



SAINTS
PETER & PAUL

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

July 12, 2020
Volume 56: Number 28
Schedule of Services and Activities
Week of July 12 - 19, 2020
Celebrating our 93rd year of Service to the Lord

**ALL SERVICES ARE LIVE STREAMED
ON FACEBOOK & WEBPAGE**

Sunday, July 12 – 5th Sunday after Pentecost – Feast of Sts. Peter and Paul - Tone 4
8:30 – 9:00 AM - Confessions
9:15 AM – Hours
9:30 AM – Divine Liturgy for the Faithful
Outdoor Coffee Hour

Monday, July 13 – Synaxis of the Holy Apostles
8:00 AM – Divine Liturgy

Tuesday, July 14
6:30 PM – Parish Board Meeting (Zoom)

Sunday, July 19 – 6th Sunday after Pentecost –Tone 5
8:30 – 9:00 AM - Confessions
9:15 AM – Hours
9:30 AM – Divine Liturgy for the Faithful
Outdoor Coffee Hour

SCRIPTURE READINGS

5th Sunday after Pentecost – Feast of Sts. Peter and Paul – Matins: Luke 24:12-35; Liturgy: Romans 10:1-10; Matthew 8:28-9:1; Sts. Peter and Paul: 2 Corinthians 11:21-12:9; Matthew 16:13-19

Monday – Synaxis of the Holy Apostles – 1 Corinthians 4:9-16; Mark 3:13-19; Day: Romans 16:17-24; Matthew 13:10-23

Tuesday – 1 Corinthians 1:1-9; Matthew 13:24-30

Wednesday – 1 Corinthians 2:9-3:8; Matthew 13:31-36

Thursday – 1 Corinthians 3:18-23; Matthew 13:36-43

Friday – 1 Corinthians 4:5-8; Matthew 13:44-54

Saturday – Romans 9:1-5; Matthew 9:18-26

6th Sunday after Pentecost – Matins: Luke 24:36-53; Liturgy: Romans 12:6-14; Matthew 9:1-8

June 29 (July 12) Feast of Saints Peter and Paul

Why do we celebrate Saints Peter and Paul with such elaborate Offices? Why does the Church make this day a holy day of obligation? This is quite extraordinary, since no other saint, short of the Mother of God, has such an obligation attached to any of their feasts. Is it because they are great martyrs? Well, no, because all the apostles, except probably John, were martyrs. Is it because they left us with many writings? Well, St. Paul wrote quite a bit, but St. Peter wrote very little. Is it because they were high-profile leaders of the early Church? Well, that's not it either, because there were other high-profile leaders of the early Church, like James for example, and he doesn't get a holy day of obligation. So, it's basically because these two men give us through their lives, and especially through the readings that the Church provides today, an insight into the essence of the Church. And that is why, in some places in the Office, we say: this is the feast of the Church. That's probably why this feast is a day of obligation. The Church says: this is the feast of the Church, and so you should come and celebrate, and come to the Liturgy.

So, let's look a little bit at the readings and see some of the points that make these two apostles stand out as icons of the Church, elements of their lives that show us what the Church is about. And there are four, that I found in there – and it's not "one, holy, catholic and apostolic." That's something else. Those are other four marks of the Church – I mean, it's certainly apostolic, since we're celebrating the apostles and all that, but there are other elements, and they are: faith, leadership, asceticism, and mysticism. Those are four important elements of what the Church is and that we find in these readings. We'll look first at the gospel, which is chosen for St. Peter.

The first, and foundational, mystery here is faith. Peter's bold profession of faith in Christ was recognized by Jesus as being the foundation of the Church. It wasn't something that Peter arrived at by logical deduction or reasoning, because Christ said: No, this has come to you by revelation from my Heavenly Father – this faith that you have, that I am the Son of the Living God. And so, Jesus said: Now, I build my Church on you, the rock, the faith, you who have professed this faith, that's what my Church is going to be built on. And so, the foundation of everything, of the whole Church, is faith – faith in Christ as the Son of God, faith in the Holy Trinity, faith in everything that God has revealed to us, especially through Christ, especially the whole history of salvation – that's the bedrock, the foundation of the Church.

