



## **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

**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

**December 21, 2025**  
**Volume 61: Number 51**  
**Schedule of Services and Activities**  
**Week of December 21 - 28 2025**  
**Celebrating our 98<sup>th</sup> year of Service to the Lord**

Sunday, December 21 - 28<sup>th</sup> Sunday – Tone 3

8:30 AM – Confessions

9:10 AM – Prayers before Holy Communion

9:30 AM – Divine Liturgy for the Faithful

Visit by Our Seminarians

Coffee Hour – UOL Cookie Sale – Visit by St. Nicholas

Monday, December 22

10:00 AM – Viewing and Funeral of +Marina Larkin (Holy Trinity – Whaleyville, MD)

Wednesday, December 24 – St. Nicholas – Dover, DE

8:00 AM – Royal Hours

10:00 AM – Vesperal Liturgy

Thursday, December 25 – Nativity of Our Lord – St. Nicholas – Dover, DE

9:00 AM – Divine Liturgy for the Faithful

Friday, December 26 – Synaxis Mother of God – St. Nicholas – Dover, DE

9:00 AM – Divine Liturgy

Saturday, December 27 – Feast of St. Stephen – St. Nicholas – Dover, DE

9:00 AM – Divine Liturgy

Sunday, December 28 - 28<sup>th</sup> Sunday of the Holy Forefathers – Tone 4 (Sts. Peter and Paul)

8:30 AM – Confessions

9:10 AM – Prayers before Holy Communion

9:30 AM – Divine Liturgy for the Faithful

Coffee Hour

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## SCRIPTURE READINGS

28<sup>th</sup> Sunday – Matins Luke 24:36-53, Liturgy: Colossians 1:12-18; Luke 17:12-19

Monday – Conception by ST. Anna of the Birth-giver of God – Galatians 4:22-31; Luke 8:16-21; Day: Hebrews 3:5-11, 17-19; Mark 8:11-21

Tuesday – Hebrews 4:1-13; Mark 8:22-26

Wednesday – Hebrews 5:11-6:8; Mark 8:30-34

Thursday – Hebrews 7:1-6; Mark 9:10-16

Friday – Hebrews 7:18-25; Mark 9:33-41

Saturday – Hebrews 2:11-13; Luke 14:1-11

28<sup>th</sup> Sunday – Holy Forefathers – Matins John 20:1-10; Liturgy: Colossians 3:4-11; Luke 14:16-24

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### **28th Sunday After Pentecost**

#### **The Healed Leper I (Luke 17:11-19)**

Another person to whom these wonderful words were addressed was one of the ten lepers healed by Jesus. Jesus was on his way to Jerusalem. As he passed between Samaria and Galilee and was about to enter a village, ten lepers hailed him. These men were unable to enter the village because their disease constituted a danger to the other villagers. As a result, they were forced to live as best they could, far from anyone, begging for food.

When they saw Jesus they cried out: "Jesus, Master, have mercy on us." Jesus told them: "Go and show yourselves to the priest." In obedience to Jesus' word, they set out to find a priest. In Jewish law, only a priest could decide that someone had been healed of leprosy and therefore could resume a normal life with his family in his village. As the ten went on their way, they were cleansed. This was a great act of God's mercy.

One of these men was more deeply touched than the others. Or, more likely, he responded more deeply than the others. This one "turned back, praising God with a loud voice; and he fell on his face at Jesus' feet, giving him thanks. Jesus said: "Were not ten cleansed? Where are the other nine? Was no one found to return and give praise to God except this foreigner?" Jesus said to the man: "Rise and go your way. Your faith has saved/healed you."

Once again, we have been given a teaching about faith. All ten were healed, but only in one did the work of the Lord come to full fruition. This man praised God, returned to Jesus, and thanked him.

## **Call Upon His Name**

Many of us have been touched and healed and helped by our Lord, Jesus Christ. Yet we do not turn to him in praise, glorifying God, thanking Jesus, and letting the world know what the Lord has done for us. The blind man became his disciple; the penitent woman wept at his feet to show her love and gratitude. Too often, we accept what he has done for us but we fail to respond appropriately.

Because of that our faith and our healing remain immature. If we wish to receive the full measure of all that God has for us; if we wish to know the totality of the blessings that he destines for us; then we must first acknowledge that we have been healed. We must confess how much the cross of our Lord has done for us and realize where we would be without it. What then? We must praise God, thank the Lord, delight in his presence, be grateful to him, and express this gratitude by telling others.

The gospels were not written only to tell us what happened in the past but to explain to us what is happening now. Today is the time to allow the work of faith to begin to come to fruition. This is the time to turn from sin, trusting the Lord that he will not let it dominate you any longer. Reach out to the Lord. Call upon his name. Let him be in a personal relationship with you. Open your eyes so that you too can have the joy of following Jesus.

