



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 24, 2024
Volume 60: Number 12
Schedule of Services and Activities
Week of March 24 - 31, 2024
Celebrating our 97th year of Service to the Lord

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, Veree Road, Philadelphia,

Tuesday, March 26

7:00 PM – Bible Study

Wednesday, March 27

7:00 AM – Matins

6:00 PM – Presanctified Liturgy

Thursday, March 28

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

6:00 PM – Presanctified Liturgy (St. Nicholas – Dover, DE)

Friday, March 29

7:00 AM – Matins

6:00 PM Presanctified Liturgy

Saturday, March 30

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

Sunday, March 31 – 2nd Sunday of the Fast – Orthodox Sunday – Tone 2

8:30 AM - Confessions

9:15 AM – Hours

9:30 AM - Divine Liturgy for the Faithful

Coffee Hour

12:00 Noon – Lenten Vespers

4:00 PM – Our Lady of Sitka Icon (St. Herman 1855 Middletown Rd., Glen Mills, PA)

4:00 PM – Lenten Vespers – Holy Trinity Greek Orthodox Church – Wilmington, DE

SCRIPTURAL READINGS

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

Monday - Monday - Isaiah 4:2-5:7 Genesis 3:21-4:7; Proverbs 3:34-4:22

Tuesday - Isaiah 5:7-16 Genesis 4:8-15; Proverbs 5:1-15

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

Thursday - : Isaiah 6:1-12 Genesis 5:1-24; Proverbs 6:3-20

Friday - Isaiah 7:1-14 Genesis 5:32-6:8; Proverbs 6:20-7:1

Saturday – Day: Hebrews 3:12-16; Mark 1:35-44; For the deceased: 1 Thessalonians 4:13-17 John 5:24-30

2nd Sunday of the Fast – Matins: Luke 24:36-53; Liturgy: Hebrews 1:10-2:3; Mark 2:1-12 To St. Gregory: Hebrews 7:26 - 8:2; John 10:9-16

Icon Meditation

by Fr. Dennis Kristof

The icon for this feast is filled with many figures and unless one knows a little about the historic situation this icon is depicting, sorting out the figures will be impossible!

Located centrally is a large icon of the Most Holy Birthgiver-of-God with her Son, the Incarnate Son of God. This emphasizes that belief in the necessity for icons is tied to the necessity of believing that God took on our human flesh and material form.

To the left of the icon are the bishops of the Church. The one closest, of course, is St. Methodios, Patriarch of Constantinople at the time when the images were restored. Other saints depicted are the various saints

who suffered persecution by those who opposed the use of icons by Orthodox Christians.

On the right side of the icon are the members of the royal family who established their support of icons in worship in the Byzantine Empire. The woman wearing the crown is the Empress-Regent Theodora, mother of Emperor Michael III who is depicted as the small boy with a crown next to her. Though depicted as a boy, he was actually only one year old at this time, which is why his mother was ruling the Byzantine Empire in his place. They are surrounded by court officials behind them.



The many people to the rear of the main characters are various monks, nuns, and the populace of the Imperial City of Constantinople. It was mainly the monastics and common people who most fearlessly and staunchly defended the use of icons in Orthodox worship and life. The two angels to the rear of the central icon remind us that icons are "windows to heaven" which depict the material and spiritual realities to which we both strive towards, and already have present due to divine grace and the presence of God in our lives through His Holy Church.

As a precious adornment, the Church of Christ has received the venerable and holy icons. Celebrating now their triumphant restoration, she is made bright with grace and splendor, driving away all heretics. This hymn chanted at Vespers on the Eve of the First Sunday of the Great Fast calls upon us to celebrate the Triumph of Orthodoxy. For over a thousand years now, Orthodox Christians have been observing this Sunday of true belief and worship in recognition of the fact that the holy images, which had been destroyed by government edict during the 8th century, were once again restored.

Even though the Seventh Ecumenical Council had confirmed the legitimacy of the holy icons and defined their proper use in worship, various emperors, under the heretical concept of Iconoclasm, forbade the public use and veneration of holy images. It was not until March 11, 843, in Constantinople-some 56 years later-that Empress Theodora and Patriarch Methodios, in great public procession, returned the holy icons to their rightful and fitting place, consonant with the words of St. John of Damascus: [we] do not worship matter but the Creator of matter, Who for [our] sake became material and, through matter, effected [our] salvation.

In condemning material representations of Christ the iconoclasts in fact denied the key fact and wellspring of their very salvation: the Incarnation of the Son of God.

