

Saint Mary's Byzantine Catholic Church

(Saint Mary's Ruthenian Greek Catholic Church, Inc.)

On the Corner of East 15th Street and Second Avenue

Father Edward G. Cimbala, MAOL, D.Min. ~ Pastor

Boris Derow ~ Music Director/Cantor

Parish Office

246 East 15th Street * New York, New York 10003

Telephone - 212-677-0516

Email ~ Fredcimbala@gmail.com

Website - stmarybccnyc.org



March 17, 2024

5th Sunday of the Great Fast

St. Mary of Egypt

Alexis, The Man of God

LITURGICAL SERVICES

Sunday, March 17

10:00 AM

5th Sunday of the Great Fast

Mary of Egypt

Divine Liturgy of St. Basil

+Mary & +John Malast

+Kevin Guiteras

By Debbie Sank

Panachida +Mikulas Sikoryak

By Sikoryak & Ceselka Families

Tuesday, March 19

6:00 PM

Presanctified Liturgy

+Edward Zapala

By Mary Zapala

and Lenten Soup Meal

Wednesday, March 20

12:15 PM

Lenten Moleben

and Soup Meal

Sunday, March 24

10:00 AM

Palm/Flowery Sunday

with the Blessing

of Willows and Palms

Festal Anointing

Service of Holy Anointing

+John & Mary Ruschak

by Margie Ruschak

Monday, March 25

6:00 PM

**Feast of the Annunciation
of the Theotokos**

For the Parish Families of St.

Mary's and Holy Cross

Pussywillows

Following the Presanctified Liturgy on Tuesday, March 19, we will be bundling Pussywillows and Palms. Please plan on staying and helping for a bit. Thank You!

Mystery of Reconciliation

Fr. Ed is always available to celebrate the Mystery of Reconciliation before the Divine Liturgy and at any other time. If Fr. Ed is not in the confessional, please look for him; he will gladly help you. Fr. Ed will be in the confessional on the Sundays before Easter from 9:15 to 9:45. He will be available before every service during Holy Week.

Thursday, March 28

Great and Holy Thursday

6:00 PM

Vespers and Divine Liturgy

Friday, March 29

Good Friday

3:00 PM

Vespers and Burial Procession

Sunday, March 31

Easter Sunday - 10:00 AM

Resurrection Matins

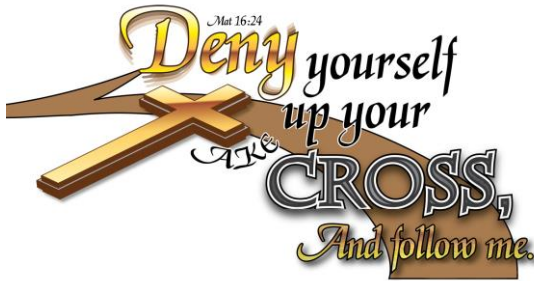
and Divine Liturgy

**Followed by the Blessing
of Baskets**

WELCOME VISITORS!

**“MY HOUSE SHALL BE CALLED A HOUSE OF PRAYER
FOR ALL PEOPLES.” - Isaiah 56: 7**

If you are a visitor to St. Mary's, we want you to know how welcome you are, whether you have come from another part of the country, from across the world, or simply from another parish. We hope you find our worship true and reverent and that our people here are friendly and cordial. If you seek a spiritual home, we would be honored by your presence in our family. For more information about becoming a parishioner, please see Fr. Ed.