### **2t8h Sunday after Pentecost**

Once, as Jesus was passing through Samaria on his way to Jerusalem, ten lepers met him. They stood afar off and cried: "Jesus, Master, have mercy on us!" Jesus saw them and said: "Go, show yourselves to the priest". So in this case He did not touch them. Instead, He tested their faith to see whether they would obey and go to the priests to get a certificate of healing even before they had been healed. They obeyed and were healed.

And one of them returned and with a loud voice glorified God and fell at His feet, giving Him thanks. He was a Samaritan. And Jesus said: "Were there not ten cleansed? Where are the nine? Were there not any found to give glory to God except this foreigner?" And Jesus said to him: "Arise, go your way. Your faith has made you well." (Luke 17.11-19). The Samaritans accepted Christ as the Messiah and became Christians, while the Jews rejected Him.

The Fathers of the Church see a lesson in this for us. The ten lepers signify mankind. We are all leprous, but only one in ten give thanks to God for the salvation He has brought to us. In the same way, only some of the seed sown by

God (in the Parable of the Sower) brings forth good fruit. We can all be cleansed by Him, but if we do not return to Him in gratitude and to glorify Him, we cannot be saved.

### **28th Sunday after Pentecost**

In healing the ten lepers, Jesus revealed his power and glory. Yet only one of the lepers returned to acknowledge Jesus' glory and to give him thanks. And that one was a Samaritan, a foreigner. What happened to the other nine? What went wrong with them that went right with the Samaritan? The nine were right with the Samaritan? The nine were blinded to the truth of what Jesus did and who he is. They were so wrapped up in themselves, in their illness and their healing, that they failed to give glory to the one who cleansed them.

Are we so different? We live in an age when the experiences and accomplishments of this world are the only things that are held to be of any value. "The god of this world [Satan] has blinded the minds of the unbelievers, to keep them from seeing the light of the gospel of the glory of Christ, who is the likeness of God" (2 Corinthians 4:4). There is a spiritual battle going on in the work and in us. Satan is out to take away the vision of Jesus as our healer.

But the Holy Spirit wants to touch our minds so that we will look to the throne of God. In John's vision of the Son of God (Revelation 1:12-18), something about Jesus made him fall down in awe and worship. Similarly, when the Samaritan leper witnessed the glory and power of Jesus through his healing, he "fell on his face at Jesus' feet, giving him thanks" (Luke 17:16).

It is only by the power of the Holy Spirit that we can win the battle that is going on inside us. The role of the Holy Spirit is to reveal to us who Jesus is and to convict us of our state. As we see that we are infected with the leprosy of sin, and as we experience the healing that Jesus has performed within us through the shedding of his blood on the cross, we can turn back to him, fall on our knees at his feet, and thank him, acknowledging his power and glory.

"Lord Jesus, I know that like the nine lepers I love myself and the world more than I love you. Still, I ask you to teach me by the power of your Holy Spirit to see you as the one who has healed my leprosy. Lord, make me your servant."

## SPIRITUAL INSIGHTS

Very Rev. Protopresbyter Lawrence Barriger

### The Nativity Fast

In recent years there has been a renewed emphasis on the cycle of the liturgical year. The traditions of an earlier age are being presented to the contemporary membership of our churches in an attempt to bring a spiritual element to the cycle of daily life, which has become so secularized.

One of the most important seasons to be re-discovered has been the season of Advent, the Fast before the celebration of Christmas. Advent, the western name of this fast period, comes from the Latin verb *advenire* meaning "to reach" or "to arrive at". Advent is the preparation for the arrival of the Messiah in the Birth of the Christ Child.

Among Western Christians the Advent season begins on the fourth Sunday before Christmas and ends on Christmas Eve. The four candles of the Advent wreath represent the four Sundays of Advent. Advent also marks, for Western Christians, the beginning of the Church year.

The season of Advent, or as it is most often referred to in the Orthodox Liturgical books, the *Nativity Fast*, begins in the Orthodox Church on the day after the Feast of the Apostle Philip, November 15<sup>th</sup>(28<sup>th</sup>). In fact, it was popularly referred to by Carpatho-Russians (and Ukrainians) as *Philipovka* that is "Philip's Fast".

According to legend, St. Philip the Apostle called down the wrath of God upon those who were torturing him to death. As a penance for presuming on the vengeance of God, it was revealed to him by an angel that he would not enter Paradise until forty days after his death. Philip then sent word to the other living Apostles and begged them to fast for forty days after his death. The Canons attributed to John the Faster, the sixth century Patriarch of Constantinople, do in fact refer to this Fast as the "Fast of St. Philip".

