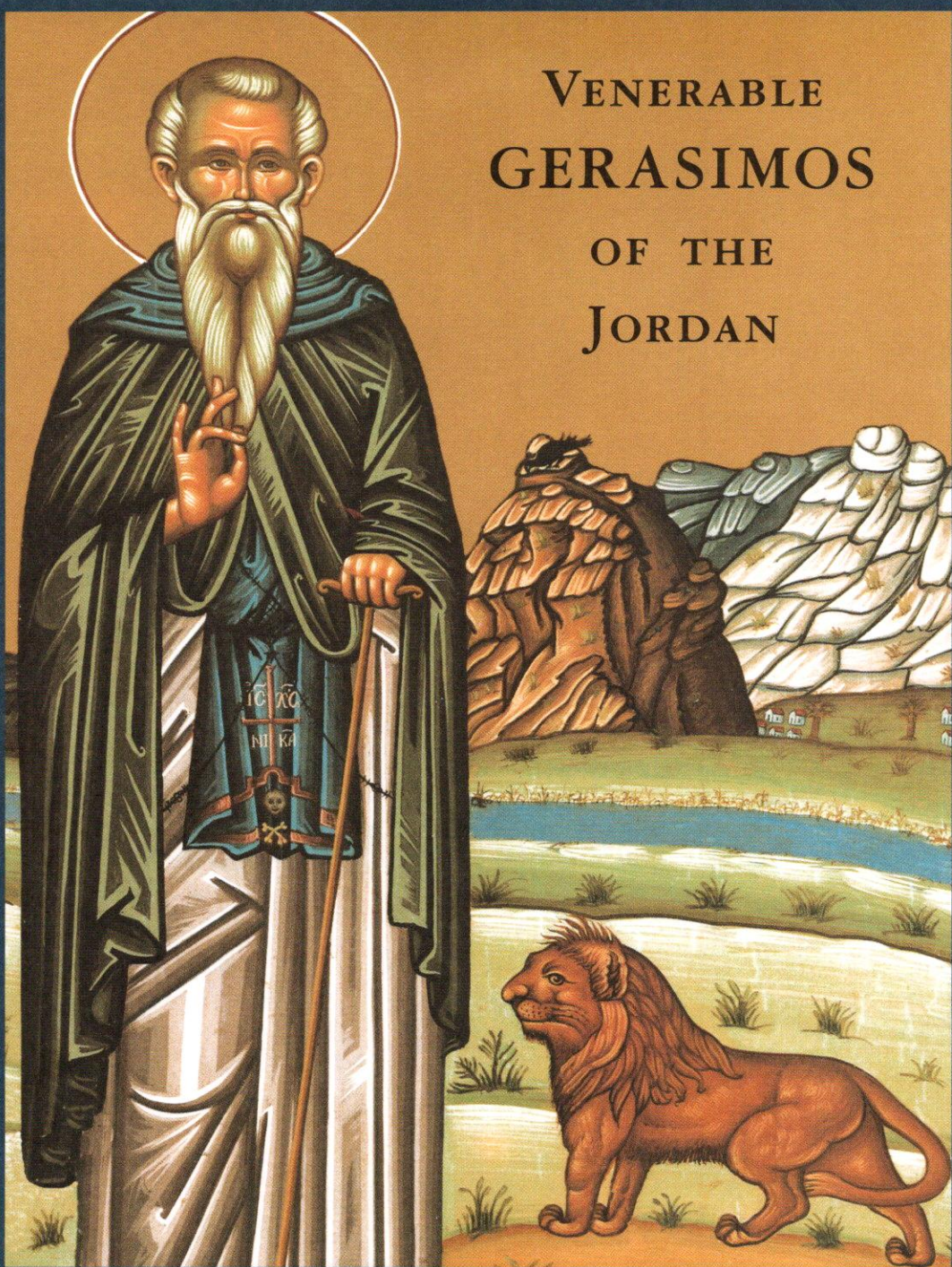


VENERABLE
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JORDAN



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 3, 2024
Volume 60: Number 09
Schedule of Services and Activities
Week of March 3 - 10, 2024
Celebrating our 97th year of Service to the Lord

