

May we all take advantage
of the wonderful opportunity
for healing that the Church
provides for us during



The Great Fast

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 2 , 2025
Volume 61: Number 09
Schedule of Services and Activities
Week of March 2 - 9, 2025

Sunday, March 2 – Cheesefare Sunday – Forgiveness Sunday – Expulsion of Adam and Eve from Paradise - Tone 3 St. Theodore of Tyre

8:30 AM – Confessions

9:10 AM – Prayers before Communion

9:30 AM – Divine Liturgy for the Faithful

Blessing of the new purple altar vestments

Coffee Hour

12:00 PM – Lenten Vespers

Monday, March 3 – Clean Monday – 1st Day of the Fast

7:00 AM – Lenten Matins

6:30 PM – Canon of St. Andrew – Stump the Priest

Tuesday, March 4

10:00 AM – Funeral of +Michael Hrechka (Holy Trinity, Whaleyville, MD)

6:00 PM – Canon of ST. Andrew – Stump the Priest

Wednesday, March 5

8:00 AM – 100 lbs butter and onions

6:00 PM – Canon of St. Andrew – Stump the Priest

Thursday, March 6

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

5:30 PM - Canon of St. Andrew (St. Nicholas – Dover, DE)

Friday, March 7

7:00 AM – Lenten Matins

8:00 AM – Peeling potatoes

10:00 AM – Making Sauerkraut Balls

3:00 PM – Making potato Balls

6:00 PM - Presanctified Liturgy

Saturday, March 8

8:00 AM – Making pyrohy

Sunday, March 9– 1st Sunday of the Fast – Orthodox Sunday - Tone 3

8:30 AM – Confessions

9:10 AM – Prayers before Communion

9:30 AM – Divine Liturgy for the Faithful - Procession with the Icons

Panakhya: Keyanna Coates (7 Yrs.) - KiyShawna Lloyd

4:00 PM – Orthodox Sunday Vespers (St. Sophia 900 Trooper Road, Jeffersonville. PA)

SCRIPTURE READINGS

Cheesefare or Forgiveness Sunday - Matins: Mark 16:9-20; Romans 13:11-14; 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 24:1-12; Liturgy: Hebrews 11: 24-26; 32-12:2; John 1: 43 - 51

Archpastoral Letter of the Council of Bishops of the Ukrainian Orthodox Church of the USA and Diaspora for the Beginning of the Great and Holy Lent

To the beloved clergy, monastics, and faithful children of the Ukrainian Orthodox Church of the USA and Diaspora:

Grace, mercy, and peace from God our Father and the Lord Jesus Christ be with you all!

As we stand at the threshold of the Great and Holy Lent, we embark together on a sacred journey - a journey that leads us through the desert of repentance and spiritual struggle to the radiant dawn of the Resurrection of our Lord and Savior Jesus Christ. This is not merely an individual endeavor but a collective pilgrimage of the entire Mystical Body of Christ - the Holy Church, through which we are called to renewal, purification, and transfiguration in the grace of the Holy Spirit.

Lent is a time of return - a return to God, to our true selves, and to the divine purpose for which we were created. The Church Fathers, including the great ascetics St. John Climacus, St. Clement of Alexandria, and St. Mary of Egypt, teach us that spiritual perfection is not attained in a single moment but is the fruit of daily striving, step by step, uprooting sin and planting virtue, cleansing the soul and cultivating holiness.

The Lenten struggle is a call for each of us to examine our hearts, recognizing our shortcomings and sins, and to embrace the transforming grace of repentance. Yet, this journey is not undertaken in isolation. As members of one Body in Christ, our personal renewal must also extend to our parishes, our communities, and the entire Church. Just as we as individuals seek purification, so too must our parish communities undergo a renewal of faith and love, casting aside complacency, divisions, and distractions that hinder our collective growth in Christ.

Brothers and sisters, this holy season is given to us as a time to reconfigure our lives, personally and communally. The Church herself must examine how we fulfill our mission in the world, how we live out the Gospel, how we serve one another and those in need. Just as Christ calls each of us to spiritual victory, He also calls His Church to renewed strength and vigor for the glory of His Name.