While it is entirely possible that this Fast began as a popular custom, not necessarily associated with Christmas, it is more likely that the 40 day Fast grew out of an attempt to imitate the Fast of Great Lent preceding Pascha. Although it was only in the fourth century that the Feast of the Nativity of Christ was celebrated by itself on December 25<sup>th</sup>, from its inception it was seen as a Feast only rivaled by the Resurrection. The celebration of the Incarnation of the Word of God provided an excellent forum for the Churchmen of the 4<sup>th</sup> and early 5<sup>th</sup> centuries to attack the then rampant heresies of *Arianism* (the denial that Jesus, as the "Word" of God, was of one essence with God the Father) and *Monophysitism* (the denial of the effective presence of the human nature in Christ).

The Advent fast, just as with the Lenten Fast, developed from popular piety reflecting on the Scriptural fasts. However, unlike the Lenten Fast, which was soon regulated by the church in terms of its severity and duration, the Advent Fast's severity and duration were for many centuries governed by local custom and tradition. It was not until 1166 that a Church council meeting in Constantinople fixed the length of the Fast at 40 days. However, the famous Canonist and Patriarch Theodore Balsamon of the Great Church of Constantinople (1185-1204), noted in interpreting this council that only monastics were obligated to keep the 40 days and that lay people might shorten it to only seven days.

It is interesting to note that unlike Great Lent, with its Canon of St. Andrew, Presanctified Liturgies and Lenten Triodion, the liturgical life of the Church scarcely notices the existence of Advent. The Sundays are observed as "Sundays after Pentecost" and there are no special services prescribed. The approach of Christmas is mentioned only on the two Sundays directly preceding it, although the Christmas Canon (Christ is Born, glorify Him...) is sung as a refrain at matins for the Presentation of the Mother of God on November 21<sup>st</sup> (Dec. 4) and also on St. Nicholas Feast day on December 6<sup>th</sup> (19<sup>th</sup>).

The tremendous influence of monasticism after the fall of Constantinople in 1204 certainly contributed to the observance of the 40 day Nativity Fast by all Orthodox Christians, whether they were monastics or not. In light of the gross materialism of the secular Advent - the Christmas shopping season - the season of Advent has a valuable place in our spiritual lives. Through this season's emphasis on prayer, fasting and charity, the spiritual reality of Christ's Incarnation is brought to bear on our daily lives, thereby preparing us to welcome the Messiah into our hearts at the time of His Advent.

#### **ANNOUNCEMENTS**

**A VERY HAPPY BIRTHDAY** - is expressed to Ilona Roch, 12/21; Michael Kapelus, 12/24; Daphne Pantelopulos, 12/25 & Patricia Redden, 12/28. May God grant them a very happy birthday and keep them for many, happy and blessed years!

**LET US WELCOME** – our Seminarians: Father Devid Chidzhokie, Subdeacon Yurii Izhyk and Subdeacon Yuri Stefankiv who will be preaching at today's Divine Liturgy.

**HOLY SUPPER** – will be scheduled for Christmas Eve, January 6 at 6:00 PM. If you would like to attend please sign in at the dessert table.

#### **MEETINGS**

**Parish Board** – Wednesday, January 14 @ 6:30 PM

**Annual Meeting** – Sunday, February 1

## **GREETER MINISTRY SCHEDULE**

December 22 - Sandy Cramer

December 29 - Sonya Patronik

**2026 – January 4-** David and Eve Lazaration

January 11 - Zina Twardus and Nancy Tur

January 18 - Kathy and Michael Chalfont

## **MINISTRY SCHEDULE**

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

December 14 – Victor Kaliakin and Sonya Patronik

December 21 – John Plachuta and Linda Hnatow

December 28 – John Plachuta and Linda Hnatow

January 4 – Matthew Andreas and Victor Kaliakin

January 11- Matthew Andreas and Victor Kaliakin

January 17 – Sonya Patronik and John Plachuta

January 24 - Sonya Patronik and John Plachuta

## **CALENDER OF EVENTS - 2025**

Sunday, December 21 – UOL Christmas Cookie Sale – St. Nicholas

### **2026**

January 6 - Holy Supper 6PM

January 7 – Nativity of Our Lord – 9:30 AM Liturgy

Sunday, February 1 – Annual Meeting

Monday, February 23 – 1<sup>st</sup> Day of the Great Fast

Saturday, March 28 – Spring Bazaar

Sunday, April 5 – Palm Sunday – Easter Egg Hunt

Sunday, April 12 – Resurrection of the Lord

Sunday, April 19 – St. Thomas Sunday – Visiting Cemeteries

Sunday, May 31 – Pentecost

Monday, June 8 – Apostle' Fast

Sunday, July 12 – Feast of Sts. Peter and Paul – Patronal Dinner

Saturday, November 7 – Fall Bazaar

Saturday, November 28 – St. Philip Fast

Sunday, December 20 – UOL Cookie Sale

**100th ANNIVRSARY** – will be held on Saturday, July 17th with a 10:00 AM – Hierarchical Divine Liturgy with a Banquet at the Claymont Ballroom. Mark your calendars! Our first fund Raiser for the event is the sale of T-shirts (\$10) polo shirts (\$15 ) and sweat shirts (\$20) with the Anniversary Logo on them thanks to the art and stitching work of Michael Kapelus.

