



# St. Nicholas Ukrainian Catholic School News

Phone: 973-779-0249 \* Fax: 973-779-6309

E-mail: [snucs.news@gmail.com](mailto:snucs.news@gmail.com)

Web: [www.stnicholaschool.com](http://www.stnicholaschool.com)

*Слава Ісусу Христу! Glory to Jesus Christ!*

## Catholic Education

Consider enrolling your child or a grandchild at St. Nicholas.

Registrations start on April 2<sup>nd</sup>, 2018.

The benefits of a Catholic education have been studied and well-documented. Results show that students who attend Catholic school receive a challenging, high-quality academic experience in a supportive environment, with an emphasis on Catholic values and college preparation. The self-discipline developed by students, along with learning to accept responsibility and to respect others, work together to create excellent life-long learners.

**Give a child the priceless gift of a Catholic Education.**

Success starts here at SNUCS.



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*St. Nicholas students will have their Stations of the Cross in English next week.  
Tuesday, March 27<sup>th</sup> - 8:15 AM*



*St. Nicholas Ukrainian Catholic Church*

# Українська Католицька Церква Св. Миколая слава Ісусу Христу!



**Pastor: Rev. Andriy Dudkevych**



### Pastoral Care:

In emergencies, please call Fr. Andriy directly - mobile **267-269-4990** if you, a family member, or someone you know who cannot attend church, is homebound, hospitalized, or gravely ill and will need the Eucharist or Anointing of the Sick.  
**DO NOT WAIT TO THE LAST MINUTE.**

### Church Mailing Address:

60 Holdsworth Ct.

Passaic, NJ 07055

Phone: 973-471- 9727

FAX: 973-473- 7197

[www.stnicholasucc.org](http://www.stnicholasucc.org)

email: [stnicholasucc@gmail.com](mailto:stnicholasucc@gmail.com)

**Pyrohy: 973-778-9734**

### Parish School:

Sr. Eliane, SSMI - Principal

Phone: 973-779-0249

Convent: 973-778-0208

### Cantors :

Anatoli Dolyk - Ukrainian  
Jerome Mykietyk - English

### СВЯТІ ЛІТУРГІЇ:

Неділя: 8:30 р., [АНГЛ].

10:30 р., [УКР]

На будні: 7:00 р.,

Субота:

8:00 р., і 5:00 пп.

Свята: 9:00 р., і 6:00 пп.

### DIVINE LITURGIES:

Sunday: 8:30 am, [ENG]

10:30 am, [UKR]

Weekday: 7:00 am,

Saturday:

8:00 am, & 5:00 pm.

Holy Days:

9:00 am, & 6:00 pm.

### СПОВІДЬ:

Перед Св. Літургіями - в Суботу вечером.

Неділі - Святочні дні.

### CONFESSIONS:

Before Liturgies - Saturday evening.

Sundays & Holy Days.



### COFFEE AND CAKE

Every Sunday after the Divine Liturgies, please join your fellow parishioners for coffee and cake in the hall beneath the church.

**ЗАПРОШУЄМО НА КАВУ**

### Special Project!!!

**Handicap/ EZ Access ramp** will be installed to the church exterior so that those who have difficulty with stairs or use a wheelchair can enter our church.

The cost is approximately \$20,000.00 (materials and labor). **We need your help.** Please consider being a sponsor of this project - one individual or many can make this worthy project happen. Please contact the Rectory (973) 471-9727.



**ВЕЛИКИЙ ПІСТ** — це час молитви, покути, прощення гріхів ближнього і перепрошення Христа за всі наші гріхи - час на милостиню і добрі діла. Всі ми - воїни Христові, що при Святому Хрещенні присягли вірно служити Ісусові Христові ціле наше життя; ми визнаємо Небесного Вчителя і зобов'язані наслідувати Його приклад. Ми, відкуплені Його Святою кров'ю, мусимо беззастережно стати під жалібний прапор Святої Церкви в цей час, коли наш Спаситель кривавиться на Хресті задля нашого добра й вічного щастя. Не можемо й не сміємо покинути Його задля мізерних світських утіх!

**Не прогайнуймо Святого Посту, який наша добра Мати, Свята Церква, установила задля нашого добра й спасіння наших душ.**

### ABOUT MAKING THE SIGN OF THE CROSS

- 1) The three fingers symbolize the three Persons of the Holy Trinity: Father, Son, and Holy Spirit.
- 2) The two fingers symbolize the two natures of Jesus Christ: divine and human. We make the Sign of the Cross on our
  - 1) forehead, 2) waist, 3) right shoulder, and then 4) left shoulder, thereby offering our whole mind, heart, and strength in service to the Lord.

