



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

March 17, 2024
Volume 60: Number 11
Schedule of Services and Activities
Week of March 17 - 24, 2024
Celebrating our 97th year of Service to the Lord

Sunday, March 17 – Cheese Fare or Forgiveness Sunday – Tone 8

8:30 AM - Confessions

9:15 AM – Hours

9:30 AM - Divine Liturgy for the Faithful – Forgiveness Service

Pankahyda: +Patriarch Neophyte of Bulgaria

Coffee Hour

12:00 Noon – Lenten Vespers

Monday, March 18 - Clean Monday

7:00 AM – Matins

6:00 PM – Canon of St. Andrew

Tuesday, March 19

7:00 AM – Matins

10:00 AM – Frying cabbage

7:00 PM – Canon of St. Andrew

Wednesday, March 20

7:00 AM – Matins

5:00 PM – Canon of St. Andrew

6:00 PM – Community Lenten Service, Holy Rosary Catholic Church

Thursday, March 21

10:00 AM - Canon of St. Andrew (Holy Trinity - Whaleyville, MD)

10:00 AM – Making holubtsi – cutting veggies for soup

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

Friday, March 22

8:00 AM – Making Soups

12 Noon – setting up the hall

12 Noon – 5PM – Bake Table Donations (If later call Father Stephen)

Saturday, March 23 – Spring Bazaar

10:00 AM – 3:00 PM

Sunday, March 24 – 1st Sunday of the Fast – Orthodox Sunday – Tone 1

8:30 AM - Confessions

9:15 AM – Hours

9:30 AM - Divine Liturgy for the Faithful

Procession with Icons

Coffee Hour

4:00 PM – Orthodox Sunday Vespers – St. Stephen Cathedral, Verree Road, Philadelphia,

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

Proclamation of the Council of Bishops of the Ukrainian Orthodox Church of the USA for the Great and Holy Lent

“Let us observe a fast acceptable and pleasing to the Lord.”

Dearly Beloved Brothers and Sisters – Clergy and Laity - Faithful of our Holy Ukrainian Orthodox Church throughout the World,

CHRIST IS AMONGST US! IS AND ALWAYS SHALL BE!

As we embark on the sacred journey of Eastern Orthodox Great Lent, let us fast not only from food but from sin and everything that leads us into sinful behavior, belief and deeds; let us fast with love and humility as a means to an end and not an end in itself; let us reflect on the purpose of fasting, as a foundation of our spiritual growth and the desire to become one with God. Drawing inspiration from the Holy Fathers, who remind us of the transformative power of repentance, and Holy Scripture, which guides us on the path of humility, may this Lenten season be a time of profound self-reflection, prayer, and adherence to the teachings of our Holy Orthodox Tradition.

In the words of Saint John Chrysostom, "Lent is a healing therapy for the soul," urging us to purify our hearts and draw nearer to the Divine. Let us heed the call of Saint Isaac the Syrian, who implores us to "make space for God within us." Through fasting, prayer, and almsgiving, we strive to emulate Christ's humility and seek a deeper connection with our Creator. The second Secretary General, Dag Hammarskjöld, of the newly created United Nations once expressed a profound thought – "The longest journey is the journey inwards, of him (or her) who has started upon a quest for the source of his (her) being." As Orthodox Christians we are blessed daily in knowing the "Source of our being" through the Scriptural exposition of creation and God's unending efforts to express His Love for us, even allowing the sacrifice of His Only-Begotten Son as a ransom for our salvation.

May the wisdom of the Holy Fathers and the guidance of Holy Scripture illuminate our Lenten journey, fostering spiritual renewal, repentance, and a profound sense of gratitude for that sacrifice of our Lord. As we walk this path together, let our collective prayers and endeavors strengthen our faith, bringing us closer to the Resurrection and the eternal joy that awaits. Each of us must enter Great Lent with the intention to begin the journey inwards with more intensity than ever before in our lives.

