

CONFESSION



THE SINS OF THOSE WHO
ASK FOR PARDON ARE FORGIVEN

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; 2nd Youth Ministry

February 16 , 2025
Volume 61: Number 07
Schedule of Services and Activities
Week of February 16 - 23, 2025

Sunday, February 16 – Sunday of the Prodigal Son - Tone 1 – Scout Sunday

8:30 AM – Confessions

9:10 AM – Procession of the Scouts

9:30 AM – Divine Liturgy for the Faithful

Blessing of Candles - Small Blessing of Water

Panakhya: Miroslava Kulp (19 yrs.); +Stephania Hnatopw (14 yrs); +John Hnatow (11 yrs); +Robert Hnatow (4 yrs); +Dorothy Tyrawski (32 yrs.); +Celeste Heiser (2 yrs) & +Joe Vincent (13 yrs.) – Michael Tilson and Linda Hnatow

Panakhya: +Eloise Miller (40th Day) – Neil and Joyce Belles

Tuesday, February 18

8:00 AM – 100 lbs. Butter and Onions

Thursday, February 20

7:00 PM – Boy Scouts

Friday, February 21

7:00 AM – Peeling potatoes

10:00 AM – Making cheese balls

3:00 PM – Making potato balls

7:00 PM – All Souls Service

Saturday, February 22

8:00 AM – Making Pyrohy

10:00 AM – Divine Liturgy (Holy Trinity – Whaleyville, MD)

Sunday, February 23 – Meatfare Sunday – Last Judgement - Tone 2 St. Charalampus

8:30 AM – Confessions

9:10 AM – Prayers before Communion

9:30 AM – Divine Liturgy for the Faithful

Panakhya: +Tamara Bazinova (5 Yr.) – Anatolij & Elena Bazinovs Family
Special Coffee Hour

1:00 PM – Marking the Third Anniversary of the Invasion of Russia into Ukraine

8:59 PM – Church Bells Ringing the Exact Moment of the Invasion

SCRIPTURE READINGS

Sunday Prodigal Son – Matins: Matthew 28:16-20; Liturgy: 1 Corinthians 6:12-20; Luke 15:11-32

Monday – 1 John 2:18-3:10; Mark 11:1-11

Tuesday – 1 John 3:10-20; Mark 14:10-42

Wednesday – 1 John 3:21-4:6; Mark 14:43-15:1

Thursday – 1 John 4:20-5:21; Mark 15:1-15

Friday – 2 John 1:1-13; Mark 15:22-25, 33-41

Saturday – 1 Corinthians 10:23-28; Luke 21:8-9, 25-27, 33-36; For the Deceased: 1 Thessalonians 4:13-17; John 5:24-30

Meatfare Sunday – Matins: Mark 16:1-8; Liturgy: 1 Corinthians 8:8-9:2; Matthew 25:31-46

Statement of the Council of Bishops Ukrainian Orthodox Church of the USA and Diaspora: Commemorating the Third Anniversary of the Genocidal Invasion of Ukraine

Beloved in the Lord: Christ is Among us!

With hearts burdened by the suffering of millions, yet steadfast in our faith in the mercy and justice of our Lord Jesus Christ, we, the Council of Bishops of the Ukrainian Orthodox Church of the USA and Diaspora, prayerfully mark the third anniversary of the brutal, unjustified and genocidal invasion by the Russian Federation into the peaceful and sovereign nation of Ukraine.

Three years of relentless aggression have brought immeasurable pain and suffering to Ukraine and her people. Millions of innocent men, women, and children have been displaced, forced to leave their ancestral homeland seeking refuge in foreign lands - throughout Europe, the United States, Australia, South America and beyond. Hundreds of thousands of lives have been lost - innocent victims of indiscriminate violence, including children torn from their families, and brave men and women of the Ukrainian Armed Forces who sacrificed their lives in defense of their beloved homeland.

We weep with the Psalmist who cried, "How long, O Lord? Will you forget me forever? How long will you hide your face from me?" (Psalm 13:1). Yet, as people of faith, we hold firm to the promise of our Savior: "Blessed are those who mourn, for they shall be comforted" (Matthew 5:4).

Today, we grieve not only for the lives lost but also for the thousands of children who have been forcibly removed from Ukraine and relocated to Russia, torn from their families and communities. We join the global outcry for justice and fervently pray for their swift

reunion with their loved ones. As our Lord commands us to love and protect the innocent, we beseech all nations and organizations to continue their efforts to bring these children home.