**NATIVITY FAST SOUP SALE** – Our UOL will be making vegan soups for the Nativity Fast beginning today for \$10 a quart. Money raised will be for the UOL Thanksgiving project and will be sent for humanitarian aide in Ukraine.

**FLOWERS FOR THE NATIVITY** – Donations for the Nativity Flowers are being accepted by Linda Hnatow. They can be for the Health of or in Memory of Family member s and friends. Donation requested is \$15.

### **READERS MINISTRY SCHEDULE**

December 21 - Thomas Scholz

December 28 – John Plachuta

January 4 - Thomas Sulpizi

January 11 - Pani Elizabeth Hutnick

January 18 - Linda Hnatow

January 25 - Jean Roeth

**FAITH IN ACTION** – We will be collecting non-perishable foods for the local food cupboard. The labels are in the office to be placed on each of the items. Let us think about those in need this holiday season and ley them never be hungry again.

### **CLEANING OF THE CHURCH MINISTRY SCHEDULE**

Week of December 22 - John Plachuta and David Lazaration

Week of December 29 - Mark & Laura Andreas

2026 – Week of January 5 - Earle and Jennifer Robinson

Week of January 12 – John Plachuta and David Lazaration

Week of January 19 - Thomas and Lynn Sulpizi

Week of January 26 - Nancy Hlywiak, Jean Roeth, Zina Twardus

Week of February 2 - Earle and Jennifer Robinson

Week of February 9 - Michael Tilson & Linda Hnatow, Irene Maskaly

**PLEASE REMEMBER TO PRAY FOR THOSE WHO ARE ILL** – Metropolitan Antony, Archbishop Daniel, Archimandrite Raphael, Father George Bazylevky, Father Vasyl Dovhan, Father Oleh Hucul, Father Andrew Molewski, Father James Weremedic, Father Volodymyr Wronskyj, Matushka Andrejuk, Matushka Laura Odell, Matushka Lisa Weremedic, Pani Matka Oksanna Bazylevsky, Pani Matka Maryann Ozlanski, 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, Taylor Davis, Peter DiVirgilio, James Dudrick, Kathleen Dugan, Mary Eagleton, Maria Economou, Rose Eldridge, Archantula Fanjoy, Mary Farell, Kandi Fullerton, 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, Serhii Ivashyna, Violet Jaskolka, Stephen Johnson, Bill Jones, Linda Josepinson, Michael Kapelus, Walter Katolik, Diane Keyser, Wendy Klinedinst, Tommy Knight, Judith Kocinski, Lorissa Kozakova, Francis Lano, Ed Lavender, Ron Lazaration, Joan Libera, 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, Rick Orner, Sienna Ozboya, Betty Painter, Anastasios Pantelopulos, Anthony Pantelopulos, Daphne Pantelopulos, George Pantelopulos, Linda Phillips, Joseph Pierson, Barry Pinkowicz, Janilyn Pinkowicz, Bernice Pinkowicz, Joseph Porini, Robert Powers, Joanne Procak, Joseph Ptak, Carol Purse, Chuck Redden, Patricia Redden, Sharon Reigh, Christopher Riehl, Arlene Roginski, Wyatt Roland, Andrea Roman, Jeff Rozwadowski, Glenn Runyan, Carol Rusk, Richard Scharba, Isaac Schmidt, 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

## How Do WE Give Thanks?

I am thankful...

For the wife who says it's hot dogs tonight, because  
She is home with me, not with someone else.

For the teenager who is complaining about doing dishes,  
Because that means she is at home and not on the streets.

For the taxes that i pay, because it means that i am employed.

For the mess to clean after a party, because it means that i  
Have been surrounded by friends.

For the clothes that fit a little too snug, because it means i  
Have enough to eat.

For my shadow that watches me work, because it means i am  
In the sunshine.

For a lawn that needs mowing, windows that need cleaning  
And gutters that need fixing, because it means i have a home.

For all the complaining i hear about the government, because  
It means that we have freedom of speech.

For the parking spot i find at the far end of the parking lot,  
Because it means i am capable of walking and that i have been  
Blessed with transportation.

For my huge heating bill, because it means i am warm.

For the lady behind me in church who sings off key, because it  
Means that i can hear.

For the pile of laundry and ironing, because it means i have  
Clothes to wear.

For weariness and aching muscles at the end of the day,  
Because it means i have been capable of working hard.

For the alarm that goes off in the early morning hours,  
Because it means that i am alive.

And finally....

For too much e-mail, because it means i have friends who  
Are thinking of me.