And so, beloved children in the Lord, let us enter this Holy Lent with hearts open to surrendering ourselves to the presence of God. When we surrender - when we allow Him to enter and transform our lives - then, step by step, we begin anew. Our burdens are lifted, our wounds are healed, and we are led through Gethsemane and Golgotha into the light of the Resurrection.

May this sacred season be for all of us a time of deep repentance, renewal, and transfiguration, so that when we stand before the empty tomb on Pascha night, we may proclaim with pure hearts and radiant souls: "Christ is Risen! Indeed, He is Risen!"

With archpastoral love in Christ,
Metropolitan Antony
UOC of the USA and Diaspora

Archbishop Jeremiah
UO Eparchy of South America

Archbishop Daniel
UOC of the USA and Diaspora

+ B A R T H O L O M E W

**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,

Once again, with the will and grace of God the giver of all good things, we are entering Holy and Great Lent, the blessed period of fasting and repentance, of spiritual vigilance and journey with the Lord, as He comes to His voluntary passion, in order to reach the veneration of His splendid Resurrection and become worthy of our own passage from earthly things to “that which no eyes have seen and no ears have heard and no human heart has ascended” (1 Cor. 2.9).

In the early Church, Holy and Great Lent was a period of preparation of catechumens, whose baptism took place during the Divine Liturgy of the Paschal Feast. This connection with baptism is also preserved by the comprehension and experience of Great Lent as the period par excellence of repentance that is described as “a renewal of baptism,” “a second baptism,” “a contract with God for a second life,” in other words a regeneration of the gifts of baptism and promise to God for the beginning of a new way of life. The services and hymns of this season associate the spiritual struggle of the faithful with the expectation of the Lord’s Pascha, whereby the forty-day fast radiates the fragrance of the paschal joy.

Holy and Great Lent is an opportunity to become conscious of the depth and wealth of our faith as “a personal encounter with Christ.” It is rightly emphasized that Christianity is “extremely personal,” without this implying that it is “individualistic.” The faithful “encounter, recognize, and love one and the same Christ,” who, “alone and only, revealed the true and perfect human person” (Nicholas Cabasilas). He invites all people—and each person individually—to salvation, so that the response of each may always be “grounded in the common faith” and “at the same time be unique.”

We recall the words of St. Paul that “it is no longer I who live, but Christ who lives in me; and the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me” (Gal. 2.20). In this case, the words “in me,” “me,” and “for me” do not contradict the words “in us,” “us,” and “for us” with reference to our “common salvation.” Ever grateful for the heavenly gifts of his regeneration in Christ, the Apostle of freedom “makes what is shared his own,” as if the pre-eternal Word of God became incarnate, was crucified, and was resurrected “for him personally.”

Our experience of faith is “unique” and “profoundly personal” as a freedom given to us by Christ, as something that is at the same time “essentially ecclesiastical,” an experience “of common freedom.” This most genuine freedom in Christ is expressed as love and applied support to our concrete neighbor, as this is described in the Parable of the Good Samaritan (Luke 10.30–37) and in the passage about the Last Judgment (Mt. 25.31–46), but also as respect and concern for the world and the eucharistic approach to creation. Freedom in Christ has a personal and holistic nature, which is especially revealed during

Holy and Great Lent in its understanding of asceticism and fasting. Christian freedom, as existential authenticity and fullness, does not involve a gloomy asceticism, a life without grace and joy, "as if Christ never came." Moreover, fasting is not only "abstinence from food," but "renunciation of sin," a struggle against egotism, a loving departure from the self to the brother in need, "a heart that burns for the sake of all creation." The holistic nature of spirituality is sustained by the experience of Great Lent as a journey toward Pascha and as a foretaste of "the glorious freedom of God's children" (Rom. 8.21).

We pray that our Savior Jesus Christ may render all of us worthy of walking the way of Holy and Great Lent with ascesis, repentance, forgiveness, prayer, and godly freedom. And we conclude with the words of our spiritual father, the late Metropolitan Meliton of Chalcedon, during the Divine Liturgy of Cheesefare Sunday in 1970 at the Metropolitan Cathedral of Athens: "As we enter Holy Lent, what awaits us at the end is vision, miracle, and the experience of the Resurrection, the foremost experience of the Orthodox Church. Let us proceed toward this vision and experience but not without having received and offered forgiveness, not with a fast purely from meat and oil, not with a sense of hypocrisy, but with divine freedom, in spirit and truth, in the spirit of truth, in the truth of the spirit."