Sunday, March 3 – Sunday of the Prodigal Son – Tone 6

8:30 AM - Confessions

9:15 AM – Hours

9:30 AM - Divine Liturgy for the Faithful

Coffee Hour

Special Parish Meeting – Vote on the Calendar

Tuesday, March 5

7:00 PM – Bible Study

Wednesday, March 6

8:00 AM – 100 lbs of butter and onions

Thursday, March 7

8:00 AM – Baking Paskas

Friday, March 8

8:00 AM – Divine Liturgy

+Basil Hlywiak (40 Yrs.) & +Anthony Serednicki (26 Yrs.) – Nancy Hlywiak,
Jean Roeth and Family

Saturday, March 9

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

Sunday, March 10 – Meatfare Sunday – Tone 7

8:30 AM - Confessions

9:15 AM – Hours

9:30 AM - Divine Liturgy for the Faithful

Coffee Hour

3:00 PM – Boy Scout Court of Honor

SCRIPTURAL READINGS

Sunday of the Prodigal Son – Matins: Luke 24:36-53; Liturgy: 1 Corinthians 6:12-20; Luke 15:11-32

Monday – 1 John 2:18-3:10; Mark 11:1-11

Tuesday – 1 John 3:10-20; Mark 14:10-42

Wednesday – 1 John 3:21-4:6; Mark 14:43-15:1

Thursday – 1 John 4:20-5:21; Mark 15:1-15

Friday – 2 John 1:1-13; Mark 15:22-25, 33-41

Saturday – 1 Corinthians 10:23-28; Luke 21:8-9, 25-27, 33-36; For the Deceased: 1 Thessalonians 4:13-17; John 5:24-30

Meatfare Sunday – Matins: Mark 16:9-20; Liturgy: 1 Corinthians 8:8-9:2; Matthew 25:31-46

RETURN FROM EXILE

(The Sunday of the Prodigal Son)

On the third Sunday of preparation for Lent, we hear the parable of the Prodigal Son (Luke 15:11-32). Together with the hymns of this day, the parable reveals to us the time of repentance as man's return from exile. The prodigal son, we are told, went to a far country and there spent all that he had. A far country! It is this unique definition of our human condition that we must assume and make ours as we begin our approach to God. A man that has never had that experience, be it only very briefly, who has never felt the he is exiled from God and from real life, will never understand what Christianity is about. And the one who is perfectly "at home" in this world and its life, who has never been wounded by the nostalgic desire for another Reality, will not understand repentance.

Repentance is often simply identified as a cool and "objective" enumeration of sins and transgressions, as the act of "pleading guilty" to a legal indictment. Confession and absolution are seen as being of a juridical nature. But something very essential is overlooked - without which neither confession nor absolution have any real meaning or power. This "something" is precisely the feeling of alienation from God, from the joy of communion with Him, from the real life as created and given by God. It is easy indeed to confess that I have not fasted on prescribed days, or missed my prayers, or became angry. It is quite a different thing, however, to realize suddenly that I have defiled and lost my spiritual beauty, that I am far away from my real home, my real life, and that something precious and pure and beautiful has been hopelessly broken in the very texture of my existence. Yet this, and only this, is repentance and therefore it is also a deep desire to return, to go back, to recover that lost home. I received from God wonderful riches: first of all life and the possibility of enjoying it, to fill it with meaning, love and knowledge; then - in Baptism - the new life of Christ Himself, the gift of the Holy Spirit, the peace and the joy of the eternal Kingdom. I received the knowledge of God, and in Him the knowledge

of everything else and the power to be a son or daughter of God. And all this I have lost, all this I am losing all the time, not only in particular "sins" and "transgressions", but in the sin of all sins: the deviation of my love from God, preferring the "far country" to the beautiful home of the Father.