The next point is the leadership or authority that was entrusted to Peter and given to the Church. For Jesus said: I give to you the keys of the Kingdom – so whatever you bind is held bound in heaven and whatever you loose is loosed in heaven. And so this is not merely a sort of legal or external kind of power, to be able to impose things on people, although historically it's been kind of misused that way, but it's a principle of leadership for the Church, an example to be set for the sake of the proper functioning, unity, and harmony within the Church and also keeping the Church free from error and other junk that creeps in and has to be dealt with by the legitimate authority. And so, still again, it's not a canon law thing, because, as we heard in the Office today, in the Canon, it says that Peter was given the keys of grace! So that puts another dimension to it, because this ministry of authority is also the sacramental ministry of the Church, and so the Church regulates the worship of Christ, and the administration and celebration of the sacraments. And so, it's not just a legal power, but it's also a ministry of grace – of the grace of the sacraments.

We have seen that the foundation is faith, and that the authority or leadership is kind of the external structure that's built on that foundation of faith. But then, when we come to St. Paul, we go into the interior of the Church, of that edifice built on faith, and that's where we find the elements of asceticism and mysticism.

First of all, St. Paul goes through all of his sufferings that he endured for the sake of Christ – and there are other lists, too. These are more or less external sufferings like getting beaten and shipwrecked and dealing with robbers and traitors and stuff like that, but in other lists of his trials and tribulations he also mentions things like fasting and vigils and other things that are more properly seen as ascetical practices. But the whole picture of sacrifice and suffering for Christ comes under that sort of broad concept of asceticism, of training as a soldier, as an athlete of Christ. And so this is an important aspect: the discipline, the spiritual discipline and the ability to endure hardship for the sake of Christ.

That is very important, and that is where the martyrs have sprung from, that charism in the Church, because they endured trials to the end, to the final witness, that nothing could stand in the way of their profession of faith and their loyalty to the revelation of God in Christ.

And then, finally, and most deeply perhaps, is the element of mysticism. The Church will not survive without her mystics, without those – and we should all be among them, at least to some extent – who enter personally, deeply, into the experience of God, and have that profound relationship to Him. Because the Church can degenerate into just an empty shell, an empty edifice, a building with no heart, with no warmth, just a monolithic power structure – God forbid! We've seen some evidences of that, historically, but God forbid that it would just end up being like that and really have no heart and no life left in her. This is the Bride of Christ, and the Bride must have that intimate relation with Him.

And so St. Paul talks about his own experience, at least to some extent – he talks about it in a sort of oblique way: "I know somebody who had this experience" – well, of course, he's talking about himself – someone who was taken up into Paradise, who experienced things beyond all telling, beyond all ability to tell, and entered into the heart of that mystery which has to sustain the rest of the Church's life and functioning and the whole sacramental life and the whole moral and charitable life and good works and everything else. That element of mysticism is very important.

And, really, underlying all of this stuff – and mysticism comes closest to this – underlying everything that we've just said about the elements of the Church that the apostles represent and sort of manifest as icons, is – we go back now to the gospel at Matins, and to Peter: "Peter, Simon, do you love Me?" That's the bottom line. That's really the heartbeat of the Church. If there's no love, then the rest of the stuff doesn't matter. The power of the keys doesn't matter; the struggles and the labors don't matter; even the faith – you know, St. Paul says, in First Corinthians, "Even if I have faith to move mountains, but don't have love, I'm still nothing." So even faith is nothing without love. This, then, is the bottom line to the whole mystery of the Church, and if it's not there, the Church is not there, regardless of how many buildings you have all over the world.

I just read something that's very interesting – it's very sobering, but it's enlightening as well – it's from Dostoyevsky, about love, and it's in the context of hell. In his book, *The Brothers Karamazov*, where the elder Zosima is giving his testament, he's talking about hell, and he says, well, what is hell, you know? And he said: I think what hell is, is the suffering of being unable to love. And he goes into some detail about this. He says: if you have lived your life, rejecting the love of others, refusing to love others – you know, being

selfish, and resentful, and angry, and bitter, and not concerned about serving and sacrificing yourself for others – then you're going to die, and you're going to see, you're going to be like the rich man, in the parable of the rich man and Lazarus. You're going to be there, and you're going to see Abraham afar off, and you're going to be in torment – not from physical, material flames – you're going to be in torment because of this spiritual, burning thirst for love that you cannot anymore satisfy. You're going to realize when you die, that the whole meaning of life was to love, and that you rejected it, you lost it. And now, when you're living in the truth, when you've passed that border and you have already stood before God and you know the truth: you know that life is about love and nothing else, ultimately. Then, you're going to see that that is what you really want, and now, you can't have it, because you've cut yourself off from it. And he said the reason is, you're going to find yourself in a position when you die, that you can no longer sacrifice yourself for love, you can no longer suffer for the sake of love, you can no longer give of yourself – actively, personally – for love, because that opportunity is gone! That opportunity was your earthly life – you had the opportunity. And that, he says, is what was the drop of water the suffering soul asked Abraham for: give me another chance, give me one more minute of earthly life in which I can love somebody, and quench this burning thirst for love, that I cannot any longer quench – and that I have to be stuck with for all eternity.

