

**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

**April 26, 2020**  
**Volume 56: Number 17**  
**Schedule of Services and Activities**  
**Week of April 25 – May 3, 2020**  
**Celebrating our 93<sup>rd</sup> year of Service to the Lord**

**ALL SERVICES ARE LIVE STREAMED ON FACEBOOK**

**Sunday, April 25 – Saint Thomas Sunday – Tone 1**

**9:30 AM – Divine Liturgy for the Faithful**

**Pankahyda: +Wasył Szeremeta (40<sup>th</sup> Day)**

**Panakhya: +Rt. Rev. Protopresbyter Nestor Kowal**

**Pankahyda: +Georgia Pantelopulos**

**Pankahyda: +Anna Rosolowicz**

**Panakhya for All Those Buried From Our Parishes**

**Sunday, May 3 – Sunday of the Myrrh-Bearing Women – Tone 2**

**9:30 AM – Divine Liturgy for the Faithful**

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**SCRIPTURE READINGS**

**St. Thomas Sunday – Matins: Matthew 28:16-20; Liturgy: Acts 5:12-20; John 20:19-31**

**Monday – Acts 3:19-26; John 2:1-11**

**Tuesday – Acts 4:1-10; John 3:16-21**

**Wednesday – Acts 4:13-22; John 5:17-24**

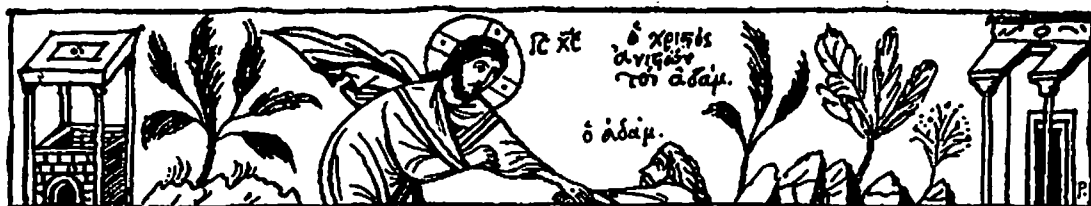
**Thursday – Acts 4:23-31; John 5:24-30**

**Friday – Acts 5:1-11; John 5:30-6:2**

**Saturday – Acts 5:21-33; John 6:14-27**

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

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**† B A R T H O L O M E W**  
**BY GOD'S MERCY ARCHBISHOP OF CONSTANTINOPLE-NEW ROME**  
**AND ECUMENICAL PATRIARCH**

**TO THE PLENITUDE OF THE CHURCH: MAY THE GRACE, PEACE AND MERCY OF CHRIST RISEN IN GLORY BE WITH YOU ALL**

Dearest brother Hierarchs and beloved children in the Lord,

Having arrived at Holy Pascha and becoming partakers of the joy of the Resurrection, we praise the Lord of glory, who trampled down death by death and resurrected with Him the entire race of Adam, opening for us all the gates of paradise.

The splendid Resurrection of Christ is the confirmation that what prevails in the life of the world is not death, but the Savior who abolished the dominion of death. Formerly known to us as the Word without flesh and subsequently as the Word who assumed flesh for us on account of love for humankind, who died as man and was risen with might as God, He is the Savior who will come again in glory to fulfill the Divine Economy.

The mystery and experience of the Resurrection constitutes the core of the ecclesiastical life. The radiant worship, the sacred mysteries, the life of prayer, fasting and asceticism, pastoral ministry and good witness in the world – all of these emanate the fragrance of Paschal joy. The life of the faithful in the Church is a daily Pascha, “a joy from above,” “the joy of salvation,” as well as the “salvation as joy.”[1]

This is why the services of Holy and Great Week are not gloomy but filled with the victorious power of the Resurrection. There, we discover that the Cross does not have the last word in the plan for the salvation of humankind and the world. This is foreshadowed already on the Saturday of Lazarus. The raising from the dead of Christ's intimate friend is a prefigurement of the “common resurrection.” The hymn “Today is hung upon the wood [of the Cross]” comes to a climax in the invocation “Show us, too, your glorious Resurrection.” Before the Epitaphios, we chant “I magnify your Passion, I praise your burial, together with your Resurrection.” And during the Paschal service, we resoundingly declare the true meaning of the Cross: “For behold, through the Cross, joy has come into the whole world.”