Yes, let us honestly fast from food with the goal of physical, mental and emotional effect as the first step in this journey inward. The effect should be hunger and comprehension of just how much our Loving God has provided for us. Then the fast must expand to include change of behavior – reading Holy Scripture, worshipping at all the Lenten liturgical services and putting aside the things that will, without doubt, distract us from the inward journey: our mobile phones, tablets, all forms of social media, all forms of visual entertainment that will not deepen our journey inwards to unity with the Divine.

Is the Lenten journey inwards easy? NO! Our salvation, however, demands that we embark upon it to have any hope at all to experience God's energies. We cannot experience His Essence, but we can, having become one with Him at the core of our being, experience His uncreated and eternal energies or manifestations of His Divinity – as the Apostles Peter, James and John experienced His Divine Light – uncreated and pure – at the Transfiguration. May we all understand completely that the experience of the Apostles on Mt. Tabor is possible for each of us if our journey inwards is real, sincere and filled with love for God and for each other.

We shall be praying fervently for all of you throughout this Great Lenten Fast-Journey and we beseech your prayers for us, your Spiritual Fathers...

In our Lord's All-Encompassing Love,

+ **ANTONY**

By the Grace of God, Metropolitan – UOC of USA and Diaspora

+ **JEREMIAH**

By the Grace of God, Archbishop - Eparchy of South America

+ **DANIEL**

By the Grace of God, Archbishop - UOC of USA and Diaspora

Given this 17th Day of March 2024 – Forgiveness Sunday – South Bound Brook, NJ

+ **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,

The grace of our God of love has once again vouchsafed for us to enter the soul-benefiting period of the Lenten Triodion and arrive at Holy and Great Lent, namely to the arena of ascetic struggle replete with gifts from above and the joy of the Cross and Resurrection. During this blessed period, the spiritual treasure and dynamism of the ecclesiastical life as well as the soteriological reference of all its expressions are revealed with clarity.

We have already learned much from the impasse and self-righteous arrogance of the Pharisee, from the barren moralism and hard-heartedness of the elder son in the Parable of the Prodigal Son, and from the callousness and condemnation on the Day of Judgment of those who proved indifferent to the “least of our brothers” that were hungry, thirsty, foreigners, naked, ill, and imprisoned. Moreover, the value and power of humility and repentance, of forgiveness and mercy were revealed to us as attitudes that the Church emphatically calls us to nurture in the period that opens up before us.

Holy and Great Lent is a welcome time of spiritual, inner and physical purification and discipline, which—as we just heard in the Gospel passage that was read—traverses through fasting, which should not be practiced “so that others may see,” and through forgiveness of our brothers and sisters: “For if you forgive men their trespasses, your heavenly Father also will forgive you” (Mt. 6.14). After all, this is what we confess each

day with the Lord's Prayer, when we say: "as we forgive the sins of our debtors" (Mt. 6.12).

Yesterday, on Cheesefare Saturday, the Church honored the memory of the saintly men and women who shone in ascetic life. Saints are not only models for the faithful in the good fight of life in Christ and according to Christ. They are also our fellow travelers, friends and supporters in the ascetic journey of fasting, repentance, and humility. We are not alone in our effort, but we have God, who encourages and blesses us, as well as the Saints and Martyrs, who stand beside us, and above all the First among the Saints and Mother of God, who intercedes for us all to the Lord. Sanctity is proof of the power of divine grace and the human synergy in the Church, which takes place through participation in the holy sacraments and fulfilment of the divine commandments. There is no "gratuitous piety" or "easy Christianity," just as there is no "wide gate" or "spacious way" that leads to the heavenly Kingdom (cf. Mt. 7.13-14).

The Church constantly reminds us that salvation is not an individual, but an ecclesiastical event, a common discipline. During the God-guarded Holy and Great Lent, what becomes apparent for the spiritual life of the faithful is the definitive meaning of participation in the life of the community—that is to say, in the Christian family and parish, or else in the monastic coenobium. We would like to highlight the function of the Christian family as a community of life for the experience of Great Lent's spirituality. Our predecessor among the Saints, John Chrysostom, described the family as "a small Church."^[1] Indeed, it is in the family that occurs the rendering of our existence into that of the church; it is there that the sense of the social and communal character of human life and the life in Christ as well as the love, mutual respect and solidarity are developed; and it is there that the life and joy of cohabitation are experienced as a divine gift.