We are reminded of Christ's words: "Greater love has no one than this, that someone lay down his life for his friends" (John 15:13). The sacrifice of Ukraine's defenders reflects this divine love - a selflessness that echoes the call of the Gospel to stand for truth, justice, and peace.

As we approach the solemn anniversary of February 24, 2025, we direct all parishes of our Church to dedicate Sunday, February 23, 2025, to the well-being of Ukraine. Following the Triple Litany of the Liturgy all clergy are instructed to read the prayer for the living attached hereto. At the conclusion of Divine Liturgy, a Memorial Service (Litia) will be held in every parish to pray for the repose of the souls of those who have perished - military and civilian - giving their lives in defense of Ukraine and all her people.

On February 23, 2025, we call upon every parish under our spiritual authority to ring their church bells - at 8:59p.m. Eastern Time Zone, 7:59pm Central Time Zone, 6:59pm Mountain Time Zone and 5:59pm Pacific Time Zone - in the United States, and at the local times throughout the Diaspora, which correspond to 3:59am on February 24 in Ukraine. This act will mark the exact hour the aggression began three years ago. On February 24, we ask all faithful, clergy, and people of goodwill to spend the day in prayer, fasting, meditation, and silence, reflecting on the suffering of Ukraine and praying for peace and justice.

Let us unite in humility before God, praying for peace, for the end of suffering and for the triumph of love over hatred. As Christ's Body - the Holy Church, we reaffirm our commitment to charitable aid, financial support, and the spiritual well-being of all our brothers and sisters in Ukraine. We encourage all faithful to continue their generous contributions to the Ukrainian Relief Fund, accessible through our official website, www.uocofusa.org

Finally, we offer our blessings and prayers for the religious, civil, and military authorities of Ukraine, for all people of goodwill who have selflessly given their lives, resources, and talents in service to Ukraine, and for the faithful of our Church who have supported them fully. May our merciful God strengthen Ukraine and bring peace to her suffering people.

With love in Christ,

+Antony

Metropolitan of the Ukrainian Orthodox Church of the USA and Diaspora

+Jeremiah

Archbishop of the Ukrainian Orthodox Eparchy of South America

+Daniel

Archbishop of the Ukrainian Orthodox Church of the USA and Diaspora

RETURN FROM EXILE

(The Sunday of the Prodigal Son)

On the third Sunday of preparation for Lent, we hear the parable of the Prodigal Son (Luke 15:11-32). Together with the hymns of this day, the parable reveals to us the time of repentance as man's return from exile. The prodigal son, we are told, went to a far country and there spent all that he had. A far country! It is this unique definition of our human condition that we must assume and make ours as we begin our approach to God. A man that has never had that experience, be it only very briefly, who has never felt the he is exiled from God and from real life, will never understand what Christianity is about. And the one who is perfectly "at home" in this world and its life, who has never been wounded by the nostalgic desire for another Reality, will not understand repentance.

Repentance is often simply identified as a cool and "objective" enumeration of sins and transgressions, as the act of "pleading guilty" to a legal indictment. Confession and absolution are seen as being of a juridical nature. But something very essential is overlooked - without which neither confession nor absolution have any real meaning or power. This "something" is precisely the feeling of alienation from God, from the joy of communion with Him, from the real life as created and given by God. It is easy indeed to confess that I have not fasted on prescribed days, or missed my prayers, or became angry. It is quite a different thing, however, to realize suddenly that I have defiled and lost my spiritual beauty, that I am far away from my real home, my real life, and that something precious and pure and beautiful has been hopelessly broken in the very texture of my existence. Yet this, and only this, is repentance and therefore it is also a deep desire to return, to go back, to recover that lost home. I received from God wonderful riches: first of all life and the possibility of enjoying it, to fill it with meaning, love and knowledge; then - in Baptism - the new life of Christ Himself, the gift of the Holy Spirit, the peace and the joy of the eternal Kingdom. I received the knowledge of God, and in Him the knowledge of everything else and the power to be a son or daughter of God. And all this I have lost, all this I am losing all the time, not only in particular "sins" and "transgressions", but in the sin of all sins: the deviation of my love from God, preferring the "far country" to the beautiful home of the Father.

But the Church is here to remind me of what I have abandoned and lost. And as she reminds me, I remember: ""I have wickedly strayed away from Your Fatherly glory," says

the Kondak of the day, "and wasted with sinners the riches You gave me. Then do I raise the Prodigal's cry to You, O bountiful Father: I have sinned against You; take me back as a penitent, and make me as one of Your hired servants . . ."