"AS THE PROPHETS BEHELD, AS THE APOSTLES TAUGHT"

For centuries, the First Sunday of Lent has been designated by our Holy Mother Church as the **"SUNDAY OF ORTHODOXY."** The term Orthodoxy was first used in connection with this Sunday in a fairly restricted sense, referring to the triumph of the Church over those who wanted to prohibit the use of icons in public or private devotions.

The controversy over sacred images raged from the early years of the eighth century until 843A.D. Despite the decree of the 7th Ecumenical Council in 787

A.D., which stated that it was proper to render HONOR, but not WORSHIP to icons, it was not until the Empress Theodora summoned a Synod to Constantinople on the first Sunday of Lent in 843 A.D. that this issue, was finally resolved. Icons were brought back to churches with great pomp and ceremony, thus inaugurating an annual commemoration of this important event.

In today's Church, the significance of the Sunday of Orthodoxy has been expanded to commemorate the preservation of all her dogmas and doctrines against heretical teachings. The Synodikon for the Sunday of Orthodoxy, a declaration of the 7th Ecumenical Council affirming the truths of the Orthodox Faith, sums up the spirit of this day in its final verses: **THIS IS THE FAITH OF THE APOSTLES. THIS IS THE FAITH OF THE FATHERS. THIS IS THE FAITH OF THE ORTHODOX. THIS IS THE FAITH THAT HAS ESTABLISHED THE UNIVERSE."**

THE GREAT FAST: Becoming Living Icons

As we begin the Great Fast, the Church would have us commemorate the victory over Iconoclasm and the restoration of the veneration of Icons in Constantinople in 843. Why? Because Icons are symbols of the purpose and meaning of this earthly existence. We are here, for whatever amount of time allotted to become living "Icons" of our living God.

There are several different ways that Orthodox Christians speak about Icons. First, it is frequently said that Icons are "portals" or "windows" into the fourth dimension - the Kingdom of God. Through them we catch a glimpse of what is to come. Second, many speak about Icons being "mirrors" that reflect the Divine Life within a person. Third, Icons are the roadmaps or blueprints of what we are to become - people that are transformed into "Temples of God".

The unique thing about Icons is that while the personages they represent look human, they don't necessarily look real. This is the way the church indicates the result of "transformation" or when we "Reform your lives!" as we are directed by Jesus: "Repent, for the Kingdom of God is at hand".

What is repentance all about? What happens when we truly "repent" or reform our lives?

Repentance brings about a change in the way we live and behave. In Greek the word *metanoia* is used to indicate what happens to a person who takes time to work on their spiritual life and to repent.

What happens when we begin to live and behave in a different manner? When we act differently we, believe it or not, even begin to look different. To become living Icons of God means that we live in such a manner that our belief in God as a loving God shows forth for all to see. We experience/see this in several simple ways:

- ❖ We make an honest attempt not to judge others;
- ❖ We are more apt to be mellow and accepting of others.
- ❖ We put more things in God's hands and have less need to control things.
- ❖ We understand that there is not one right but many right ways to do things.
- ❖ It is more important to make others feel accepted and loved than to make them feel wrong.

Actually, this is just the beginning of a long, long list. If we truly *repent* and *change our lives* it means that we begin living, in a real way, the law of Jesus: *Love your neighbor as yourself*.

So our goal in life is to change our natural behavior into Christ-like behavior. This will result in our appearance changing and us becoming "Living Icons", that is, mirrors of God within us.

Lent is a time dedicated to making repentance or "metanoia" a real part of our life. How are you using this period? Is your life any different during this time? If not, why not? Are you making an honest effort to keep Lent?

FASTING

St. John Chrysostom compared prayer and fasting to the two wings of a bird. They are both needed if that bird is to fly. It simply cannot fly on one wing. And so the Christian in his flight through this earthly life cannot go on either prayer or fasting alone. He must make use of both of these means for the purification of his soul.

We call ourselves Christian and so we should imitate Christ. He gave us good example of both prayer and fasting. He fasted for forty days and forty nights in the desert before beginning His public life, and we saw the intensity of His prayer in the Garden of Gethesmane.

Lent is the time to intensify our own prayer and fasting. Attend the special services during Lent and keep the fast.

A MEDITATION ON TODAY'S GOSPEL

Jesus saw Nathanael, and in his seeing, he knew Nathanael. He could see the longings of Nathanael's heart, God's plan for this young man, and the opportunities that lay before him. He even knew Nathanael's sins. And still he called him.

Jesus sees us just as clearly as he saw Nathanael. He knows our past. He knows our possibilities. He knows us right here and now. He even knows us better than we know ourselves. Jesus looks beneath the surface and sees what is in our hearts. He understands our longings, our dreams, our deepest desires. And yes, he knows all about our sins, too. Nevertheless, he invites us to join him. He calls us to leave our miserable failings behind and set out with him on a new life of freedom and peace.