The joint endeavor to apply the ecclesiastical rule and ethos of fasting in the context of the family manifests the charismatic dimension of ascetic life and, more broadly, the conviction that whatever is true, honorable, and rightful in our life comes to us from above; that despite our own cooperation and contribution, in the end they transcend whatever is humanly achievable and accessible. After all, the communal aspect of life, the love for one another that does not seek its own, and the virtue of forgiveness, do not allow room for human rights-ism and complacency. An expression of such a spirit of "common freedom" and eucharistic asceticism is precisely the inseparable connection between fasting, charity, and participation in the parish and liturgical life of the Church. Living out this "Lenten spirit" within a Christian family leads us to the depth of truth in the ecclesiastical experience and constitutes the birthplace and source of Christian witness in our secularized contemporary world.

Brothers and children, pray that we may all travel with godly zeal along the way of Holy and Great Lent with fasting and repentance, in prayer and contrition, making peace within ourselves and with one another, sharing in life and showing ourselves to be "neighbors" to those in need through charitable works, forgiving one another and glorifying in all circumstances the God of mercy's name, which is above the heavens, beseeching Him to deem us worthy of reaching Holy and Great Week with purified minds and of worshipping with joy and delight His splendid Resurrection.

Holy and Great Lent 2024
+ **BARTHOLOMEW** of Constantinople
Fervent supplicant for all before God

[1] Commentary on the Letter to the Ephesians 20, PG 62.143.

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.

The Beginning: The Great Canon

It is important that we return to the idea and experience of Lent as a spiritual journey whose purpose is to transfer us from one spiritual state into another. As we have already said, a great majority of Christians today ignore this purpose of Lent and see it only as a season during which they "must" fulfill their religious obligations - the "once a year" Communion - and comply with dietary restrictions soon to be replaced with the permissiveness of the Paschal time. And since not only laity but many priests as well have adopted this simple and formal idea of Lent, its true spirit has all but disappeared from life. The spiritual and liturgical restoration of Lent is one of the most urgent tasks, but it can be accomplished only if it is based on a genuine understanding of Lent's liturgical rhythm and structure.

At the beginning of Lent, as its inauguration, as the "pitch" which is to begin the entire "melody", we find the great penitential Canon of St. Andrew of Crete. Divided into four parts, it is read at Great Compline on the evenings of the first four days of Lent. It can best be described as a penitential lamentation conveying to us the scope and depth of sin, shaking the soul with despair, repentance and hope. With a unique art, St. Andrew interwove the great biblical themes - Adam and Eve, Paradise and Fall, the Patriarchs, Noah and the Flood, David, the Promised Land, and ultimately Christ and the Church - with confession of sin and repentance. The events of sacred history are revealed as events of "my" life, God's acts in the past as acts aimed at "me" and "my" salvation, the tragedy of sin and betrayal as "my" personal tragedy. My life is shown to me as part of the great and all-embracing fight between God and the powers of darkness which rebel against Him.

The Canon begins on this deeply personal note: "When shall I begin to weep over the cursed deeds of my life? What foundation shall I lay, Christ, for this lamentation?" One after another, my sins are revealed in their deep connection with the continuous drama of man's relation to God; the story of man's fall is my story: "I have made mine the crime of Adam; I know myself deprived of God, of the eternal Kingdom and of bliss because of my sins. . ." I have lost all divine gifts: "I have defiled the vestment of my body, obscured the

image and likeness of God. . . I have darkened the beauty of my soul; I have torn my first vestment woven for me by the Creator and I am naked."

