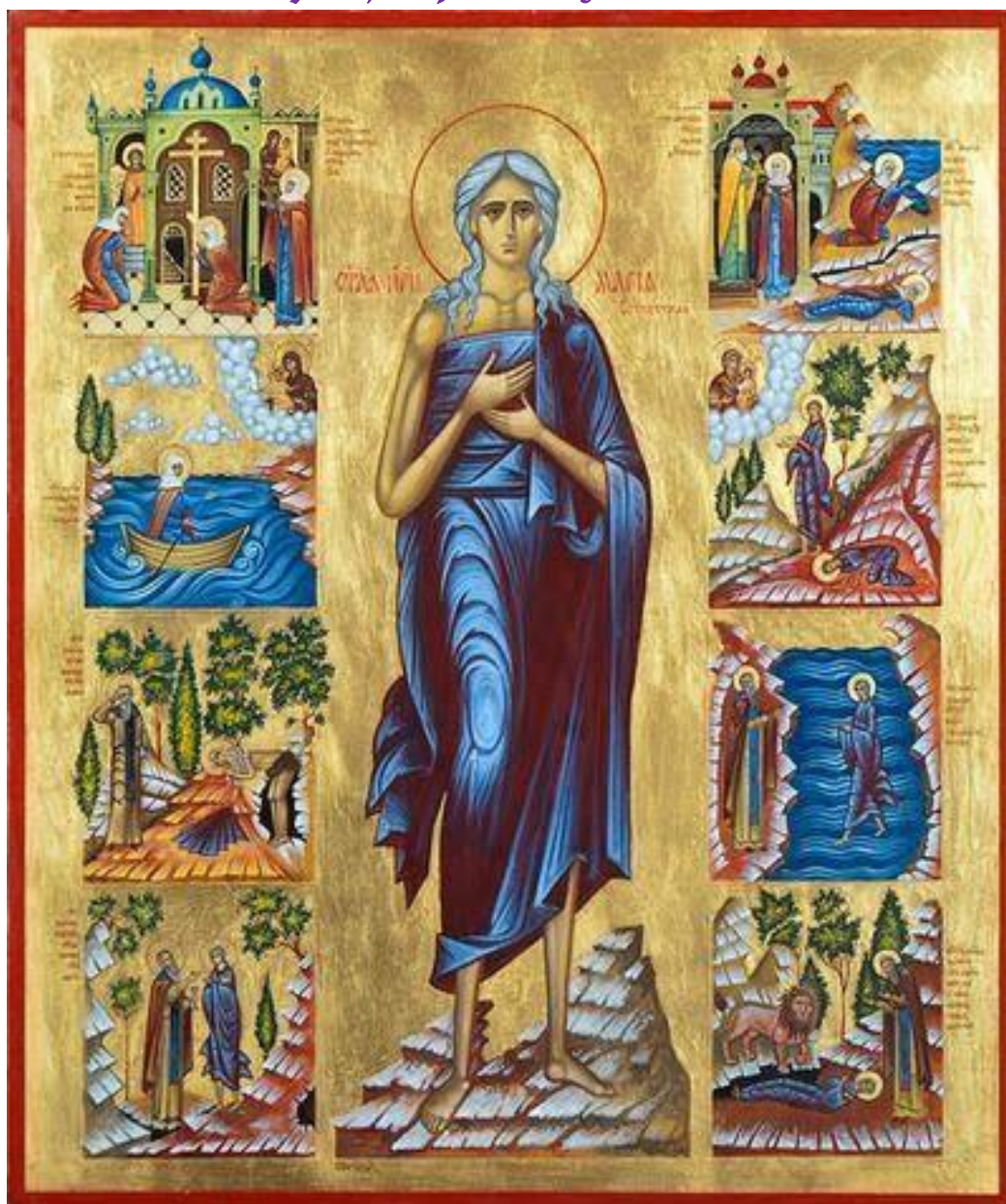


5th Sunday of Great Lent – St. Mary of Egypt  
April 14, 2019 – Sunday Bulletin



Sts. Peter & Paul Orthodox Church  
Youngstown, Ohio



**SS. Peter & Paul Ukrainian Orthodox Church**  
Святі Петро і Павло Українська Православна Церква  
1025 N. Belle Vista Ave, Youngstown, OH 44509  
330.799.3830  
Fr. Ivan Tchopko, Pastor  
Fr. Gregory Becker, Choir Director  
Chuck Woloschak, President of the Church Council