So, let us, as members of the Church, the Body of Christ, along with our faith, with our sacramental life, with our ascetical struggles, with our longing for mystical union with God, let us learn how to love, and let us put it into practice, because that's going to be the bottom line, that's going to be what matters. I cannot even imagine how horrible that would be, that suffering – Dostoyevsky even says: I don't know if there's a material fire in hell, but if there is, the soul would be glad of it, because it would, for a while, take their mind off this other stuff, which is much worse. So, we have to take that seriously, and realize that love is what life is about, and if we're going to be members of the Body of Christ, that's how we're going to live. And then when we die, then we will see that the love that we shared and received and suffered and sacrificed for in this life, will be magnified and blessed and rewarded a million-fold, and we'll be totally fulfilled, and realize the purpose of our existence – which is, as Christ says, to love God, with your whole heart, and soul, and strength, and your neighbor as yourself.

Meditation for the Feast of Saints Peter and Paul

At an opportune time Jesus tests his disciples with a crucial question: Who do men say that I am and who do you say that I am? He was widely recognized in Israel as a mighty man of God, even being compared with the greatest of the prophets, John the Baptist, Elijah, and Jeremiah. Peter, always quick to respond, exclaimed that he was the Christ, the Son of the living God. No mortal being could have revealed this to Peter; but only God. Jesus then confers on Peter authority to govern the church that Jesus would build, a church that no powers would overcome. Jesus plays on Peter's name which is the same word for "rock" in both Aramaic and Greek. To call someone a "rock" is one of the greatest of compliments. The ancient rabbis had a saying that when God saw Abraham, he exclaimed: "I have discovered a rock to found the world upon". Through Abraham God established a nation for himself. Through faith Peter grasped who Jesus truly was. He was the first apostle to recognize Jesus as the Anointed One (Messiah and Christ) and the only begotten Son of God. The New Testament describes the church as a spiritual house or temple with each member joined together as living stones (see 1 Peter 2:5). Faith in Jesus Christ makes us into rocks or spiritual stones. The Lord Jesus tests each of us personally with the same question: Who do you say that I am?

"Lord Jesus, I profess and believe that you are the Christ, the Son of the living God. You are my Lord and my Savior. Make my faith strong like Peter's and give me boldness to speak of you to others that they may come to know you personally as Lord and Savior and grow in the knowledge of your love".

RULES FOR ATTENDING ALL SERVICES

* Masks **MUST** be worn during the service – if you do not have one, a mask will be provided. There will be a special section for those who have breathing problems and cannot wear a mask **up front**. * The collection basket will be placed where you can drop off your offering. Collections will not be taken. * The doors of the Church will remain open so no one needs to touch them. * **PLEASE:** It is crucial for the safety and health of all participants that if you have a fever of over 100°, or have any symptoms **PLEASE STAY HOME!!** We have a thermal scanning thermometers for the Parishes. If anyone comes with a fever over 100°, you will be asked to go home. * For everyone's safety, names and contact information will be taken at every service so that if someone who attends develops the virus, all attendees will be notified and then would quarantine themselves for 14 days. That includes us as priests. * Bulletins will continue to be sent by email and by mail. Copies will be available in the Church for those who do not receive them. Bulletins are also uploaded on the Parish Website by the Thursday or Friday prior to

the Sunday Service. * The bathroom by the Elevator will be used. The Parish Hall bathrooms can be used in an emergency. This will allow us to sanitize in between each use. The person using the bathroom will be reminded to use a Clorox wipe to sanitize any surfaces which they have touched. * Anyone who is 65 or older and who has any health condition should stay home. The Hierarchs are recommending and not making this mandatory at this time. We shall continue to live stream all services until the pandemic is over. *** **HOLY COMMUNION** – It is imperative that you understand that **YOU CANNOT GET DISEASE FROM HOLY COMMUNION!!!** This is the Body and Blood of Christ. Father and the Altar Boys (or whoever will be holding the Communion Cloth) will be wearing a mask. The Communion Cloth is not to be touched. **PLEASE** – when you come to Communion, tilt your head back slightly and open your mouth widely, Father will drop Communion in your mouth. Please wait until you see Father remove the spoon before you close your mouth. * All of our faithful who have not confessed during the Great Fast or afterwards are required to go to Holy Confession prior to receiving the Eucharist. * After the Liturgy, each person **MUST** sanitize the area in which he/she is using. Sanitizing wipes can be found at the entrance of the Church and at the back of the Church. Hand sanitizer will be placed also at the entrance of the Church and on the tetrapod. * We shall have one person who is gloved who will operate the elevator.