The “chosen and holy day” of Pascha is the dawn of the “eighth day,” the first-fruit of the “new creation.” The experience of our own resurrection, the great “miracle of my salvation.”[2] It is the lived affirmation that the Lord suffered and was led to death for our

sake and that He rose from the dead for us “foreshadowing for us the resurrection for boundless ages.”[3] Throughout the Paschal period, we hymn with unparalleled poetry the anthropological meaning of the resplendent Resurrection of Christ, the Passover of humankind from slavery to genuine freedom, “the progression and ascension from below to the above and to the promised land.”[4] This salvific renewal in Christ is realized in the Church as a dynamic extension of the Eucharistic ethos in the world, as “speaking the truth in love,” as synergy with God for the transfiguration of the world, so that the world may be rendered an image of the fullness of the final revelation of the divine love in the Kingdom of the last times. Living in the risen Lord means proclaiming the Gospel “to the ends of the earth,” in the manner of the Apostles; it is the witness in practice of the grace that has appeared and the expectation of the “new creation,” where “death shall be no more, neither shall there be mourning nor crying nor pain anymore.” (Rev. 21.4)

Faith in the Resurrection of Christ and in our own co-resurrection does not deny the painful presence of death, pain and the cross in the life of the world. We do not suppress the harsh reality or secure for ourselves, through faith, a psychological assurance before death. However, we know that the present life is not life in its entirety, that here we are “sojourners,” that we belong to Christ and that we are journeying to His eternal Kingdom. The presence of pain and death, no matter how tangible these may be, does not constitute the ultimate reality. That lies in the definitive abolition of death. In the Kingdom of God there is neither pain nor death, but never-ending life. “Before your precious Cross,” we chant, “death is terrifying for human beings; but after your glorious Passion, humankind is terrifying for death.”[5] Faith in Christ grants us power, perseverance and patience to endure trials. Christ is the one who “heals us from every illness and delivers us from death.” He is the one who has suffered for us and has revealed to us that God is “always for us” and that God’s love for us belongs intrinsically to God’s truth. This hopeful voice of divine love is echoed in Christ’s words to the paralytic “take courage, my child” (Matt. 9.2) and to the woman with the issue of blood “take courage, daughter” (Matt. 9.22), in His words “take courage; I have overcome the world” (John 16.33) before the Passion, and to the imprisoned Apostle of the Gentiles, threatened by death, “take courage, Paul” (Acts 23.11).

The present pandemic of the novel coronavirus has demonstrated how fragile we are as human beings, how easily we are dominated by fear and despondency, how frail our knowledge and self-confidence appear, how antiquated the notion is that death comprises an event at the end of life and that forgetting or suppressing death is the proper way of dealing with it. Limit situations prove that we are incapable of handling our existence resolutely, when we believe that death is an invincible reality and insurmountable boundary. It is difficult to remain human without the hope of eternity. This hope lives in

the hearts of all doctors, nurses, volunteers, donors and all those generously supporting their suffering brothers and sisters in a spirit of sacrifice, offering and love. In this indescribable crisis, they radiate resurrection and hope. They are the "Good Samaritans" that, at the risk of their own lives, pour oil and wine on wounds; they are the modern-day "Cyrenaeans" on the Golgotha of those lying in illness.

With these thoughts, most honorable Hierarchs and dearest children in the Lord, we glorify the name of the Risen Lord which is above all names, the source of life from His own light, who illumines the universe with the light of the Resurrection. And we pray to Him, the physician of our souls and bodies, who grants life and resurrection, that in His ineffable loving-kindness He may condescend to the human race, in order to grant us the precious gift of health and direct our steps on the straight ways, to vouchsafe the divine gift of our freedom in the world, foreshadowing its perfection in the heavenly Kingdom of the Father and of the Son and of the Holy Spirit.

**Christ is Risen!**

At the Phanar, Holy Pascha 2020  
† **Bartholomew** of Constantinople  
Your fervent supplicant to the Risen Lord

- [1] The Journals of Father Alexander Schmemmann 1973-1983 (Crestwood, NY: St. Vladimir's Seminary Press, 2000), 137.
- [2] Gregory the Theologian, On the Holy Pascha, PG 36.664.
- [3] Gregory Palamas, On the Holy Ascension, PG 151.277.
- [4] Gregory the Theologian, op. cit., 636.
- [5] Doxastikon of the Vespers of September 27.