And, as I remember, I find in myself the desire to return and the power to return: . . . "I shall return to the compassionate Father crying with tears: Receive me as one of Your servants.."

One liturgical particularity of this "Sunday of the Prodigal Son" must be especially mentioned here. At Sunday Matins, following the solemn and joyful Psalms of the Polyeleion, we sing the sad and nostalgic Psalm 137: "By the rivers of Babylon, there we sat down, and we wept when we remembered Zion.. How shall we sing the Lord's song in a strange land? If I forget you, O Jerusalem, let my right hand forget her cunning. If I do not remember you, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy. . .

It is the Psalm of exile. It was sung by the Jews in their Babylonian captivity as they thought of their holy city of Jerusalem. It has become forever the song of man as he realizes his exile from God, and realizing it, becomes man again: the one who can never be fully satisfied by anything in this fallen world, for by nature and vocation he is a pilgrim of the Absolute. This Psalm will be sung twice more: on the last two Sundays before Lent. It reveals Lent itself as a pilgrimage and repentance - as return.

THE SUNDAY OF THE PRODIGAL SON

"Look, O Christ, upon the sorrow of my heart, look upon my conversion and my tears, O Savior, and do not reject me!" (Ode 9 in the Canon of Matins of the Prodigal Son.)

Scripture Reading: Luke 15, 11-32



In the parable of the Publican and the Pharisee, it was pointed out that the first step to conversion is humility. On this Sunday, the Sunday of the Prodigal Son, holy Church shows us how one is converted to God. Where there is humility and sorrow of heart, the door to God's mercy is opened.

The parable of the Prodigal Son is known for its deep moral content. The prodigal son is the symbol of every sinful soul. This narration shows that nothing on earth can satisfy our hunger and thirst for happiness. Anyone, who separates himself from God by sin and seeks happiness outside of God, will at

some time be forced to say as the Prodigal Son did "I shall rise and go to my father." (Luke 15,18) and with St. Augustine who was a prodigal son for many years, "Our heart is restless, O God, until it rests in you."

The theme of the parable is the life of a wealthy family. The younger of two sons wishes independence and freedom. Taking his inheritance, he journeys to a far-off country. There, he squandered his inheritance and acted irresponsibly. Quickly his quasi friends melted away and he was reduced to poverty at which point he was forced to become a swineherdsman. This rich young man who wished to live according to the desires of his heart now becomes a lowly swineherdsman.

Miserable and hungry, he decides to return to his father's house. His father is moved with pity when he sees his son in the distance. He restores the son's former dignity as a son, and presents him with a festive robe, ring and sandals.

(In the East, to present a man with a festive robe was a sign of special honor. The ring was the symbol of authority worn by kings and high officials. Sandals were worn by the wealthy while the poor and slaves went barefoot.)

The story of the wayward son is portrayed in beautifully poetic fashion through out the entire service of this Sunday. The melodies of the day express the cry of a soul, contrite and repentant, sorry for its fall, yearning for the love of the heavenly Father. The Prodigal Son experienced a longing for God within his heart and sorrow over his sinful state.

In the first stichera from Solemn Vespers of the Sunday of the Prodigal Son we sing:

"I have journeyed into a land of sin and animals, and have sown sin and reaped its ears with the scythe of laziness; and with my hands I gathered my deeds into sheaves, but did not place them on the threshing floor of repentance. But I beg You, O Divine Husbandman to winnow the chaff of my deeds with the breeze of your compassionate love; and fill my soul with the wheat of forgiveness. Store me in your heavenly garners, and save me."

The troparion of the day express an awareness of one's own misery, sincere sorrow and repentance, as well as a desire to beg God for forgiveness and mercy.

"Hasten to open to me your fatherly arms for waywardly have I loved my life; but since You are infinitely rich in mercy, O Savior, do not despise my impoverished heart, for to You, O Lord, I cry in repentance: I have sinned, O Father, before heaven and before Your."

This parable teaches us that God forgives and mercifully receives even the greatest sinners, if they repent and are sorry for their sins. "The mercy of the Lord is from eternity to eternity upon them that fear him." (Psalm 103,17)

ANNOUNCEMENTS

SCOUT SUNDAY – We would like to welcome our Boy Scout Troop #70 "The Peacemakers" as we celebrate Scout Sunday. May God bless and keep them in His tender, loving care for many, happy and blessed years!

