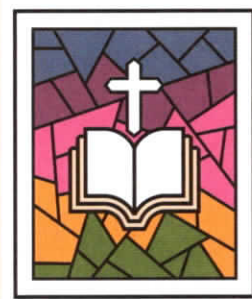
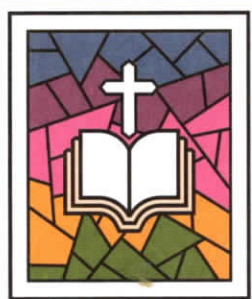


PRAISE GOD

*FOR THE GRACE
AND LOVE
HE HAS BESTOWED
UPON US.*



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 26, 2023
Volume 59: Number 09
Schedule of Services and Activities
Week of February 26 – March 5, 2023
Celebrating our 96th year of Service to the Lord

Sunday, February 26 - Cheesefare Sunday – Forgiveness Sunday – Expulsion of Adam and Eve from Paradise - St. Priscilla - Tone 4

8:30 AM - Confessions

9:15 AM – Hours

9:30 AM - Divine Liturgy for the Faithful

Panakhyda: +Tamara Bazinova (3 Yrs.) - Anatolij & Jelena Bazanous &
Family

Coffee Hour

1:00 PM – Ecumenical Prayer Service for Ukraine

Monday, February 27 – Clean Monday

7:00 AM – Lenten Matins

11:00 AM – Sisterhood Board Meeting

6:00 PM – Canon of St. Andrew

Wednesday, March 1

10:00 AM – Nut rolls

6:00 PM – Canon of St. Andrew

6:00 PM – Lenten Service – Aldersgate Methodist Church

Thursday, March 2

10:00 AM – Akathist to the Passion (Holy Trinity – Whaleyville, MD)

6:00 PM – Canon of ST. Andrew – (St. Nicholas, Dover, DE)

7:00 PM – Boy Scouts

Friday, March 3

7:00 AM – Lenten Matins

6:00 PM – Presanctified Liturgy

Saturday, March 4

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

4:00 PM – Making Chili for Emmanuel Dining Room

Sunday, March 5 - 1st Sunday of the Fast – Sunday of Orthodoxy - Tone 5

8:30 AM - Confessions

9:15 AM – Hours

9:30 AM - Divine Liturgy for the Faithful

Coffee Hour

4:00 PM – Sunday of Orthodoxy Vespers – St. John Chrysostom Albanian Orthodox Church – 237 North 17th Street – Philadelphia, PA

SCRIPTURAL READINGS

Cheesefare Sunday – Forgiveness Sunday – Matins: Luke 24:1-12; Liturgy: Romans 13:11-14:4; Matthew 6:14-21

Monday: Genesis 1: 1-13; Proverbs 1: 1-20; Isaiah 1: 1-20

Tuesday: Genesis 1:14-23; Proverbs 1: 20 - 33; Isaiah 1: 19 - 2: 3

Wednesday: Genesis 1: 24 - 2: 3; Proverbs 2: 1-22; Isaiah 2: 3-11

Thursday: Genesis 2: 4-19; Proverbs 3: 1-18; Isaiah 2:11-22

Friday: Genesis 2: 20 - 3: 20; Proverbs 3: 19-34; Isaiah 3: 1-14

Saturday: Hebrews 1: 1-12; Mark 2: 23 - 3:5

Sunday of Orthodoxy - Matins: Luke 24:12-35; Liturgy: Hebrews 11: 24-26; 32-12:2; John 1: 43 - 51

CATECHETICAL HOMILY at the Opening of Holy and Great Lent

+ **BARTHOLOMEW**

By God’s mercy Archbishop of Constantinople-New Rome and Ecumenical Patriarch

To the Plenitude of the Church

May the Grace and Peace of our Lord and Savior Jesus Christ, Together with our Prayer, Blessing and Forgiveness Be with All

Most honorable brother Hierarchs and blessed children in the Lord,

By the goodwill and grace of the all-merciful and all-benevolent God, already living in the blessed and reverent period of the Triodion, tomorrow we enter Holy and Great Lent, the arena of fasting and “venerable abstinence” that eliminate the passions, during which the depth and wealth of our Orthodox Tradition and the vigilant care of the Church for the spiritual progress of its children are revealed. As we are reminded by the Holy and Great Council of Crete (June, 2016), “the Orthodox Church, in strict conformity with the apostolic precepts, the synodal canons, and the patristic tradition as a whole, has always

proclaimed the great significance of fasting for our spiritual life and salvation” (The Importance of Fasting and its Observance Today, para. 1).