But the Church is here to remind me of what I have abandoned and lost. And as she reminds me, I remember: ""I have wickedly strayed away from Your Fatherly glory," says the Kondak of the day, "and wasted with sinners the riches You gave me. Then do I raise

the Prodigal's cry to You, O bountiful Father: I have sinned against You; take me back as a penitent, and make me as one of Your hired servants . . ."

And, as I remember, I find in myself the desire to return and the power to return: . . . "I shall return to the compassionate Father crying with tears: Receive me as one of Your servants.."

One liturgical particularity of this "Sunday of the Prodigal Son" must be especially mentioned here. At Sunday Matins, following the solemn and joyful Psalms of the Polyeleion, we sing the sad and nostalgic Psalm 137: "By the rivers of Babylon, there we sat down, and we wept when we remembered Zion.. How shall we sing the Lord's song in a strange land? If I forget you, O Jerusalem, let my right hand forget her cunning. If I do not remember you, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy. . .

It is the Psalm of exile. It was sung by the Jews in their Babylonian captivity as they thought of their holy city of Jerusalem. It has become forever the song of man as he realizes his exile from God, and realizing it, becomes man again: the one who can never be fully satisfied by anything in this fallen world, for by nature and vocation he is a pilgrim of the Absolute. This Psalm will be sung twice more: on the last two Sundays before Lent. It reveals Lent itself as a pilgrimage and repentance - as return.

HUMILITY

By Archbishop Anthony Bloom*

There is a story from the lives of the Desert Fathers of a certain monk who lived in a large monastery and having, as his biographer said, "contended mightily and having been helped by God, made himself the master of nine virtues". In his endeavor to attain an even greater perfection, he longed however to acquire a tenth one; but despite all his efforts he could not do so. Instead of testing the reasons why he had to strive for more and asking himself whether there was in him any flaw which prevented him from making further progress, he decided to leave his monastery which seemed unfit to foster his striving. As he walked out

of his cell, never to return to it, the little humility that he had acquired fell off him and vanity spread wider across his soul. He visited in turn nine monasteries, but left them all, one after another, as unqualified to help him to become a saint of God, but every time he left one, he was poorer than when he entered it. He lost whatever patience he had in the first, fortitude in the second, discipline in the third, obedience in the fourth, forbearance in the fifth, kindness in the sixth, and so forth; but vanity grew stronger and stronger, pride spread wider and wider and brought in its train irritability and anger, slackness, self-will, arrogance, hardheartedness - and by the time he had visited nine monasteries nothing was left of his original nine virtues that had been first adulterated by vanity and pride and then displaced by their opposites...

Having lost all that he possessed, he arrived at a certain monastery, dejected in spirit and wept because of what had happened to him. He passed judgment on his soul and determined to place his trust solely in the Lord. Having made a full confession to God, he wrote down all the sins of vanity and pride that had brought him so low and placed the piece of paper in his girdle. He came to live in the monastery and whenever temptation befell him, he took out the paper and, reading it, was strengthened against the devil. The brothers were amazed at his tranquility; neither quarrels among them, nor excitement or perturbation disturbed his serenity. Then they discovered that whenever he was assailed by outward or inward temptations, he drew out from his girdle a paper and immediately peace and strength came to him. "He is a sorcerer", they said, "and his sorceries are in his girdle." They complained to the abbot to expel him from the monastery, but the abbot thought he would find out about this paper. So in the dead of night he took the paper while the monk was sleeping and read it. And in the morning he said to the brothers, "I shall read you this paper." And the monk, afraid that the brothers would see a virtue in his awareness of his sins, pleaded with the abbot to keep silent. But the abbot knew that the brothers would learn much from him and commanded the paper to be read. And when they heard what he had written, the brothers fell on their faces saying, "Forgive us, brother, for we have sinned against you."