A VERY HAPPY BIRTHDAY - is expressed to Jennifer Robinson, 2/19 & Carl Krauthauser, 2/22. May God grant them a very happy birthday and keep them for many, happy and blessed years!

UOL SOUPER BOWL SUNDAY – Thanks to your support, over \$500 was raised. We hoped to beat the \$700 we raised last year. Because of the weather, many were not able to get to Church last Sunday. If you would like to make a contribution, please see Nancy Hlywiak at the bake table. All proceeds going to feed the hungry in Ukraine. Please support this important event!

MEATFARE SUNDAY – Next Sunday will be a special "Roast Beef" Sunday for us as we say goodbye to meat for the Great Fast. Requested donation is \$5.

MINISTRY SCHEDULE

(Please find a substitute if you cannot make a given week)

February 16 – Linda Hnatow and Matthew Andreas

February 23 – Linda Hnatow and Matthew Andreas

March 2 – Victor Kaliakin and Sonya Patronik

March 9 – Victor Kaliakin and Sonya Patronik

March 16 – John Plachuta and Linda Hnatow

MEETINGS

PARISH BOARD – Tuesday, March 11 @ 6:30 PM

2025 MAKING PYROHY TENTATIVE SCHEDULE FOR BAZAAR APRIL 5

Saturday, February 22; Saturday, March 8; Saturday, March 29.

Making Holubtsi – Saturday, March 22

TENTATIVE CALENDER OF EVENTS - 2025

Sunday, April 16 – Scout Sunday

Monday, March 3 – Great Fast Begins

Wednesday, March 19 – Community Lenten Service and Dinner 6PM

Saturday, April 5 – Spring Bazaar

Sunday, April 20 – Resurrection of Our Lord

Sunday, May 11 – Mother's Day Dinner

Sunday, June 15 – Father's Day Dinner – Graduation Sunday

Sunday, July 13 – Patronal Feast Day

Saturday, August 2 – UOL Flea Market

DONATIONS (CREDIT CARDS) ACCEPTED – for those who are interested, we can accept donations to the Church through credit cards or Paypal on our website. See Mark Andreas for details.

READERS MINISTRY SCHEDULE

February 16 - Linda Hnatow

February 23 – John Plachuta

March 2 – Jean Roeth

March 9 - Thomas Scholz

March 16 - Thomas Sulpizi

March 23 – Andrew Duncan

March 30 – Pani Elizabeth Hutnick

CLEANING OF THE CHURCH MINISTRY SCHEDULE

Week of February 17 - Nancy Hlywiak, Jean Roeth, Zina Twardus

Week of February 24 - Earle and Jennifer Robinson

Week of March 3 - Michael Tilson & Linda Hnatow, Irene Maskaly

Week of March 10 - Mark & Laura Andreas

Week of March 17 - Earle and Jennifer Robinson

Week of March 24 - Thomas and Lynn Sulpizi

GREETER MINISTRY SCHEDULE

February 16 - Sonya Patronik

February 23 - David and Eve Lazaration

March 2 - Zina Twardus and Nancy Tur

March 9 - Kathy and Michael Chalfont

March 16 - Sandy Cramer

SCHEDULING FOR THE PARISH – Please remember that all events, work parties, use of the hall must be cleared through the calendar kept by Father Stephen so that dueling events can be avoided.