Thus, for four evenings, the nine odes of the Canon tell me again and again the spiritual story of the world which is also my story. They challenge me with the decisive events and acts of the past whose meaning and power, however, are eternal because every human soul - unique and irreplaceable - moves, as it were, through the same drama, is faced with the same ultimate reality. Scriptural examples are more than mere "allegories" as many people think, and who therefore find this Canon too "overworked", too loaded with irrelevant names and episodes. Why speak, they ask, of Cain and Abel, or David and Solomon, when it would be so much simpler just to say: "I have sinned"? What they do not understand is that the very word "sin" - in the biblical and Christian tradition - has a depth, a density which "modern" man is simply unable to comprehend and which makes his confession of sins something very different from true Christian repentance. The culture in which we live and which shapes our worldview excludes in fact the concept of sin. For if sin is, first of all, man's fall from an incredibly high altitude, the rejection by man of his "high calling", and defines man not from "above" but from "below" - a culture which even when it does not openly deny God is in fact materialistic from the top to the bottom, which thinks of man's life only in terms of material goods and ignores his transcendental vocation? Sin here is thought of primarily as a natural "weakness" due usually to a "maladjustment" which has in turn social roots and, therefore, can be eliminated by a better social and economic organization. For this reason even when he confesses his sins, the "modern" man no longer repents; depending upon his understanding of religion, he either formally enumerates formal transgressions of formal rules, or shares his "problems" with the confessor - expecting from religion some therapeutic treatment which will make him happy again and well-adjusted. In **NEITHER** case do we have repentance as the shock of man who, seeing in himself the "image of the ineffable glory", realizes that he has defiled, betrayed and rejected it in his life; repentance as regret coming from the ultimate depth of man's consciousness; as the desire to return; as surrender to God's love and mercy. This is why it is not enough to say: "I have sinned." This confession becomes meaningful and efficient only if sin is understood and experienced in all its depth and sadness.

It is precisely the function and the purpose of the Great Canon to reveal sin to us and to lead us thus to repentance, and it reveals sin not by definitions and enumerations but by a deep meditation on the great biblical story which is indeed the story of sin, repentance and forgiveness. This meditation takes us into a different spiritual culture, challenges us with an entirely different view of man, of his life, his goals and his motivation. It restores in us the fundamental spiritual framework within which repentance again becomes possible. When we hear for example: "I have not assumed the righteousness of Abel, O Jesus, not

having offered to You either an acceptable gift, or divine deed, or pure sacrifice, or life immaculate . . ." we understand that the story of the first sacrifice so briefly mentioned in the Bible reveals something essential about our own life, about man himself. We understand that sin is first of all the rejection of life as offering or sacrifice to God, or in other terms, of the divine orientation of life; that sin therefore is in its roots the deviation of our love from its ultimate object. It is this revelation that makes it possible then to say something which is so deeply removed from our "modern" experience of life yet now becomes so "existentially" true: "Filling dust with life, You have given me flesh and bones, breathing in life; O Creator, Redeemer and Judge: accept me repenting . . ."

To be properly heard, the Great Canon implies, of course, knowledge of the Bible and the ability to share in the meditations on its meaning for us. If today so many people find it dull and irrelevant, it is because their faith is no longer fed at the source of the Holy Scriptures which for the Church Fathers were **THE** source of the faith. We have to learn again how to enter into the world as revealed by the Bible and how to live in it; and there is not better way into that world than by the Church's liturgy which is not only the communication of biblical teachings but precisely of the biblical way of life.

The Lenten journey begins thus with a return to the "starting point" - the world of Creation, Fall and Redemption, the world in which all things speak of God and reflect His glory, in which all events are referred to God, in which man finds the true dimensions of his life, and having found it, **REPENTS**.

ANNOUNCEMENTS

A VERY HAPPY BIRTHDAY - is expressed to Konstantin Muntyanu, 3/20 & Tijana Beaudean, 3/23. May God grant them a very happy birthday and keep them for many, happy & blessed years!

SPECIAL COLLECTION - is being taken for the Sisterhood as we need a second proofer/warmer for the kitchen. The basket is on the tetrapod. Please help support this project.

DONATIONS FOR THE BAZAAR - Thank you for all your donations!

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.