**April 14, 2019**

**Fifth Sunday of the Great Lent: Tone 5 - Liturgy of St. Basil the Great  
Venerable Mary of Egypt**

*Ven. Mary the Egyptian (522). Martyrs Geroncius and Basilides (3rd c.). Righteous Achar; Ven. Macarius, Abbot of Pelecete. Ven. Gerontius, Youth, Canonarch of the Kyiv Caves (14th c.)*

**Epistle:** Hebrews 9:11-14; **Gospel:** Mark. 10:32-45

To Venerable: **Epistle:** Galatians. 3:23-29; **Gospel:** Luke: 7:36-50

### **St. Mary of Egypt**

Today we commemorate St. Mary of Egypt, who is the third saint whom the Church has brought to our attention during this period of Great Lent; the first two being St. Gregory Palamas and St. John Climacus. Last Sunday we commemorated St. John Climacus as the model of ascetics and today we commemorate St. Mary of Egypt, who is for us the model of repentance as we described in the hymn for the saint during Great Vespers. “Thee, we have as a pattern of repentance, all-holy Mary.” From her life, let us see how this is so.” The story of her life is read during the week at Vespers on Wednesday and should still be fresh in our minds. . . . After moving away from her parents at the age of twelve, she describes her life as being “like a fire of public debauchery”

At the age of twenty-nine, she was at the Church of the Holy Sepulcher for the feast of the Precious Cross but was prevented from stepping into the nave by what she describes as “an invisible force.” At that moment, Divine Grace softened her heart, and she repented and prayed before an icon of the Mother of God promising to fulfill whatever she was told. She was then allowed entry into the nave to venerate the precious wood of the cross. Afterwards, she heard a voice instructing her in what to do. Obeying these instructions, she left the Church, crossed the Jordan River into the desert and lived there from the age of twenty-nine until she was seventy-six. She was at this time met by the monk Zosimas and lived two more years.  
*(From Holy Cross Hermitage)*

∞  
THE LIFE OF  
**ST. MARY**  
OF  
**EGYPT**

manymercies.blogspot.com



MARY WAS FROM EGYPT, AND SHE LIVED A LIFE OF SHAME. ONE DAY SHE GOT ON A BOAT TO GO TO JERUSALEM.

SHE WANTED TO GO IN THE CHURCH TO SEE THE LIFE-GIVING CROSS...



...BUT SHE COULDN'T GO IN! SHE SAW AN ICON OF THE MOTHER OF GOD, AND WEPT FOR ALL HER SINS.

SHE HEARD A VOICE FROM THE HEAVENS...



∞  
"Cross the Jordan to find glorious rest."  
∞



...SO SHE WENT ACROSS THE JORDAN...

...TO THE DESERT TO PRAY FOR 47 YEARS, WITH THE HELP OF THE MOTHER OF GOD.



SHE MET FR. ZOSIMAS IN THE DESERT. WHEN HE BROUGHT HER HOLY COMMUNION SHE WALKED ACROSS THE JORDAN AS ON DRY LAND.

WHEN ST. MARY REPOSED, FR. ZOSIMAS COVERED HER FEET WITH HIS TEARS, AND A LION DUG HER GRAVE. LATER, FR. ZOSIMAS TOLD HER STORY TO OTHERS, BRINGING HOPE TO SINNERS AND GLORY TO GOD.



## PRAYER LIST

*Please pray for good health for our following parish family members and others:*

Fr. Gregory Becker, Fr. Andrew Gall, Fr. Paisius McGrath, Fr. John Nakonachny, Pani-matka Mary Ann Nakonachny, Mykola Prychodczenko, Walter Duzzny, Nancy Tiedeman, James Bobersky, Kay Malys, Marie Pupa, Deborah Harvey, Mary Lapushansky, Stella Woytek, Kathy Duzzny, Mary Ann Owens, Pauline Witkowski, Dr. Dinah Fedyna, Mary Goncy, Marianne Carmack, Kenneth, Matthew, Peter, Michelle, Basil, Richard

## *Sincere Thanks*

My heartfelt appreciation to everyone in my church family who displayed true Christian love and concern after my unfortunate fall on February 10, and up to the present. Certainly, I've suffered illnesses, but I never had fractures before this. I have 2 fractures of the humerus at the shoulder joint.

Wonderful friends made sure that someone was here to attend to all my needs and transportation to doctors. Many were so thoughtful and brought food and supplies from the store. I appreciate every visit, get well wishes, cards and calls! Gratitude to Fr Ivan for his concern and frequent visits. And to Anna Anderson for subbing for me.