Holy and Great Lent 2025
+ **BARTHOLOMEW of Constantinople**
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.

ANNOUNCEMENTS

A VERY HAPPY BIRTHDAY - is expressed to David Lazariton, 3/3; Ethel Bernhard, 3/4 Mila Coppock, 3/5 & Mykhailo Udud, 3/8. May God grant them a very happy birthday and keep them for many, happy and blessed years!

SPECIAL THANKS – are offered to Kathy Duncan, Chairperson, and all who helped. The roast beef was delicious. A profit of \$173.00 was realized. Thanks for your support!

UOL SOUPS FOR THE FAST – This Sunday's selection is tomato soup \$10/quart.

MINISTRY SCHEDULE

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

March 2 – Victor Kaliakin and Sonya Patronik

March 9 – Victor Kaliakin and Sonya Patronik

March 16 – John Plachuta and Linda Hnatow

March 23 – John Plachuta and Linda Hnatow

March 30 – Matthew Andreas and Victor Kaliakin

TENTATIVE CALENDER OF EVENTS - 2025

Monday, March 3 – Great Fast Begins

Wednesday, March 19 – Community Lenten Service and Dinner 6PM

Saturday, April 5 – Spring Bazaar

Sunday, April 20 – Resurrection of Our Lord

Sunday, May 11 – Mother's Day Dinner

Sunday, June 15 – Father's Day Dinner – Graduation Sunday

Sunday, July 13 – Patronal Feast Day

Saturday, August 2 – UOL Flea Market

MEETINGS - PARISH BOARD – Tuesday, March 11 @ 6:30 PM

READERS MINISTRY SCHEDULE

March 2 – Thomas Scholz
March 9 – Jean Roeth
March 16 - Andrew Duncan
March 23 – Thomas Sulpizi
March 30 – Pani Elizabeth Hutnick
April 6 - Linda Hnatow
April 13 - John Plachuta

CLEANING OF THE CHURCH MINISTRY SCHEDULE

Week of February 24 - Earle and Jennifer Robinson
Week of March 3 - Michael Tilson & Linda Hnatow, Irene Maskaly
Week of March 10 - Mark & Laura Andreas
Week of March 17 - Earle and Jennifer Robinson
Week of March 24 - Thomas and Lynn Sulpizi
Week of March 31 - Nancy Hlywiak, Jean Roeth, Zina Twardus

GREETER MINISTRY SCHEDULE

February 23 - David and Eve Lazaration
March 2 - Zina Twardus and Nancy Tur
March 9 - Kathy and Michael Chalfont
March 16 - Sandy Cramer
March 23 - Sonya Patronik

Orthodox Clergy Lenten Services

All Services 4PM

Sun., March 9 – St. Sophia GO Church
900 Trooper Road, Jeffersonville, PA
Sun., March 16 – Sts. Peter & Paul Albanian
9230 Old Bustleton Road, Philadelphia
Sun., March 23 – St. Nicholas Serbian
506 Stahr Road, Elkins Park, PA
Sun., March 30 – Sts. Peter and Paul
Here
Sun., April 6 – Assumption OCA
2101 S 28th St., Philadelphia

Community Lenten Services

All Services 6:00 PM

Wed., March 12 – Aldersgate Methodist
2313 Concord Pike, Wilmington
Wed., March 19 – Sts. Peter and Paul
Here
Wed., March 26 - Open
Wed., April 2 – S. Nicholas Ukr Cath
800 W Lea Blvd, Wilmington, DE
Wed., April 9 – Holy Rosary Church
3200 Philadelphia Pike