...Humility is one of the strongest virtues of the Gospel, but we have succeeded in turning it into the feeble virtue of a slave. There are very few people who would like to be humble, because humility seems to be the denial of human dignity. It is the same with obedience: we commend a child for being obedient when he is submissive, when he has no will of his own; we rarely ever wonder what is going on in his heart and we easily mistake the bleating sheep for the sheep of Christ's flock. To be called humble, obedient, meek is almost an insult. We no longer see the grandeur and the strength of such an attitude.

The caricature of humility which we experience ...consists in saying hypocritically, when we are praised, that it really is not true; and when we are ignored we draw attention to ourselves by insisting that we are of no account. True humility is born of the vision we have of God's holiness but all too often we try to force ourselves to feel humbler by making ourselves artificially small. I remember an ikon in a church ... with the Lord on his throne, life-size, and, prostrate at his feet, two tiny human figures the size of mice. If you have had a "pious" Christian education you see only the difference in proportion between God and man, but if you have not learned the language, if you come from outside and simply look at the ikon, you will say: "No, I want none of that, I am a man, not a mouse. I have no intention of crawling at the feet of this God installed in an armchair. I want to stand upright before him, I do not feel small and I feel free." If you have read the Scriptures you realize that it is you who are right because it is precisely Christ, God, who gave man the vision of his grandeur and who vindicates his dignity by being the Son of man. When we want to know what man is, we have to look at Christ, the Christ of the Gospels, the Christ of the Mount of Olives, Christ on the Cross, Christ resurrected and Son of Man seated at the right hand of the Glory of the Father. We have no need to try to make God greater by making ourselves small and contemptible. God forbids us to do so. And when we do, it is not humility that we attain but an abasement which hinders us from living worthily of the Kingdom of God and of our human calling. How can we at one and the same time grovel at God's feet and become sharers in the divine nature? How can we cringe before this image of God and say: "I am a living member of this body of which Christ Himself is the Head? How can we cower at the feet of God and know that we are the Temple of the Holy Spirit, the place of his presence? Can we regard ourselves as petty and of small account before God and yet say, with St. Irenaeus, that in the only-begotten Son, by the Holy Spirit, we are called to be "THE ONLY-BEGOTTEN SON, the "totus Christus" (Ed. note: total Christ) and that the glory of God is man fully realized?

Humility, therefore, does not consist in forever trying to abase ourselves and renounce the dignity which God gives us and demands of us because we are his children not his slaves. Humility as we see it in the Saints is not born solely of their awareness of sin, because even a sinner can bring to God a broken and contrite heart and a word of forgiveness is enough to blot out all the evil from the past and the present. The humility of the saints comes from the vision of the glory, the majesty, the beauty of God. It is not even a sense of contrast that gives birth to their humility, but the consciousness that God is so holy, such a revelation of perfect beauty, of love so striking that the only thing they can do in his presence is to prostrate themselves before him in an act of worship, joy and wonder. When the great experience of the overwhelming love that God has for us came to St. Teresa, she was struck to her knees, weeping in joy and wonder; when she arose she was a new

person, one in whom the realization of God's love left her "with a sense of unpayable debt." This is humility - not humiliation.

Do we not experience a profound feeling of humility when someone loves us - as always, quite undeservedly? We know that love can in no wise be earned, bought, forced, obtained - we receive it like a gift, like a miracle; there is the beginning of humility... Humility is a way in which one stands before the face of God who sees and man who is unaware of it; it seeks quite naturally the lowest place as water runs spontaneously to the deepest level. It is being entirely open to God, surrendered, ready to receive from him, either from his own hand or through the mediation of other men, never proclaiming one's humble state, for it is not abasement but simply remaining before God in wonder, joy and gratitude.

*This article on humility is taken from **MEDITATIONS: A Spiritual Journey through the Parables** by Archbishop Anthony Bloom. It is an excellent book to prepare ourselves for the Great Fast. Since the Fast is a time for more spiritual time, reading, prayer, etc., I would strongly recommend the following: Sacred Scriptures - at least the daily Scriptural Readings given. **Beginning to Pray**, Archbishop Anthony Bloom; **Learning to Pray**, Archbishop Anthony Bloom; **Great Lent: Journey to Pascha**, by Father Alexander Schmemmann; **The Lenten Spring**, by Father Thomas Hopko; **Orthodox Great Lent: Reflections and Meditations**; **The Year of Grace of the Lord**, a Monk of the Eastern Church.