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**SUNDAY OF ST. THOMAS**

St. Thomas represented all men in his doubt and spoke for all Christians in his profession of faith: "My Lord and my God" (John 20:28). The confession of St. Thomas was to become the Creed of the early Christians. We can today feel sympathy for Thomas because he behaved like a man trapped by scientism, the belief that only what can be observed and measured is true. Thomas demanded observation: "I shall never believe it without probing the nail prints in His hands, without putting my finger in the nail marks and my hand into His side" (John 20: 25). Yet, Christ came to him; Thomas experienced the presence of Christ and believed.

THE DOUBTING THOMAS



This experience of the presence of Christ is repeated in all our lives. To understand this we must realize what John is proclaiming to us in the Gospel. The disciples met in a locked room, suggested in tradition as the same upper room where the first Eucharist (the Last Supper) was held. They met on Sunday, the traditional day for the Eucharist. Jesus appeared suddenly, even though the doors were locked, and greeted His disciples with peace. Our Lord gave them the gift of the Holy Spirit. St. John is pointing out that our experience of Christ our God takes place in the Divine Liturgy.

Our "upper room" is now our Church, where the community, represented by the disciples, gathers every Sunday. They celebrate the presence of Christ our God in the Eucharist by repeating the memorial of His love towards us, as He had commanded. In the Liturgy, the priest greets the community with peace. Every Liturgy is also the gift of the Holy Spirit, for the priest blesses the people, asking that "the communion of the Holy Spirit be with all of you" (Introduction to the Anaphora of the Liturgy of St. John Chrysostom). In the Anaphora, the priest prays: "We implore, pray and entreat you, send down Your Holy Spirit upon us" (Epiclesis, Liturgy of St. John Chrysostom). In all these ways we see that the Liturgy reproduces for us the experience of St. Thomas: the presence of Christ, our Lord and God.

The Liturgy is our act of faith in Christ. We come to Church because we believe that there we can hear God's word to us and receive Him by partaking in the Eucharistic Banquet, the mystery of His presence. The Eucharist is our act of faith in the living Christ, it is the mystery in which we "taste and see how good the Lord is" (Psalm 34:9).

There is still more to this mystery. Faith is usually thought of as something private and personal. A man can have faith inside himself even if he never expresses it. However, we cannot divide man that way. Christ did not appear to Thomas when Thomas was not with the disciples, the representation of the Church. He found faith in the presence of God's believing community. The Liturgy, where we gather together as a local Church to worship Christ, our Lord and God, is our act of faith.

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## **RECIPROCAL LOVE**

St. John the Apostle tells us that God's love for us should beget reciprocal love for God and others. He writes: "My dear people, let us love one another since love comes from God and everyone who loves is begotten by God and knows God. Anyone who fails to love can never have known God, because God is love...As long as we love one another God will live in us and His love will be complete in us...God is love and anyone who lives in love lives in God, and God lives in him...We are to love, then, because He loved us first (I John 4:1ff.).

St. John emphasizes the importance of this love. He says, "In this way we distinguish the children of God from the children of the devil. Anyone not living a holy life and not loving his brother is no child of God's. This is the message as you hear it from the beginning; that we are to love one another. We must not be like Cain, who belonged to the Evil One and murdered his own brother" (I John 3:10).

Our lives reveal whether we are truly children of God. There is no way of telling what a tree is other than by its fruit. There is no way of telling what people are like other than by their conduct.

Love identifies a true Christian. It is the sole test. It is, therefore, to be the mainspring of each life. Life without love is death. To love is to be in the light; to hate is to remain in the dark. The person, therefore, who loves is a follower of Jesus; the man who hates is not. A true Christian is one that imitates Christ. "Let that mind be in you which was also in Christ Jesus" (Philippians 2:5).

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## **ST THOMAS SUNDAY**

In the early Church, Baptisms were usually celebrated on Holy Saturday, and throughout Bright Week the new Christians wore their white garments they received as they came up from the Baptismal Font. On the Sunday after Pascha - "Antipascha" as it was called - the new Christians wore these special white garments for the last time, and then resumed their ordinary street clothes. However, the Bishop would remind them that they were still "robed in Christ" and should therefore walk, no longer as unbelievers but as Baptized Christians. In other words, we Christians, who have been baptized, must live according to the Gospel, not according to the standards of the society around us. That is the symbol of being robed in the white garment - we live a new life in Christ. The account of St. Thomas the Apostle reminds us that as Christians baptized into the Risen Lord, we must not only have faith, but we must witness to our faith by our lives. The Gospel is given to us so that upon hearing it, our faith may be



strengthened and increase. Our Lord took the doubt of His Apostle Thomas and turned it into faith, revealing to him the wounds of His hands and side. This week is a feast of our faith in the Resurrection, bestowing upon us the hope of newness of life and victory over death. We join our profession with that of Thomas, crying out to our Risen Messiah: "My Lord and my God."