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

MEETINGS

PARISH BOARD – Tuesday, April 9 @ 6:30 PM

CALLING ALL BAKERS – we always rely on your tasty treats that you donate to the Bake Table. Again, we ask for your sweet donations.

MINISTRY SCHEDULE

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

March 3 – Linda Hnatow and Matthew Andreas

March 10 – Linda Hnatow and Matthew Andreas

March 17 – Victor Kaliakin and Sonya Patronik

March 24 – Victor Kaliakin and Sonya Patronik

March 31 – John Plachuta and Linda Hnatow

April 7 – John Plachuta and Linda Hnatow

April 14 – Matthew Andreas and Victor Kaliakin

CLEANING OF THE CHURCH MINISTRY SCHEDULE

Week of March 18 - Nancy Hlwiak, Jean Roeth, Zina Twardus

Week of March 25 - Earle and Jennifer Robinson

Week of April 1 - Michael Tilson & Linda Hnatow, Irene Maskaly

Week of April 8 - Mark & Laura Andreas

Week of April 15 - Earle and Jennifer Robinson

Week of April 22 – John Plachuta and David Lazaration

Week of April 19 - Thomas and Lynn Sulpizi

READERS MINISTRY SCHEDULE

March 17 - Thomas Sulpizi

March 24 - Jean Roeth

March 31 - Pani Elizabeth Hutnick

April 7 – Linda Hnatow

April 14 – John Plachuta

April 21 - Andrew Duncan

BAZAAR WORK SCHEDULE

Tuesday, March 19 – 10AM – Frying cabbage

Thursday, March 21 – 9AM – cutting the veggies for the soup

10AM – Makinh holubtsi

Friday, March 22 – 8AM Making soups

12 Noon set up

12 Noon – 5 PM – Bake table drop off

GREETER MINISTRY SCHEDULE

March 17 - Zina Twardus and Nancy Tur

March 24 - Sandy Cramer

March 31 - Sonya Patronik

April 7 - David and Eve Lazaration

TENTATIVE CALENDER OF EVENTS

Monday, March 18 – 1st Day of the Great Fast

Saturday, March 23 – Spring Bazaar

Friday, May 3 – Good and Holy Friday

Sunday, May 5 – Pascha

Saturday, May 11 – Visit Cemeteries

Sunday, May 12 – Mother's Day Dinner

Saturday, June 8 – Hall Rented

Saturday, June 29 – Wine Tasting Event 5PM – 8PM

Sunday, June 16 – Father's Day Dinner

Monday, July 1 – Apostles' Fast

Sunday, July 14 – Patronal Dinner

Saturday, July 20 – Hall Rented

Saturday, August 3 – UOL Flea Market

Saturday, November 2 – Fall Bazaar

Tuesday, November 26 – Community Thanksgiving Service – Atonement Methodist

ICON OF OUR LADY OF SITKA, ALASKA – is visiting ST. Herman Orthodox Church, 1855 Middletown Rd., Glen Mills, PA Sunday, March 31 @ 4PM

UOL LENTEN RETREAT – Basilian Spirituality Center 710 Fox Chase Road, Jenkintown, PA Saturday, April 6 – Retreat will focus on Confession – Speakers: His Eminence, Metropolitan Antony and Father Anthony Perkins. Early Bird Rate – Adults: \$40; (\$50 after March 27) \$30 for Adolescents (ages 13-18) (\$40 after March 27) Children \$20 (7 -12) \$30 after March 27) Registration includes breakfast, lunch and snacks. For more info: Oleh or Natalie at nsufler@aol.com.