### Нова Українська Федеральна Кредитна Спілка Ощадності та Пенсійні Сертифікати

12-місячні до **1.35% APY**  
24-місячні до **1.55% APY**  
60-місячні до **2.27% APY**

Телефонуйте 973-471-0700



### Collections:

**Parish - \$2,375.00.**  
**Candles - \$180.00.**

**Sunday - March 25th - Palm Sunday - Annunciation of the Theotokos**  
 Лозова Неділя - Благовіщення Пресвятої Богородиці  
 8:30 am +Maria Zelinsky Family - Mission talk - Місійна наука  
 10:30 am God's Blessings for our parishioners - Mission talk - Місійна наука  
**Освячення лози і пальмових гілок - Мирвання**



**Monday - March 26th**  
 7:00 pm **Moleben - Молебен до Христових Страстей**

**Tuesday - March 27th**  
 7:00 pm **Moleben - Молебен до Христових Страстей**

**Wednesday - March 28th**  
 7:00 pm **Divine Liturgy of the Presanctified Gifts**  
**Божественна Літургія Передшеосвячених Дарів**

**Thursday - March 29th**  
 8:30 am **Divine Liturgy- God's Blessings for our students & teachers**  
 7:00 pm **Passion Matins & reading of the Twelve Gospels (bilingual)**  
**Утреня Страстей, 12-ть Євангелій**



**Friday - March 30th - GOOD FRIDAY - СТРАСНА П'ЯТНИЦЯ**  
 10:00 am **Holy Shroud Service - Виставлення Плащаниці**  
 7:00 pm **Jerusalem Matins - Єрусалимська Утреня**

**Saturday - March 31st**  
 8:00 am **God's Blessings for our parishioners, volunteers, & pyrohy makers**  
 1:00pm-5:00pm **Blessing of Easter Foods/baskets every hour on the hour**  
**Note: 1:00 pm blessing — in English**  
**Благословення Пасок і великодних страв щогодини**  
**Увага: 1:00 в Англійській мові**

**Sunday - April 1st - EASTER SUNDAY - ВОСКРЕСІННЯ ХРИСТОВЕ**  
 7:00 am **Resurrection Matins - Воскресна Утреня**  
 8:15 am **Easter Divine Liturgy (Ukrainian) - Воскресна Літургія (в укр. мові)**  
 11:00 am **Easter Divine Liturgy (English) - Воскресна Літургія (в англ. мові)**

**Триумфальний в'їзд Ісуса Христа в Єрусалим.**

Це велике торжество, в якому народ виявляє спонтанну радість і прославляє Господа Бога. Христові учні та народ вітали Христа з нагоди Його божественної перемоги над смертю — воскресіння Лазаря. Вони славили Бога також за всі бачені ними Його чуда. У цей урочистий момент, всіма оспівуваний та прославлюваний, Христос тримається скромно: так Він поводився завжди і цього навчав інших. Він їде на скромному осляті, як це пророкував пророк Захарія. Урочистість цієї процесії досягнула вершини, коли народ оспівував Христа як царя Ізраїля і сина Давида, який приходить в ім'я Боже. Вони вигукували «Осанна на висоті». Це було явним визнанням Христа як обіцяного Божого Месії і обурило фарисеїв.



Вони наказували Йому стримати ці вигуки. На це Христос відповів, що коли замовкнуть люди, то кричатиме каміння, тобто що це — незрушима Божа воля. Був і сумний момент в цій урочистій процесії: Христос затримався й заплакав над Єрусалимом. Він бачив, яка руїна чекає його за те, що не зрозумів і не прийняв Божого Месії.

**Страсним тижнем** називається останній тиждень перед Пасхою. Таку назву цей тиждень має тому, що він присвячений споминам про останні дні земного життя Спасителя: Його страждання, хресну смерть і погребіння. Всі дні Страсного тижня називаються "Великими" - Великий Понеділок, Великий Вівторок і т.д, також уживається епітет "Страсний". Через особливе значення і велич духовних спогадів та богослужінь Страсний тиждень не включений у богослужбове коло Великого посту, а стоїть окремо, як перехід від Святої Чотиридесятниці до Світлого Христового Воскресіння. Страсний тиждень особливий тим, що є найсуворішим. Християни розважають над страстями Ісуса Христа і готуються до зустрічі з Ним. У богослужіннях, які правляться у ці дні в церквах, акцент робиться на муках і терпінні Спасителя.