I begin physical therapy on Monday and am anxious to return to my dear choir. Continue to pray for strength and quick healing.  
With love in Christ. *Fr Gregory*

## NEXT PEROGIE SALE

**FRIDAY, APRIL 19, 2019 (PICKUP 10 AM – NOON)**

Task	APRIL	MAY
Potato Prep		8 <sup>th</sup> (Wed)
Pinching		9 <sup>th</sup> (Thurs)
Pick-up		10 <sup>th</sup> (Fri)
Potato Prep	17 <sup>th</sup> (Wed)	22 <sup>nd</sup> (Wed)
Pinching	18 <sup>th</sup> (Thurs)	23 <sup>rd</sup> (Thurs)
Pick-up	19 <sup>th</sup> (Fri)	24 <sup>th</sup> (Fri)



## UPCOMING PARISH AND OTHER EVENTS

*Don't Just Go to Church! Be the Church!*

*Please contact the church office to schedule Panikhidas, request Bulletin Dedications, or make Prosphora Offerings.*

### TODAY – STRUDEL AND STUFFED CABBAGE PICK UP

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Strudel - -April 14 from 12-Noon to 2 PM at the Orthodox Center.

Stuffed Cabbage Pickup – April 14 from 11:00 AM – 1:00 PM at The Orthodox Center

### 5<sup>th</sup>SUNDAY OF GREAT LENT, April 14, 2019, St. Mary of Egypt

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- 9:30 AM – Divine Liturgy of St. Basil the Great
- Immediately following Divine Liturgy please stay for a brief **CHOIR REHEARSAL** for all choir members and anyone wishing to sing for this evenings Pan-Orthodox Lenten Vespers.
- Immediately following Divine Liturgy: **SIMPLY SLAVIC (June 14/15) MEETING** to discuss menu, volunteer availability, etc.
- **5:30 PM – Pan-Orthodox Lenten Vespers:** Sts. Peter & Paul Ukrainian Orthodox Church, 1025 N. Belle Vista, Youngstown, OH 44509, followed by Lenten refreshments.

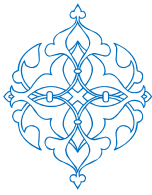
### 6<sup>th</sup> WEEK OF GREAT LENT

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- 6:30 PM - Wednesday, April 17, 2019: **Akathist to the Mother of God Nurturer of Children.**
- 7:45 PM – **ADULT EDUCATION:** Thursday, April 18, 2019, from 6:30 PM – 7:45 PM at Father Gregory's residence. The topic will be "Following Christ's Fianl Week through the Services." Feel free to bring munchies and refreshments.
- 6:30 PM – Friday, April 19, 2019, **Pre-Sanctified Liturgy** followed by Pot-luck Supper (Confessions 6:00 PM)
- 9:30 AM – Saturday, April 20, 2019, **Divine Liturgy LAZARUS SATURDAY**

### Schedule for Easter Bake Sale

Task	Date	Time
Bake Kolachi	Friday, April 19	9:00 AM
Bake Pascha	Saturday, April 20, 2019	9:00 AM
Pickup	Saturday, April 20, 2019	4:00 – 6:00 PM



This is the  
day  
the Lord  
has made.  
Let us  
rejoice  
and be glad  
in it.



## Great Week and Pascha (Easter) Schedule

Sunday, April 21, 2019

**The Entrance of our Lord into Jerusalem**

9:30 AM Divine Liturgy

*(Blessing of Palms and Pussy Willows)*

**Great and Holy Tuesday, April 23, 2019**

6:30 PM - Bridegroom Matins

**Great and Holy Wednesday, April 24, 2019**

6:30 PM Bridegroom Matins

**Great and Holy Thursday, April 25, 2019**

6:30 PM - Matins of Great Friday

*(The Service of the 12 Passion Gospels)*

**Great Friday, April 26, 2019**

10:00 AM – The Royal Hours of the Crucifixion

6:30 PM – Burial Vespers

**The Great and Holy Sabbath, April 27, 2019**

The commemoration of the Lord's Death

Burial and Harrowing of Hell for our Salvation

9:30 AM – Jerusalem Matins

**PASCHA (Easter) – Sunday, April 28, 2019**

*The Holy and Bright-beaming Day of the Resurrection of  
our Lord and Savior Jesus Christ:*