2025 MAKING PYROHY TENTATIVE SCHEDULE FOR BAZAAR APRIL 5

Saturday, March 8; Saturday, March 29. Making Holubtsi – Saturday, March 22

REMEMBER TO PRAY FOR THOSE WHO ARE ILL – Metropolitan Antony, Archbishop Daniel, Archimandrite Raphael, Father George Bazylevsky, Father Vasyl Dovhan, Father Oleh Hucul, Father Mark Kozak, Father Andrew Molewski, Father James Norton, Father Victor Wronsky, Father Volodymyr Wronskyj, Father Michael Zaparyniuk, Matushka Andrejuk, Matushka Laura Odell, Matushka Lisa Weremedic, Pani Matka Oksanna Bazylevsky, Pani Matka Maryann Ozlanski, Pani Matka Annette Zaparyniuk, Randy Allen, Carolyn Angelo, Jonathan Angelo, Colby Atkinson, Shannon Austin, Joyce Belles, Joyce Bendoakas, Ethel Bernhard, Irene Billon, James Bolton, Maria Borowski, Betty Bosland, Becky Bosley, Angie Brengle, Paul Brengle, Patricia Bringle, Richard Bringle, John Brick, Fedir Bukacz, Christine Cain, Mark Cello, Erik Colazo, Alex Czernik, Sharon Dalaski, Stephen Dalecki, David Dalldorf, Paula Daubert, William Dewhurst, Peter DiVirgilio, James Dudrick, Kathleen Dugan, Mary Eagleton, Maria Economou, Rose Eldridge, Thomas Fagan, Archantula Fanjoy, Mary Farrell, 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, Violet Jaskolka, Stephen Johnson, Bill Jones, Linda Josepinson, Michael Kapelus, Walter Katolik, Diane Keyser, Wendy Klinedinst, Judith Kocinski, Lorissa Kozakova, Ron Lazaration, Joan Libera, Karen Livick, Charles Lontor, Alla Lysenko, Jeremy Madea, Andrew Makolynyk, Jean Marano, Frederick McCarthy, Fred McKirachan, Stephen McNulty, Ronald Michel, Mary Ann Michalcewicz, Michelle Michalcewiz, Lisa Miller, Matthew Miller, Mary Elizabeth Moran, Barry Morris, Elsie Moroz, Karen Needham, Julie Neff, Ann Nester, Sienna Ozboya, Betty Painter, Anastasios Pantelopulos, Anthony Pantelopulos, Daphne Pantelopulos, Linda Phillips, Joseph Pierson, Janilyn Pinkowicz, Bernice Pinkowicz, Daphne Pantelopulos, George 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, Richard Scharba, Isaac Schmidt, Joella Seale, Clay Seman, John Serth, Larissa Serth, Dawn Sheets, Justin Sheets, Emily Smitheman, Georgie Smolyar, Alexandra Sparco, Natalia Stanford, Rich Steinman, Joseph Stevens, Noel Strobino, Charles Joseph Sweeney, Evelyn Synczyszyn, Michael Synczyszyn, Pavlo Tabak, Nicholas Taylor, Sue Taylor, Elenora Thomas, Lydia Thomas, Brysen Tomei, Dominic Tomei, Mark Tomei, Violet Tomei, Aria Tonner, Mariel Trimble, Martha Vignali, Jack Vognetz, Margaret Vognetz, Marilyn Wagner, Olena Wasylevska, James Watts, Chris Way, Leah Way, Barbara Weeks, Laura Worley, Jack Ziegler & James Zook

OUR ANNUAL SPIRITUAL "CHECK-UP"

Medical authorities stress that it is important for all of us to have an annual physical examination – in fact, many companies require this of their employees. While this isn't anything that any of us truly enjoy, we cannot dispute the fact that our very lives may depend on this periodic check-up, which will allow us to see if we need to improve our health by making changes in the way we are living.

In like manner, the Church has long taught that we need a similar examination for our spiritual well-being every year. We refer to this "check-up" as the Great Fast. In this 40-day period, we will be called upon to pray more fervently and fast more severely. We will be implored to do good works and to receive the Body and Blood of Christ in the Sacrament of the Holy Eucharist. We will be urged to cleanse our souls by confessing our sins. But most importantly, during Lent we will be asked to take an honest look at our lives and evaluate the condition of our heart and our soul. Just as it is unwise not to be truthful with our doctor, it is equally foolish for us to try to deceive the Great Physician – our Lord and Savior Jesus Christ. Are we in "good shape" spiritually? Are we showing complete and total love for God in all that we do? Do we really love our neighbor as we love ourselves? Are we harboring any hatred or hard feelings towards anyone? Are we willing to forgive those who may have wronged us as we have been instructed to do by Christ in today's Gospel lesson: "For if you forgive men their trespasses, your heavenly Father will also forgive you. But if you do not forgive men their trespasses, neither will your Father forgive your trespasses." (Matt 6:14-15) Is it time for your check-up?