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### ANNOUNCEMENTS

**A VERY HAPPY BIRTHDAY** - is expressed to the following: Nathaniel Krauthauser, 4/26; Mykola Udud, 4/26; Kathy Duncan, 4/29; Clara Tanchuk, 4/29; Kimberly Pabian, 4/30; Charles Roeth, 4/30 & Christopher Belles, 5/2. May God grant them a very happy birthday and keep them for many, happy and blessed years!

**OUR DEEPEST SYMPATHIES** – are expressed to Anthony and Daphne Pantelopulos on the falling asleep of his sister, +Georgia. We shall remember her by celebrating a Panakhyda today. Let us pray asking God to place the soul of His newly departed servant. +Georgia, in the abode of the Saints, where there is no pain, sorrow nor mourning but only life everlasting. Let us also pray for the family that God may grant them His strength in this, their hour of need.

**OUR DEEPEST SYMPATHIES** - are expressed to Vera and her family on the falling asleep of her father, The Right Reverend Protopresbyter +Nestor Kowal who fell asleep in the Lord on Holy and Great Friday. We remembered him by celebrating a Panakhyda on Holy Saturday and today. Let us pray asking God to place the soul of His newly departed servant. +Protopresbyter Father Nestor, in the abode of the Saints, where there is no pain, sorrow nor mourning but only life everlasting. Let us also pray for the family that God may grant them His strength in this, their hour of need.

**OUR DEEPEST SYMPATHIES** – are expressed to Pani Kathy and Father Michael Danczak on the falling asleep in the Lord of her mother, +Anna Rosolowicz this past Tuesday. We shall remember her by celebrating a Panakhyda today. Let us pray asking God to place the soul of His newly departed servant. +Anna, in the abode of the Saints, where there is no pain, sorrow nor mourning but only life everlasting. Let us also pray for the family that God may grant them His strength in this, their hour of need.

## FLOWERS FOR PASKHA

Plachuta Family

+In Memory of the Departed from John and  
Valentyna's Families

Zina Twardus

+In Memory of Stefon Mezin  
+In Mmeory of +Chris Migliocco

Pinkowicz Family

For the Health of Ryan, Barry, Janilyn,  
Bernice and Katie

**PLEASE REMMEBER – 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

Cadia Healthcare Services

3322 Silverside Road

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 Ruczhak, 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 Szewc, 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.**

## THE LIFE-GIVING FOUNTAIN

**I**n Greek Orthodox communities, the week after Pascha is called “**The Week of Renewal.**” We are reminded that just as the Spring season brings a renewal of nature, Christ’s Resurrection brings with it a “new creation.”

The Sixth Ecumenical Council offered some specific guidelines for how this week was to be spent. It was decreed that: “From Pascha to St. Thomas Sunday, the faithful are required to spend time in a state of leisure, attending church and rejoicing in Christ’s Resurrection. They are to listen attentively to the readings of the Holy Scriptures, for in this way, we shall rise with Christ and be glorified with Him.”

Friday of Renewal Week has a special significance for us. This day is dedicated to the Holy Virgin, extolling her as the **LIFE-GIVING FOUNTAIN**. This commemoration dates back to the 5th century, when a church was built by the Emperor Leo the Thracian, in Constantinople, near a spring where a great number of healings were attributed to the intercession of the Theotokos. When the Byzantine Empire fell, the magnificent edifice was destroyed and replaced by a mosque. Somehow, the spring managed to survive the devastation around it, and the site continued to be a source of comfort and consolation for the faithful in the surrounding area. When the ruins of the church were completely demolished in 1821, the spring mysteriously sank into the ground and disappeared!

In 1834, permission was given by the government to rebuild a church on the original foundation of the former one. A large crowd gathered for its consecration, joyfully singing the Kondakion for the day: “I beseech you, O Life-Giving Fountain, to moisten me with the dew of your grace, so that I may cry to you: Rejoice, O water of salvation!”