In the life of the Church, all matters have a solid theological foundation and soteriological reference. Orthodox Christians share the “common struggle” of ascesis and fasting “giving thanks in everything” (Thess. 5.18). The Church invites its children to run the race of ascetic exercises as a journey toward Holy Pascha. It is a central experience of the life in Christ that genuine asceticism is never despondent, since it is imbued with the expectation of resurrectional delight. Our hymnology speaks of the “spring of fasting.”

In this sense, far from the trappings of Neoplatonist dualism and the alienating efforts to “mortify the body,” genuine asceticism cannot conceivably aim at the eradication of an “evil body” for the sake of the spirit or the liberation of the soul from the torment of its shackles. As emphasized, “in its authentic expression, ascesis is not directed against the body but against the passions, whose root is spiritual because the intellect is the first to fall to passion. Thus, the body is hardly the great opponent of the ascetic.”

The ascetic endeavor pursues the transcendence of egocentrism, for the sake of love that “does not seek its own” and without which we remain enslaved within ourselves, in the “insatiable ego” and its unquenchable desires. Being self-centred, we shrink and lose our creativity, as has been said: “Whatever we give is multiplied; and whatever we retain for ourselves is lost.” For this reason, the wisdom of the Fathers and the experience of the Church associate the period of fasting with the “showering of mercy,” with good deeds and philanthropy, which are the evidence of surpassing self-love and acquiring existential fullness.

Such wholeness is at all times the characteristic of life in the Church. The liturgical life, ascesis and spirituality, pastoral care and good witness in the world, are expressions of the truth of our faith, interconnected and mutually complementary elements of our Christian identity, which share the eschatological Kingdom as a point of reference and orientation, as well as the completeness and fulfilment of the divine Economy. While church life in all its expressions reflects and depicts the coming Kingdom of the Father, Son and Holy Spirit, it is the mystery of the Divine Eucharist that above all, as underlined by the late Metropolitan John of Pergamon, recently of blessed memory, “expresses the Church in its fullness” (The Image of the Heavenly Kingdom, Megara 2013, p. 59). “Pure communion,” the rendering of our existence into that of the church, as participation in the Holy Eucharist, is the “end” of fasting, the “crown” and “prize” of ascetical struggles (see John Chrysostom, Homilies on Isaiah VI: On the Seraphim, PG 56.139).

Today, in an age of desacralization of life, when humankind "attributes great importance to entirely insignificant things," our Christian mission is the practical elevation of the existential depth of our Orthodox "trptych of spirituality," as the inseparable unity of liturgical life, ascetic ethos and solidarity, the essence of the revolution of values in the fields of ethos and civilization constituted by faith in Christ and the divinely-granted freedom of the children of God. We consider it of paramount importance that we should live Holy and Great Lent as a revelation and experience of the true meaning of freedom "for which Christ has set us free" (Gal. 5.1).

With these thoughts and sentiments of love and honor, we wish you, our most honorable brothers in Christ and spiritual children of our Mother Church throughout the world, a smooth course in the arena of fasting, invoking on all of you the grace and mercy of Christ our God, who always delights in the ascetic struggles of His people. To Him belongs the blessed and glorified power of the Kingdom, now and always, and to the ages of ages. Amen.

Holy and Great Lent 2023
+ **BARTHOLOMEW** of Constantinople
Your fervent supplicant for all before God

FORGIVENESS SUNDAY (Cheesefare Sunday)



We have come to the last day before Holy Lent or the Great Fast begins. This day is usually called "Forgiveness Sunday", but we must also remember its other liturgical name: the "Expulsion of Adam and Eve from the Paradise of Bliss". This name summarizes indeed the entire preparation for Lent. By now we know that man was created for paradise, for knowledge of God and communion with Him. Man's sin has deprived him of that blessed life and his existence on earth is exile. Christ, the Savior of the world, opens the door of paradise to everyone who

follows Him, and the Church, by revealing to us the beauty of the Kingdom, makes our life a pilgrimage toward our heavenly home. Thus at the beginning of the Fast, we are like Adam:

"Adam was expelled from Paradise through food; Sitting therefore, in front of it he cried: "Woe to me. . . One commandment of God have I transgressed, depriving myself of all that is good; Paradise holy! Planted for me, And now because of Eve closed to me; Pray to your Creator and mine that I may be filled again by your blossom." Then answered the

Savior to him: "I wish not my creation to perish; I desire it to be saved and to know the Truth; For I will not turn away him who comes to Me..."