REMEMBER TO PRAY FOR THOSE WHO ARE ILL – Metropolitan Antony, Archbishop Daniel, Archimandrite Raphael, Father George Bazylevsky, Father Vasyl Dovhan, Father Oleh Hucul, Father Mark Kozak, Father Andrew Molewski, Father James Norton, Father Victor Wronsky, Father Volodymyr Wronskyj, Father Michael Zaparyniuk, Matushka Andrejuk, Matushka Laura Odell, Matushka Lisa Weremedic, Pani Matka Oksanna Bazylevsky, Pani Matka Maryann Ozlanski, Pani Matka Annette Zaparyniuk, Randy Allen, Carolyn Angelo, Jonathan Angelo, Colby Atkinson, Shannon Austin, Joyce Belles, Joyce Bendoakas, Ethel Bernhard, Irene Billon, James Bolton, Maria Borowenski, Betty Bosland, Becky Bosley, Angie Brengle, Paul Brengle, Patricia Bringle, Richard Bringle, John Brick, Fedir Bukacz, Christine Cain, Mark Cello, Erik Colazo, Alex Czernik, Sharon Dalaski, Stephen Dalecki, David Dalldorf, Paula Daubert, William Dewhurst, Peter DiVirgilio, James Dudrick, Kathleen Dugan, Mary Eagleton, Maria Economou, Rose Eldridge, Thomas Fagan, Archantula Fanjoy, Mary Farrell, James Garrett, Lisa Gee, Peter Glenn, Ivan Golovnirov, Kathleen Gortva, Staci Gray, Charles Gunther, David Hamilton, Richard Haslam, Rick Hastings, Victoria Herrschaft, Carla Hitchings, Greg Hitchings, Alicia Hlywak, John Hlywak, Daniel Holoviak, Jennifer Huertes, Joette Jago, Violet Jaskolka, Stephen Johnson, Bill Jones, Linda Josepinson, Michael Kapelus, Walter Katolik, Diane Keyser, Wendy Klinedinst, Judith Kocinski, Lorissa Kozakova, Ron Lazaration, Karen Livick, Charles Lontor, Alla Lysenko, Jeremy Madea, Andrew Makolynyk, Jean Marano, Frederick McCarthy, Fred McKirachan, Stephen McNulty, Ronald Michel, Mary Ann Michalcewicz, Michelle Michalcewiz, Lisa Miller, Matthew Miller, Mary Elizabeth Moran, Barry Morris, Elsie Moroz, Karen Needham, Julie Neff, Ann Nester, Sienna Ozboya, Betty Painter, Anastasios Pantelopulos, Anthony Pantelopulos, Daphne Pantelopulos, Linda Phillips, Joseph Pierson, Janilyn Pinkowicz, Bernice Pinkowicz, Daphne Pantelopulos, George Pantelopulos, Joseph Porini, Robert Powers, Joanne Procak, Joseph Ptak, Carol Purse, Sharon Reigh, Christopher Riehl, Arlene Roginski, Wyatt Roland, Andrea Roman, Jeff Rozwadowski, Glenn Runyan, Carol Rusk, Isaac Schmidt, Joella Seale, Clay Seman, John Serth, Larissa Serth, Dawn Sheets, Justin Sheets, Emily Smitheman, Georgie Smolyar, Alexandra Sparco, Natalia Stanford, Rich Steinman, Joseph Stevens, Noel Strobino, Charles Joseph Sweeney, Evelyn Synczyszyn, Michael Synczyszyn, Pavlo Tabak, Nicholas Taylor, Sue Taylor, Elenora Thomas, Lydia Thomas, Brysen Tomei, Dominic Tomei, Mark Tomei, Violet Tomei, Aria Tonner, Mariel Trimble, Martha Vignali, Jack Vognetz, Margaret Vognetz, Marilyn Wagner, Olena Wasylevska, James Watts, Chris Way, Leah Way, Barbara Weeks, Laura Worley, Jack Ziegler & James Zook

Father Stephen will be way this week to attend the Consistory and Metropolitan Council Meetings in South Bound Brook, NJ. In case of an emergency, please still call him at (302) 798-4455 and he will coordinate the call.

OUR MEANS OF RECONCILING WITH GOD

From the time Adam and Eve exercised their free will to choose to disobey God, man has had the need for forgiveness. We all have fallen short of the high expectations that the Lord has for all of His children, allowing sin to overcome us again and again. Sin separates us from our Heavenly Father, but fortunately, He has provided us with a means of reconciling with Him through the Sacrament of Holy Confession. Since Confession is such an important part of the Lenten season, let us take a closer look at this Mystery of the Church.

Confession entails much more than merely listing and expressing some degree of sorrow for our sins. Before coming to Confession, it is necessary for us to examine our conscience – we must sincerely search our souls and determine where we have strayed from the path God has

charted for us. Our confession must be an honest attempt to admit the many ways we have transgressed God's Laws. Certainly, our All-Knowing God cannot be fooled! For the Grace of God to truly enter us through the Sacrament of Confession, however, we must experience a real feeling of REPENTANCE. Repentance literally means "to change." Confession must bring about a change in our lifestyle. Confessing our sinful ways is one thing . . . casting aside and walking away from our sinful deeds is another matter entirely!

During the Great Fast, may we all avail ourselves to the wonderful opportunity the Church gives us to "make things right" with the Lord, through the Sacrament of Holy Confession. Seek out the spiritual help this Sacrament provides.

Icon by Austin Kachek - Manville, NJ