**"The Vibrant Parish - A Place to Encounter the Living Christ"**  
**"Жива Парафія - Місце зустрічі Живого Христа"**

**FLOWERY SUNDAY - FEAST OF THE ANNUNCIATION OF THE THEOTOKOS**

**JOHN 12:1-18; LUKE 1:24-38**

Holy Week and Pascha for us is not a memorial celebration. It is the Icon that mirrors back to us the great mystery of God that is within us; the mystery of "Christ in you, the hope of glory!" What we are seeing is the supreme Theophany, the supreme Mighty Work of God. It is the mystery of Christ God first loving us by denying Himself even to the point of death on the Cross in the flesh – in our flesh – to become perfectly one with us in the tomb of our heart that is deep beyond all things (Jer 17:5/9 LXX); or, as it is given on Great and Holy Friday, outside Jerusalem, that we can, if we want to, become perfectly one with Him by denying ourselves and putting to death what is earthly in us that we may unite ourselves to Him in the likeness of His death and become perfectly one with Him in the tomb of our heart that is deep beyond all things, outside the city. That is to say, Pascha is not recalling some mighty act of God back when He died on the Cross and was buried in the tomb. It is setting before us the great mystery of God that was consummated back then, and is now in His Holy Spirit everywhere present filling all things so that it is present today. It is the mystery of the Life of God rising from the death of God in the flesh, Our LORD and Savior Jesus Christ, in the tomb of our heart, which He has transfigured into the bridal chamber, the Fountain of our Resurrection – which we experience even now as a living reality in the healing of soul and body that mysteriously takes place when this great mystery of God becomes our food and drink. The liturgical rites of Holy Week and Pascha lift the veil of our worldly life, they open the curtain of calendar time to set this great mystery of God rising from the death of God in the flesh before our eyes as the living reality that is the inner life of the faithful not just on Pascha night but 24/7.



Believe also that the liturgical and sacramental rites of Great Lent and of Passion Week are revealing to us how we go about finding and entering this great mystery of God. It is by denying ourselves, taking up our cross, and putting to death what is earthly in us not just during Lent but every day, every hour, every moment of our life.

The liturgical rites of Great and Holy Week that we have now begun are much more than "services" that commemorate Christ's saving Passion that took place in the far distant past. In the mystery of Christ, when God the Word became flesh and dwelt among us, time and eternity, flesh and Spirit, heaven and earth were united. And, the place where this union is centered is the Church, which is the very body of Christ. (Eph 1:21)

The liturgical movements of Great and Holy Week are the movements of the Church. They are therefore movements of the very body of Christ, for the Church is the body of Christ. These movements make visible and audible the mystery of the risen body of Christ in which we stand this morning. So, as we hold our palms and our pussy willows this morning, and as we process around the Church at the end of the Divine Liturgy this morning, we are not performing some kind of abstract symbolism of Christ's Entry into Jerusalem so as to evoke pious sentiments in ourselves. We are weaving together a liturgical icon that gives form and shape in space and time to the heavenly reality of the Christian Faith. The palms and pussy willows in particular that we hold in our hands are not just palms and pussy willows. They are icons of an inner, spiritual mystery.

With all of these indications from the Church, I believe we can see the palms that we hold this morning in praise of Christ as emblems of the "flowers" of virtue that have begun to grow in our souls from our spiritual labor of taking up the Lenten Fast of the last six weeks as our cross.

As we unite ourselves to Christ in love by means of the Lenten Fast, then our palms of virtue become palms of victory; for the virtues that sprout in our soul like flowers and begin to grow like fruit are the fruits of the Spirit: love, joy and peace in the Holy Resurrection of Christ. These fruits of the Spirit, then, are the first fruits that grow from our union with Christ in the likeness of His death. They are the fruits of His Holy Resurrection. They are the signs to us that Christ has destroyed death by His death and that the same Holy Spirit that raised Him from the dead is raising us from the death of our souls and bodies that followed from our sins and transgressions. They are the sign to us that we are being saved in Christ.

With these palms in our hands as emblems of the virtue and victory won by Christ on His Cross, we make ready to enter Great and Holy Week in the fear of God, with faith and love. With our eyes fixed on Christ this week through unceasing prayer and vigilance, let us call out to Him and ask Him to grant us our desire: that He would grant us to participate with Him this week, and indeed throughout our whole life, in the likeness of His death and in the likeness of His Holy Resurrection.

**Excerpt of Patriarch's Pastoral letter:**

"A characteristic feature of Christian prayer is humankind's openness to God's will and readiness to accept it: *Teach me to do Your will, for You are my God* (Ps 142:10). Therefore, prayer should not be seen as humankind's attempts to convince God that He fulfill our desires. Our sensitivity to the voice of God is much more important than our requests, for *the Lord know what we need even before we ask or are aware of it* (the 5th prayer of Vespers).

**SENIORS' CLUB NEWS**  
**Meeting** - Tuesday April 10 at 1 P.M.  
**Trip to Atlantic City:** -Wednesday April 18th  
 Call Lesia for reservations 973-546-3001