*The Feast of Feasts;*

7:00 AM — The Paschal Nocturns, Paschal Procession,  
Resurrection Matins, and The Festal Liturgy of Pascha

**PASCHA fellowship and AGAPE MEAL**

*(Sharing of baskets - The Orthodox Center)*

**Bright Monday, April 29, 2019**

9:30 AM – Divine Liturgy

# An Explanation of Holy Week

**SATURDAY OF LAZARUS** An interlude between Great Lent and Holy Week, the Church names this day the “Saturday of Lazarus” in remembrance of the resurrection of Lazarus told in the Gospel of John (11:1-45) and its promise of universal resurrection for all men. The Church connects this celebration, by anticipation, with the Entrance of Christ into Jerusalem.

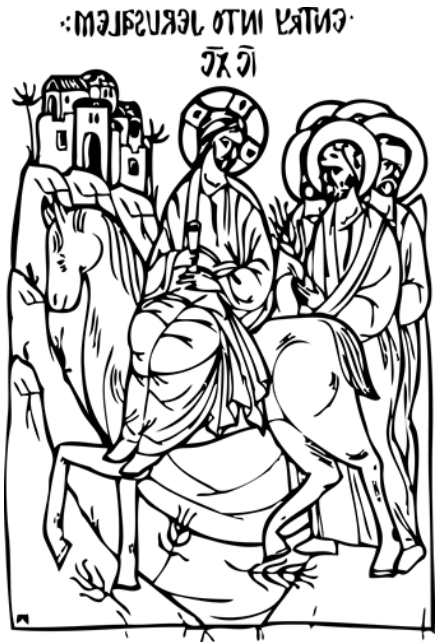


**PALM SUNDAY** – Palm Sunday celebrates the glorious and brilliant feast of the Entrance of Jesus into Jerusalem (John 12:1-18). Zechariah had prophesied the entrance of the Messiah into Jerusalem, saying:

*“Rejoice greatly ... O daughter of Jerusalem; behold, the King comes unto Thee; he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass”, Zech. 9:9.*

The contemporary Jews associated this prophecy with the expected Messiah. This action of Christ testifies to His nature as Messiah, but with the definite declaration that His Kingdom was not of this world. The main road leading to Jerusalem was covered with palm trees. The multitudes, with palm branches in their hands, spread their cloaks on the road as a show of respect, crying out “Hosanna to the Son of David. Blessed is He that comes in the name of the Lord.”

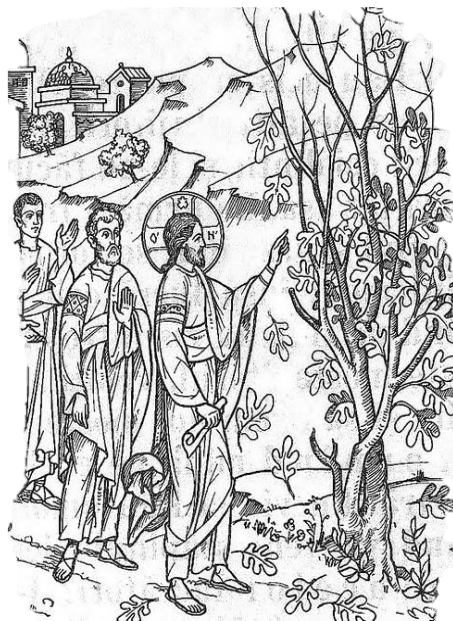
A custom of distributing branches of palms (and/or pussy willows) to the people in the Church prevails to this day. During the remainder of Holy Week, the



Church advances its liturgical life by about twelve hours, celebrating morning services the night before, and evening services in the morning.

On Palm Sunday evening, the Church celebrates the Orthros (Matins) of Holy Monday first of four **“BRIDEGROOM SERVICES.”** Christ is called the “Bridegroom” because in His Passion, He gives His life for His Bride, the people of God, the Church, just as a husband will sacrifice everything for his wife and family.

From Holy Monday to Holy Wednesday, some parishes will celebrate the Liturgy of the Presanctified Gifts in the morning. This very ancient Divine Liturgy is a Vespers Service, with the Holy Communion given from the sanctified gifts from the Liturgy on the previous Sunday. This Liturgy is very solemn and reflects the grandeur and simplicity of the early Church.