PILGRIMAGE TO FATIMA & LOURDES FEATURING SANTIAGO DE COMPOSTELA

11 DAYS: OCTOBER 15 - 25, 2024

**LISBON * FATIMA * SANTIAGO DE COMPOSTELA
SALAMANCA * AVILA * MADRID * LOURDES**



HOSTED BY

FR. ED CIBALA

\$3499 PER PERSON FROM NEWARK*

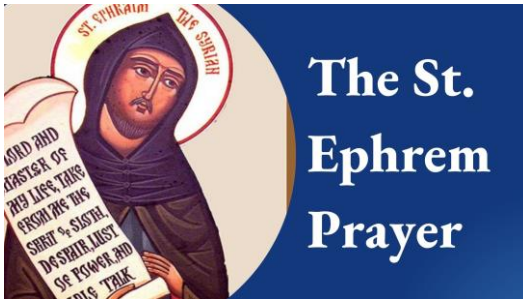
*Air/land tour price is \$2959 plus \$540 gov't taxes/airline surcharges

For More Information, Please Contact Fr. Cibala:

Tel: (908) 872-2928

Email: fredcimbala@gmail.com

SPACE IS LIMITED! SIGN UP TODAY!!!



O Lord and Master of my life, keep from me the spirit of indifference and discouragement, lust of power and idle chatter. Instead, grant to me, Your servant, the spirit of wholeness of being, humble-mindedness, patience, and love. O Lord and King, grant me the grace to be aware of my sins and not to judge my brother, for You are blessed now and ever and forever. Amen

FIFTH SUNDAY OF LENT - ST. MARY OF EGYPT

(Mark 10:32-45).

This Sunday in Lent commemorates the life of St. Mary of Egypt. St. Mary of Egypt is a shining example of repentance from sin through prayer and fasting. She lived a sinful life for many years but was converted to a Christian life.



She went into the wilderness to live an ascetic life for many years, praying and fasting in repentance of her previous sinful life and dying there. St. Mary's life exemplifies her conviction about Christ, which motivated her to change her life from sin to holiness through repentance.

Her understanding of repentance involved not a mere change from small things in her life but an extreme change in her entire attitude and thoughts. The Church commemorates St. Mary for recognizing her sins as an example of how to free oneself from slavery and the burden of wrongdoing. This recognition of sin is imperative during Lent for the faithful as a means of self-examination and preparation for a more virtuous life in anticipation of the Crucifixion and the Resurrection of Christ.

HOLY WEEK & EASTER SCHEDULE



Sunday, March 24

Palm/Flowery Sunday

10:00 AM – Divine Liturgy
with Blessing of Palms and Pussywillows
Followed by the Service of Holy Anointing

Monday, March 25

Feast of the Annunciation

6:00 PM – Divine Liturgy

Thursday, March 28 * Great and Holy Thursday

6:00 PM

Vespers and Liturgy of St. Basil the Great

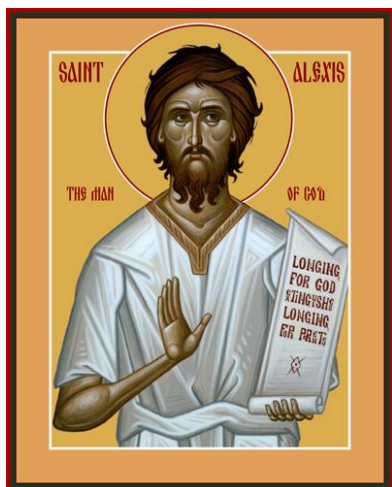
Friday, March 29 * Great and Good Friday

3:00 PM – Vespers with Burial Procession
(With Choir)

Easter Sunday, April 9

The Resurrection of Our Lord

10:00 AM – Resurrection Matins
and Divine Liturgy (With Choir)
Followed by the Blessing of Baskets



Sunday, March 17th
It's Not St.
Patrick's Day
It's St. Alexis,
The Man of God Day
(On the Byzantine Calendar!)

What a wondrous saint, and how deeply moving is his life! St. Alexis was born in the 4th century A.D. in Rome, in the reign of the emperors Arcadius and Honorius. His parents, Ephimian and Aglaida, were very pious and were models of chastity and hospitality. Although Ephimian was a rich nobleman, he ate only once a day, but every day at his home, he fed a multitude of widows, orphans, wanderers, the poor, and the sick. St. Alexis also grew up to be a pious and educated young man, well-versed in the Holy Scriptures and other religious writings.