Have you allowed the Lord to see you-to search you? Have you allowed him to expose your inner drives and desires, both good and bad, so that he can establish his life deep in your heart? Most of us shy away from opening our hearts to the Lord. Yet he knows us anyway, even if we try to hide from him. He knows our longings for love and security. He sees the good we do, often when we don't see it ourselves. Of course, he also sees our sin. Yet he knows that he can set us free from it. He is confident that he can heal every wound and satisfy every longing in our hearts, if only we open ourselves to him.

As this Lent begins to unfold, open your heart to the Lord more fully. Ask him to search you and know you. He may surprise you with encouraging words. Remember, he is for you, not against you. He laid down his life for you, and he wants you to receive the full benefits of his sacrifice. Certainly, Jesus will also bring your sins to light, but he will do so only to cleanse and heal you. Let him bring you to the full freedom of all the children of God.

"Lord Jesus, search me and know me. Let your gaze fall upon me and penetrate me, so that I may be known and revealed, so that I may be freed and healed. I love you, Lord."

ANNOUNCEMENTS

A VERY HAPPY BIRTHDAY - is expressed to Ian Kaliakin, 3/26 & Melanie Walsh, 3/29. May God grant them a very happy birthday and keep them for many, happy & blessed years!

BAZAAR NEWS – What a great Bazaar! The rain didn't dampen the spirits of those who attended. Special thanks to our Chairperson, Kathy Duncan, and all who helped in the preparing food, set up, cleanup and everything in between. Thanks to all who baked and donated towards the expense. Thanks to all our customers who braved the elements to make it such a huge success. May God reward each and every one of you a hundredfold!

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

MINISTRY SCHEDULE

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

March 24 – Victor Kaliakin and Sonya Patronik

March 31 – John Plachuta and Linda Hntow

April 7 – John Plachuta and Linda Hnatow

April 14 – Matthew Andreas and Victor Kaliakin

April 21 – Matthew Andreas and Victor Kaliakin

CLEANING OF THE CHURCH MINISTRY SCHEDULE

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

Week of April 26 - Nancy Hlwiak, Jean Roeth, Zina Twardus

READERS MINISTRY SCHEDULE

March 24 - Jean Roeth

March 31 - Pani Elizabeth Hutnick

April 7 – Linda Hnatow

April 14 – John Plachuta

April 21 - Andrew Duncan

April 28 - Thomas Sulpizi

GREETER MINISTRY SCHEDULE

March 24 - Sandy Cramer

March 31 - Sonya Patronik

April 7 - David and Eve Lazaration

April 14 - Zina Twardus and Nancy Tur

TENTATIVE CALENDER OF EVENTS

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, Pain Matka Marianne Ozlanski, 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 Golovnirov, Kathleen Gortva, Staci Gray, Charles Gunther, David Hamilton, Richard Haslam, Rick Hastings, Victoria Herrschaft, Carla Hitchings, Greg Hitchings, Alicia Hlywak, John Hlywak, Daniel Holoviak, Jennifer Huertes, Joette Jago, 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.

THIS IS THE FAITH OF THE APOSTLES

In 842 A.D., the Council of Constantinople decreed that the first Sunday of Great Lent should annually be celebrated as the **SUNDAY OF ORTHODOXY**. The purpose of this yearly commemoration is to draw attention to the triumph of the Church over the iconoclasts, who attempted to eliminate the use and veneration of sacred images in all public and private worship.

In recent years, it has become a tradition for Orthodox of all national and ethnic backgrounds to come together in prayer at special Sunday of Orthodoxy Vespers. While attention is still given to the original intent prescribed for this day by means of moving processions with holy icons, its scope has widened in significance. Today, we also pause to give thanks to God for our precious Orthodox Faith, which has

carefully preserved the theological, doctrinal and liturgical integrity of the "one, holy, catholic and apostolic church."

On the cover of today's Church Bulletin, the 12 Apostles are shown holding a church, a reminder to us that Christ entrusted His faithful followers with the enormous task of establishing and preserving His Church. With Jesus Christ being the "Chief Cornerstone," the Apostles laid the foundation for the Church. Their total commitment to doing the work Christ assigned them to do enabled this divine institution to rapidly grow in size and in impact on the world.

It is fitting, therefore, that the 12 Apostles are remembered on this Sunday of Orthodoxy, for the truths that they carried to all nations are still proclaimed by their successors today. Indeed, **THIS IS THE FAITH OF THE APOSTLES!**