*** AFTER HAVING PARTICIPATED IN THE DIVINE SERVICES AND YOU BECOME SYMPTOMATIC – YOU MUST NOTIFY FATHER STEPHEN AT ONCE SO THAT ALL WHO PARTICIPATED COULD QUARENTINE THEMSELVES!!**

* If you have any questions or concerns, please do not hesitate to **CALL ME** (302) 798-4455. I will be happy to assist you in any way that I can.

ANNOUNCEMENTS

A VERY HAPPY BIRTHDAY - is expressed to the following: Charles Kaszytski, Jr., 7/13; Sasha Tigan, 7/13 & Victor Fomin, 7/16 May God grant them a very happy birthday and keep them for many, happy and blessed years!

TRUSTEES MINISTRY SCHEDULE

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

July 12 – Thomas Bringle and Linda Hnatow

July 19 – Thomas Bringle and Linda Hnatow

July 26 – Ann Duncan and Victor Kaliakin

August 2 – Ann Duncan and Victor Kaliakin

SOMETHING TO DO – during this stay at home time: gather your treasures for the UOL Flea Market which is still scheduled for Saturday, August 1st!!!!

MINISTRIES OF THE PARISH – I would like to start publishing again the schedules for the ministries of the Parish (Readers, Trustees and Cleaning of the Church). Please notify me during this week if you would volunteer to become a member of any of the ministries or if you do not feel comfortable at this time to continue in the ministry of the Church. A new schedule will be printed in next week's Bulletin.

PARISH BOARD MEETING – Tuesday, July 14 @ 6:30 PM (Zoom Meeting)

READER MINISTRY SCHEDULE

July 12 - Jean Roeth
July 19 - John Plachuta
July 26 - Irene Maskaly
August 2 - Pani Elizabeth Hutnick
August 9 – Andrew Duncan
August 16 - Linda Hnatow

CLEANING OF THE CHURCH MINISTRY SCHEDULE

Week of July 13 - Nancy Hlywiak, Jean Roeth, Zina Twardus
Week of July 20 - Michael Tilson & Linda Hnatow, Irene Maskaly
Week of July 27 - Mark & Laura Andreas
Week of August 3 - Earle and Jennifer Robinson
Week of August 10 - John Plachuta and David Lazaration

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



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, Deacon Adrian, 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, Maria Borowenski 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, 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 Hnатов, Daniel Holoziak, 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, 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 Szwec, Pavlo Tabak, Nicholas Taylor, Sue Taylor, Elenora Thomas, Lydia Thomas, Brysen Tomei, Dominic Tomei, Mark Tomei, Violet Tomei, Aria Tonner, Mariel Trimble, 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.

TWO "TRUMPETS" DECLARING THINGS DIVINE

You may have heard that **WHAT** we accomplish is far more important than **HOW** we manage to complete any given task. In all walks of life, different styles and approaches can often achieve the same desired degree of success.

We see this to be true with two great Apostles, who are honored together on our Church Calendar: *SAINTE PETER* and *SAINTE PAUL*. Their missionary activities and efforts are well-documented in the Book of Acts. Their labors in spreading Christ's Gospel were unmatched. They did so, however, in completely different ways.

Saint Peter was a hard-working fisherman, with little formal education. Saint Paul was educated in the finest rabbinical schools of his time. Peter was a simple, impulsive man, while Paul may be described as crafty and philosophical. Through his own admission, Paul was not a healthy man, needing much medical attention as he embarked upon his missionary journeys. The Apostle Peter, on the other hand, is often thought of in terms of strength and physical prowess.

Indeed, these two had little in common. They shared, however, a similar zeal for preaching the Word of God, with little regard for the personal consequences that they would have to endure. Because of this, these popular Apostles are fondly referred to as "two trumpets declaring things divine" by our Church.

According to ancient tradition, Saint Peter and Saint Paul both suffered martyrdom in Rome on the same day. Saint Peter was put to death by means of crucifixion, while Saint Paul was beheaded during the reign of the Emperor Nero.