When St. Alexis came of age, his parents had him engaged to a maiden from a princely family, but after the wedding, the saint came to his bride and gave her his gold ring, then went into his room, changed into a poor man's clothes, and secretly left his house and his city. Arriving at the seashore, he found a ship set to sail for Asia Minor, so he sailed on this ship, wishing to escape from the vanity of secular life. After wandering for a while, the saint came to the city of Edessa and settled there at the church of the Holy Theotokos. St. Alexis lived as a beggar at the church portal and kept a very strict fast, partaking only of bread and water. From such a severe life, his whole body withered, and the beauty of his face waned.

Meanwhile, his parents and his bride grieved terribly over his disappearance, while his father sent servants everywhere to

search for his son. Some of them even came to Edessa but did not recognize St. Alexis, so they took him for a beggar and gave him alms.

St. Alexis lived in Edessa at the church of the Mother of God for 17 years and earned God's grace through his pious life. During this time, the church sacristan had a vision concerning St. Alexis: the sacristan saw an icon of the Holy Theotokos, who said to him, "Lead into My church the man of God who is worthy of the Heavenly Kingdom; his prayer rises up to God like incense, and the Holy Spirit rests upon him like a crown upon a king's head."

After this vision, the sacristan began to search for a man of such righteous life, but he could not find him and appealed to the Holy Theotokos for help. Once more, he had a vision in which he heard a voice issuing from the icon of the Theotokos, saying that the man of God was the beggar who sat at the church portal. Then, the sacristan led the saint into the church so that he could live there.

However, since many people began to venerate St. Alexis for his righteous life, he secretly left the city to flee from earthly fame once more. The saint boarded a ship sailing for Silicia, but by God's Providence, a storm arose during the voyage, and the ship unexpectedly ended up in Rome. Then, St. Alexis decided to return to his own home but to live there as a stranger. Ephimian, seeing a poor wanderer and not recognizing his own son, greeted him warmly and ordered the servants to build him a small dwelling near the house entrance and serve him.

Thus St. Alexis lived at the entrance to his parent's house for another 17 years, overcoming many tribulations by his extraordinary patience: on the one hand, he had to bear insults from his father's servants, who, at the instigation of the devil, taunted him most harshly; on the other hand, the saint was continuously forced to hear the pitiful weeping of his mother

and his bride, who did not cease to mourn him. His heart was pitied at the sight of their tears, but his love for God helped him bear this trial and continue leading the life he had chosen.

But the time came for the saint to leave this temporal life where he had experienced such poverty and deprivation and enter the joy of eternal life. At this moment, a Divine liturgy was being served in the city cathedral, at the end of which a wondrous voice issued from the altar: “Come to Me all ye that labor and are heavily laden, and I will give you rest” (Matt. 11:28). All those who were present in the church fell to the ground in fear, crying out: “Lord, have mercy!” Then the voice was heard a second time: “Look for the man of God, who is already leaving this life; let him pray for the city.” Everyone began to search all over Rome for such a man but did not know where to find him. Meanwhile, the voice from the altar was heard again: “Look for the man of God in the house of Ephimian.” At this point, the king, who was in the cathedral at that time, turned to Ephimian and asked: “How is it that you, possessing such a treasure in your home, did not tell us about it?” Ephimian replied: “As God is my witness, I know nothing about it.”

Then the king arose and went together with his noblemen to Ephimian’s house, deciding to search there himself for the man of God. Arriving at the gates, they found dead the beggar who had lived at the entrance but whose face was now shining with an angelic radiance while his hand clasped a letter to his parents, explaining all that had happened. The king immediately ordered St. Alexis’ body to be carried into the midst of the city so that everyone could venerate the saint. All of Rome gathered there, and all the people venerated the saint, from whom there were many healings and miracles. Afterward, the body of the saint stood in the cathedral for a whole week, open to universal veneration, and subsequently, as it was being placed in a marble casket, a stream of aromatic myrrh issued from the body, filling the entire casket. All the inhabitants of the city anointed themselves with this myrrh and were healed of all their illnesses.