Lent is the liberation of our enslavement to sin, from the prison of this "world". And the Gospel lesson of this Sunday (Matt. 6:14-21) sets the conditions for that liberation. The first one is fasting - the refusal to accept the desires and urges of our fallen nature as normal, the effort to free ourselves from the dictatorship of the flesh and matter over the spirit. To be effective, however, our fast must not be hypocritical, a "showing off". We must "appear not unto men to fast but to our Father Who is in secret." The second condition is forgiveness - "If you forgive men their trespasses, your Heavenly Father will also forgive you." The triumph of sin, the main sign of its rule over the world is division, opposition, separation, hatred. Therefore, the first break through this fortress of sin is forgiveness: the return to unity, solidarity, love. To forgive is to put between me and my "enemy" that radiant forgiveness of God Himself. To forgive is to reject the hopeless "dead-ends" of human relations and to refer them to Christ. Forgiveness is truly a "break through" of the Kingdom into this sinful and fallen world.

The Great Fast actually begins at Vespers of Forgiveness Sunday. This unique service, so deep and beautiful, is absent from so many of our Churches! yet nothing reveals better the "tonality" of Great Lent in the Orthodox Church; nowhere is better manifested its profound appeal to man.

The service begins as solemn Vespers with the clergy in bright vestments. The hymns (stichera) which follow the Psalm "O Lord I have cried. . ." announce the coming of the Fast and, beyond the Fast, the approach of Pascha (Easter)!



"Let us begin the time of fasting in light! Preparing ourselves for the spiritual efforts. Let us purify our soul; let us purify our body. As from food, let us abstain from all passion and enjoy the virtues of the spirit. So that perfected in time by love we may all be made worthy to see the Passion of Christ and the Holy Pascha in spiritual joy!

Then comes, as usual, the Entrance with the evening hymn: "O Gladsome Light". The celebrant then proceeds to the "High Place" behind the altar for the proclamation of the evening Prokeimenon which always announces the beginning of another day. This day's Great Prokeimenon announces the beginning of the Great Fast: "Turn not away Your face from Your servant for I am afflicted! Hear me speedily. Attend to my soul and deliver it!

Listen to the unique melody of this verse - to this cry that suddenly fills the Church: ". . . for I am afflicted!" - and you will understand this starting point of the Great Fast: the mysterious mixture of despair and hope, of darkness and light. All preparation has now come to an end. I stand before God, before the glory and the beauty of His Kingdom. I realize that I belong to it, that I have no other home, no other joy, no other goal. I also realize that I am exiled from it into the darkness and sadness of sin, "for I am afflicted" and finally, I also realize that only God can help in that affliction, that only He can "attend to my soul". Repentance is, above everything else, a desperate call for that divine help.

Five times we repeat the Prokeimenon. And then, Lent is here! Bright vestments are put aside; lights are extinguished. When the celebrant intones the petitions for the evening litany, the choir responds in the Lenten "key". For the first time the Lenten prayer of St. Ephrem accompanied by prostrations is read. At the end of the service all the faithful approach the priest and one another asking for mutual forgiveness. But as they perform this rite of reconciliation, as Lent is begun by this movement of love, reunion and brotherhood, the choir sings the Paschal hymns. We will have to wander forty days through the desert of Lent. Yet at the end already shines the light of Easter, the light of the Kingdom.

Prayer of St. Ephrem

O Lord and Master of my life, keep away from me the spirit of discouragement, negligence, desire for power, and idle talk; (prostration).

Grant me, Your servant, the spirit of chastity, humility, patience and charity; (prostration).

Yes, my Lord and King, grant me the ability to see my own sins and not to judge my brother, for You are blessed unto ages of ages. Amen. (Prostration).

ANNOUNCEMENTS

A VERY HAPPY BIRTHDAY - is expressed to Yaroslav Bilinski, 2/26; Elizabeth (Betsy) Hutnick Ottaviani, 2/26; Annabel Pappas, 2/26; Dimitri Kaliakin, 2/27; Rosalie Ann Kane, 2/28; Theodora Szeremeta, 2/28; Oleg Semeniuk, 3/1; Eve Lazaration, 3/1; Thomas Sulpizi, 3/1; David Lazarition, 3/3 & Ethel Bernhard, 3/4. May God grant them a very happy birthday and keep them for many, happy and blessed years!