In the Matins of Holy Monday, the Church remembers the blessed and noble Joseph and the fig tree which was cursed and withered by the Lord. In the Matins of Holy Tuesday, celebrated Holy Monday evening, the Church remembers the parable of the Ten Virgins (Matthew 25:1-13), who were waiting for the arrival of the Bridegroom at a wedding feast. In the Matins of Holy Wednesday, the Church remembers the anointing of Christ with myrrh by the woman in the house of Simon, the leper, in Bethany. This woman demonstrated her repentance and her warm faith toward our Lord.

**HOLY WEDNESDAY** – The Sacrament of Holy Unction takes place on Holy Wednesday. The Sacrament is for the healing of body and soul. In Orthodox thought, healing is connected to repentance, confession, and the remission of sins by the Lord. Holy Unction is for cleansing sins and renewing the body and the spirit of the faithful. Holy Unction is one of the seven Sacraments of the Church, and it has its origin in the practice of the early Church as recorded in the Epistle of James (5:14-15). At the end of the service, the priest anoints the people with Holy Oil.



In the Matins of Holy Thursday, the Church remembers the washing of the disciples' feet, the institution of the Holy Eucharist, the Prayer of Christ at the Last Supper as recorded in the Gospel of John, and the betrayal." Some parishes will not celebrate this service and replace it with the Sacrament of Holy Unction.

**HOLY THURSDAY** – In the morning, the Vespereal Divine Liturgy of St. Basil the Great is celebrated. At this Divine Liturgy, the Church commemorates the institution of the Holy Eucharist by the Lord at His Last Supper with His disciples. Here, Christ presented bread and wine as His body and blood, which form the core of the new covenant between God and His people, the Church.



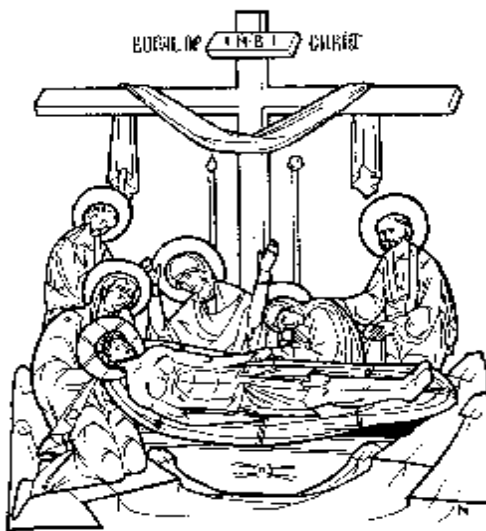
In the evening, in the Matins of Holy Friday, the Church recalls the Passion of the Lord, from His betrayal by Judas Iscariot, His agony and arrest at Gethsemane. His trial by Jewish religious authorities and Roman authorities, His beatings and mocking, and crucifixion and death on the Cross. This service is long, with twelve readings from the Gospels recounting the events, but its content is dramatic and moving. After the reading of the fifth Gospel comes the procession with the icon of the Crucified Christ around the church.

**HOLY OR "GOOD" FRIDAY** - In the morning, the four "Royal Hours" are read. These services consist of hymns, psalms, and readings from



the Old and New Testaments, all related prophetically and ethically to the Person of Christ.

Usually in mid-afternoon, Great Vespers is chanted. During this service, we hear the story of the Crucifixion, but with attention paid to the death of Christ, the work of Joseph of Arimathea to secure the body of Christ from Pilate, His removal from the cross, and His burial. At one point in the reading, the Body of Christ is removed from the cross, wrapped in a white cloth and is brought into the sanctuary. Following the reading, the priest carries the icon of the Epitaphios (Plaschinitsa) through the church and places it in the Sepulcher, which has been decorated with flowers.



**GOOD FRIDAY EVENING: THE LAMENTATIONS** – On Holy Friday evening, we sing the Matins of Holy Saturday, consisting of psalms, hymns and readings, dealing with the death of Christ. During the Matins, the congregation will join in chanting the Lamentations, hymns of praise to the Lord and relating His ultimate triumph over death. During this service the Epitaphios (Plaschinitsa) icon is carried in procession around the church. In some parishes the entire flower-bedecked Sepulcher, symbolizing the Tomb, is carried in the procession.

**GREAT HOLY SATURDAY MORNING** – On Holy Saturday morning, the Vespereal Divine Liturgy is celebrated. In this Liturgy, the Resurrection of Christ is celebrated and the triumph over death is proclaimed in the hymns and the readings from the Old and New Testament. There is a strong theme of baptism in this liturgy, because in the ancient Church, the catechumens would be baptized in this evening vigil of Pascha. (From the Greek Orthodox Archdiocese)