ANNOUNCEMENTS

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

SPECIAL PARISH MEETING - will be held today after the Divine Liturgy with the sole purpose of discussing the issue of the Liturgical Calendar - the Julian Calendar (Old Calendar) or the Revised Julian Calendar. This will be the only issue discussed and voted on at this meeting. Please plan to attend.

OUR DEEPEST SYMPATHIES - are expressed to the daughters and family of the newly departed Servant of God, +Lorraine Neff whose funeral services were held last Monday. Let us pray for the repose of the soul of the newly departed Servant of God, +Lorraine asking God to place her soul in the abode of the Saints where there is no pain, sorrow nor mourning but only life everlasting. Let us also pray for the family that God may give them His strength in this, their hour of need.

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 or Lorraine Neff for details.

MEETINGS

PARISH BOARD – Tuesday, March 12 @ 6:30 PM

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 Hntow

CLEANING OF THE CHURCH MINISTRY SCHEDULE

Week of March 4 - Earle and Jennifer Robinson

Week of March 11 - Thomas and Lynn Sulpizi

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

READERS MINISTRY SCHEDULE

March 3 – Linda Hnatow

March 10 - Pani Elizabeth Hutnick

March 17 - Thomas Sulpizi

March 24 - Jean Roeth

March 31 - Andrew Duncan

April 7 – Linda Hnatow

April 14 – Pani Elizabeth Hutnick

April 21 – John Plachuta

GREETER MINISTRY SCHEDULE

March 3 - Sonya Patronik

March 10 - David and Eve Lazaration

March 17 - Zina Twardus and Nancy Tur

March 24 - Sandy Cramer

DONATIONS NEEDED FOR THE BAZAAR – Some of the things needed are Coke products, cases of water, and dishwashing detergent.

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

BAZAAR WORK SCHEDULE

Thursday, March 7 – making Orange Cranberry bread - Paskas

Saturday, March 16 – making pyrohy

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

Saturday, March 23 – S P R I N G B A Z A A R

TENTATIVE CALENDER OF EVENTS

Sunday, March 10 – Eagle Court of Honor

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, August 3 – UOL Flea Market

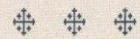
Saturday, November 2 – Fall Bazaar

Tuesday, November 26 – Community Thanksgiving Service – Atonement Methodist

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 Golovnirov, 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.



A TEACHER OF SPIRITUALITY



Have you ever heard the story of the man who walked along the banks of the Jordan River when a lion came along, limping, and in great pain? The man approached the animal, found a sharp splinter in the paw, extracted it and nursed the limb. It is said that the lion thereafter never left the side of his benefactor.

St. Gerasimos of the Jordan is that man. He was a great ascetic of the Church, and is said to have gone through the Great Fast taking no food except the Eucharist at the Liturgy.

The saint died in the year 475. When the lion found his friend gone, he searched everywhere for him. A faithful disciple, Abbot Sabbatios, tried to comfort the beast, but it seems nothing could be done. The abbot said, "Our old friend has gone away and left us orphans, and has migrated to the Lord; but here is food, take and eat." The lion would have no part of it. He kept roaming the cell, roaring with his head raised.

Finally, the lion was led to the grave of Gerasimos. The abbot, standing at the tomb, said: "Behold, here is where the old man is buried." The abbot knelt and wept at the grave of the one he loved as father. Then the lion, too, stretched himself over the grave, with his head on the sand, and moaned in sadness. There the beast stayed, refusing to be moved, until death came and released him from the bonds of this earth.

St. Gerasimos, called "the righteous," is a great teacher of spiritual life. He is an example for all to follow in this Lenten Season.