ECUMENICAL SERVICE FOR PEACE IN UKRAINE - We will celebrate a joint service for Peace in Ukraine on the first anniversary of the beginning of the war in Ukraine with our friends of the Episcopal Church. This service will begin today at 1PM. Please plan to attend.

UOC CENTER SOUTH BOUND BROOK, NJ - ANNIVERSARY OF THE WAR IN UKRAINE – I would like to thank Pani Elizabeth, Neil Belles and Joseph Stevens for accompanying me for this beautiful service commemorating the first anniversary of the beginning of the war in Ukraine. It was deeply moving and I am very happy that our Parish was represented.

MEATLOAF LUNCH – What a great meal!! Special thanks to Kathy Duncan, Chairperson, and all who helped in the set-up, cooking, serving and clean up. May God reward your kindness a hundred-fold!

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 vents can be avoided.

READER MINISTRY SCHEDULE

February 26 - Linda Hnatow

March 5 – Thomas Sulpizi

March 12 - Pani Elizabeth Hutnick

March 19 - Jean Roeth

March 26 - John Plachuta

April 2 – Andrew Duncan

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

GREETER MINISTRY SCHEDULE

February 26 - Sandy Cramer

March 5 - Lorraine Neff, Sonya Patronik

March 12 - David and Eve Lazaration

March 19 - Zina Twardus and Nancy Tur

PREPARATIONS FOR THE SPRING BAZAAR – MAKING PYROHY

Saturday, March 11; Saturday, March 25

BAZAAR NEWS

CALLING ALL BAKERS – We need your help to fill the Bake Table. Please plan to make your extraordinary confections!!! Thank you!!

DONATIONS NEEDED – of cases of water, Coke products, and paper towels.

TENTATIVE CALENDER OF EVENTS

Sunday, February 26 – Joint Prayer Service with the Episcopal Church
For Peace in Ukraine 1PM

Monday, February 27 – First Day of the Fast

Wednesday, March 8 – Community Lenten Service (Here)

Saturday, April 1 – Spring Bazaar

Sunday, April 16 – Paskha

Sunday, April 23 – St. Thomas Sunday – Cemetery Visitations

Sunday, May 14 – Mother's Day Dinner

Sunday, June 18 – Father's Day Dinner

Sunday, July 16 – Patronal Feast Day

Saturday, August 5 – UOL Flea Market

Saturday, October 7 – UOL Sponsored Retreat

Saturday, November 4 – Fall Bazaar

Tuesday, November 21 – Community Thanksgiving Service – Holly Oak Calvary
Methodist Church 7PM