FAMILY LENTEN RETREAT – Holy Ghost Orthodox Church, 70 Holy Ghost Way, Phoenixville, PA 19460 Saturday, April 6 from 9:30 AM – 5 PM, "Exodus from the World : A Scriptural Life" Speaker Fr. William Bennett & "The ABC's of Orthodoxy" Speaker FR. Matthew Stagon/ Donation: Adults - \$25; Students: \$20 & Children: 6-12 \$10. Register online by March 25th <https://www.holyghostphoenixville.org/retreat>

REMEMBER TO PRAY FOR THOSE WHO ARE ILL – Metropolitan Antony, Archbishop Daniel, Archimandrite Raphael, Father George Bazylevsky, Father Vasyl Dovhan, Father Oleh Hucul, Father Andrew Molewski, Father John Nakonechney, Father James Norton, Father Gerald Ozlanski, Father Volodymyr Wronskyj, Father Michael Zaparyniuk, Matushka Andrejuk, Matushka Laura Odell, Matushka Lisa Weremedic, Pani Matka Oksanna Bazylevsky, Pani Matka Annette Zaparyniuk, , Alicia, Nerry, Mykola, Brennan, Henry, Deborah, Galina, Dolores, Julian, Madison, Maria, Marie, Matt, Michele, Mykola, Penelope, Rita, Ryan, Jonathan Angelo, Randy Allen, Carolyn Angelo, Colby Atkinson, Shannon Austin, Stephania Bacha, Joyce Belles, Neil Belles, Joyce Bendoakas, Ethel Bernhard, Yaroslav Bilinsky, Irene Billon, James Bolton, Maria Borowenski, Betty Bosland, Becky Bosley, Angie Brengle, Paul Brengle, Patricia Bringle, Richard Bringle, Thomas Bringle, John Brick, Fedir Bukacz, Christine Cain, Mark Cello, Kathy Chalfont, Erik Colazo, Alex Czernik, Sharon Dalaski, Stephen Dalecki, David Dalldorf, William Dewhurst, Peter DiVirgilio, James Dudrick, Kathleen Dugan, Margaret Durell, Mary Eagleton, Maria Economou, Mary Eagleton, Rose Eldridge, Thomas Fagan, Archantula Fanjoy, Mary Farell, James Garrett, Lisa Gee, Peter Glenn, Ivan Golovniou, Kathleen Gortva, Staci Gray, Charles Gunther, David Hamilton, Richard Haslam, Rick Hastings, 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, Michael Kapelus, Walter Katolik, Diane Keyser, Wendy Klinedinst, Judith Kocinski, Lorissa Kozakova, Ludmyla Krawchenko, Mykola Krawchenko, Volodymyr Krasnopera, Sue Kreisa-Christian, Marlene Kuhar, Ron Lazaration, 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, Ann Nester, Laurie Newman, Betty Painter, Anastasios Pantelopulos, Anthony Pantelopulos, Linda Phillips, Joseph Pierson, Barry, Bernice & 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, Glenn Runyan, Carol Rusk, Isaac Schmidt, Joella Seale, Clay Seman, John Serth, Larissa Serth, Dawn Sheets, Justin Sheets, Emily Smitheman, Kimberly 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, Michael Tilson, 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.

“LET US BEGIN THE FAST WITH JOY!”

Although some may associate Great Lent with suffering and sacrifice, our Church gently reminds us that the 40-day Fast which precedes our Lord's Resurrection is actually a time for us to experience a great spiritual joy. The Church's service book for Lent – the Triodion – calls this period the “spiritual spring which blossoms with the fruits of the Spirit: love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control.” For us to “harvest” these fruits, however, it is necessary for us to master two vital disciplines: PRAYER and FASTING.

St. John Chrysostom writes that prayer and fasting are like “two wings that carry a person to the heights of God.” They are the means for us to become mentally, physically and spiritually prepared to encounter the Lord in an intimate way. Prayer and fasting help us to become closer to God. The more time we spend in prayer, the less time we have to become consumed with the sins and temptations that are constantly placed before us. Fasting shows our willingness to cast aside the pleasures of the world, abstaining from wrong-doing as well as food.

While urging us to embrace these admirable virtues during the Lenten season, the Church reminds us of the emphasis that Christ Himself placed on prayer and fasting. There were countless times during His earthly ministry that Jesus became deeply immersed in practicing these disciplines. Indeed, when His disciples questioned why they were unable to cast out demons from a possessed young man, Christ pointed out to them that only through prayer and fasting could they ever receive the ability to do this!

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