Sunday, December 10 – UOL Cookie Sale

CLEANING OF THE CHURCH MINISTRY SCHEDULE

Week of February 27 - Earle and Jennifer Robinson

Week of March 6 - Nancy Hlywiak, Jean Roeth, Zina Twardus

Week of March 13 - Earle and Jennifer Robinson

Week of March 20 - Michael Tilson & Linda Hnatow, Irene Maskaly

Week of March 27 - Mark & Laura Andreas

MINISTRY SCHEDULE

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

February 26 – Matthew Andreas and Victor Kaliakin

March 5 – Matthew Andreas and Victor Kaliakin

March 12 – Lorraine Neff and John Plachuta

March 19 – Lorraine Neff and John Plachuta

March 26 – Linda Hnatow and Matthew Andreas

April 2 – Linda Hnatow and Mathew Andreas

REMEMBER TO PRAY FOR THOSE WHO ARE ILL – Metropolitan Antony, Archimandrite Raphael, Father Vasili Andrejuk, Father George Bazylevsky, father Constantine Christo, Father Vasyl Dovhan, Father Oleh Hucul, Father Andrew Molewski, Father John Nakonechney, Father James Norton, Father Volodymyr Wronskyj, Matushka Andrejuk, Matushka Laura Odell, Matushka Lisa Weremedic, Alicia, Nerry, Mykola, Brennan, Deborah, Galina, Dolores, Julian, Madison, Maria, Matt, Michele, Mykola, Penelope, Rita, Ryan, Randy Allen, Carolyn Angelo, Colby Atkinson, Shannon Austin, Stephania Bacha, Joyce Belles, Neil Belles, Ethel Bernhard, Yaroslav Bilinsky, Irene Billon, Maria Borowenski Betty Bosland, Becky Bosley, Angie Brengle, Paul Brengle, Patricia Bringle, Richard Bringle, Thomas Bringle, John Brick, Fedir Bukacz, Christine Cain, Mark Cello, Mildred (Myrophora) Christo, Erik Colazo, Alex Czernik, Sharon Dalaski, Stephen Dalecki, David Dalldorf, Peter DiVirgilio, James Dudrick, Kathleen Dugan, Margaret Durell, Mary Eagleton, Rose Eldridge, Thomas Fagan, Archantula Fanjoy, James Garrett, Lisa Gee, Peter Glenn, Ivan Golovnirov, Kathleen Gortva, Staci Gray, Charles Gunther, David Hamilton, Richard Haslam, Rick Hastings, Celeste Heiser, Victoria Herrschaft, Carla Hitchings, Greg Hitchings, Alicia Hlywak, John Hlywak, John Hnatow, Michael Hnatow, Daniel Holoviak, Jennifer Huertes, Sally Hutnick, Joette Jago, Stephen Johnson, Linda Josepinson, Rosalie Ann Kane, Michael Kapelus, Charles Kaszytski, Julia Kaszytski, Walter Katolik, Diane Keyser, Wendy Klinedinst, Judith Kocinski, Lorissa Kozakova, Ludmyla Krawchenko, Mykola Krawchenko, Volodymyr Krasnopera, Sue Kreisa-Christian, Marlene Kuhar, Karen Livick, Charles Lontor, Alla Lysenko, Jeremy Madea, Andrew Makolynyk, Jean Marano, Frederick McCarthy, Beth McKirachan, 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, Lorraine Neff, Ann Nester, Laurie Newman, Betty Painter, Anastasios Pantelopulos, Anthony Pantelopulos, Linda Phillips, Joseph Pierson, Barry Pinkowicz, Bernice Pinkowicz, Ryan Pinkowicz, Daphne Pantelopulos, Joseph Porini, Robert Powers, Joanne Procak, Joseph Ptak, Carol Purse, Sharon Reigh, Christopher Riehl, Arlene Roginski, Wyatt Roland, Andrea Roman, Jeff Rozwadowski, John Ruczhak, Glenn Runyan, Carol Rusk, Isaac Schmidt, Joella Seale, Clay Seman, John Serth, Larissa Serth, Dawn Sheets, Justin Sheets, Emily Smitheman, Kimberly Smitheman, Georgie Smolyar, Natalia Stanford, Rich Steinman, Joseph Stevens, Noel Strobino, Charles Joseph Sweeney, Evelyn Synczyszyn, Michael Synczyszyn, Pavlo Tabak, Nicholas Taylor, Sue Taylor, Elenora Thomas, Alexandra Sparco, 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, Peter Weremedic, Laura Worley, Jack Ziegler & James Zook.

SAYING THANKS THROUGH PRAYER

Saint Paul writes in his first letter to the Thessalonians 5:16-18 "Rejoice always. Pray without ceasing. In everything give thanks; for this is the will of God in Christ Jesus for you."

The idea of giving thanks is woven throughout the fabric of our Church. There are many moving accounts of God's people thanking Him in the Old Testament. Many times it involved building altars as an **OUTWARD** sign of their **INWARD** gratitude. Plenty of the Psalms are beautiful songs of thanksgiving to God. As noted in the Gospels, Christ Himself thanks His Heavenly Father. The essence of the Divine Liturgy each Sunday is the Eucharist. Communion is celebrated each Sunday we gather in the House of God. We petition, thank and praise our Lord through this common partaking of His Body and Blood.

Yet another way of expressing thanks is through prayer. Our prayers can be classified into 3 unique types: asking, thanking and praising. All 3 are necessary for a full relationship with God. The beginning of our Christian experience is the asking for God's forgiveness. When this is sincerely done, we are guaranteed His forgiveness. The natural response is to thank God for all that He has given us. Food, clothing, shelter, health and wealth are simply the beginning of what God has bestowed upon us. A growing relationship with our Lord Almighty eventually leads to praising Him for His goodness, truth and love.

As Christians, we use prayer to thank God for each blessing He has given us. Go forth and **SHOW** everyone what it means to be thankful.