

ΑΙ ΜΥΡΟΦΟΡΟΙ



## **Saints Peter and Paul Ukrainian Orthodox Church Bulletin**

1406 Philadelphia Pike

Wilmington, DE 19809

[www.sspeterandpauluoc.org](http://www.sspeterandpauluoc.org)

[www.orthodoxdelaware.org](http://www.orthodoxdelaware.org)



Father Stephen Hutnick

(302) 798-4455

E-mail: [otche@aol.com](mailto:otche@aol.com)

### **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; 2<sup>nd</sup> Youth Ministry

**May 4, 2025**  
**Volume 61: Number 18**  
**Schedule of Services and Activities**  
**Week of May 4 - 11, 2025**  
**Celebrating our 98<sup>th</sup> year of Service to the Lord**

Sunday, May 4 – Sunday of the Myrrh-Bearing Women – Tone 2

8:30 AM – Confessions

9:15 AM – Hours

9:30 AM – Divine Liturgy for the Faithful

Coffee Hour

Tuesday, May 6 – St. George

7:00 AM – Divine Liturgy – Veneration of the Relics & Anointing with Oil

Wednesday, May 7

8:00 AM – Divine Liturgy

7:00 PM – Bible Study

Thursday, May 8

5:30 PM – Vespers Liturgy (St. Nicholas – Dover, DE)

Saturday, May 10

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

Sunday, May 11 – Sunday of the Paralytic – Mother's Day - Tone 2

8:30 AM – Confessions

9:15 AM – Hours

9:30 AM – Divine Liturgy for the Faithful

Mother's Day Dinner

\*\*\*\*\*

## SCRIPTURE READINGS

Sunday of the Myrrh Bearers – Matins: Mark 16:9-20; Liturgy: Acts of the Apostles 6:1-7; Mark 15:43-16:8

Monday - Monday – Acts of the Apostles 6:8-7:5, 7:47-60; John 4:46-54

Tuesday – ST. George: Acts of the Apostles 12:1-11; John 15:17-16:2; Day: Acts of the Apostles 8:5-17; John 6:27-33

Wednesday – Acts of the Apostles 8:18-25; John 6:35-39

Thursday - Acts of the Apostles 8:26-39; John 6:40-44

Friday - Acts of the Apostles 8:40-9:19; John 6:48-54

Saturday – Acts of the Apostles 9:20-31; John 15:17-16:2

Sunday of the Paralytic – Matins: Luke 24:1-12; Liturgy: Acts of the Apostles 9:32-42; John 5:1-15

\*\*\*\*\*

### HE IS NOT HERE! HE IS RISEN!

At the time of His Passion, our Lord seemingly stood alone against the world. Judas betrayed Him. Peter denied even knowing Him. The other Apostles ran away and hid fearing for their own safety. In the middle of this shameful display of faithlessness, the Gospel tells another tale - a story of unprecedented loyalty and devotion. This is the story of the Myrrh-bearing Women.

THE MYRRH-BEARERS



The Evangelists relate to us that throughout Christ's earthly ministry, He was accompanied by a small group of women who cared for His needs and those of His small band of followers. They refused to desert their Master. Even when He endured His terrible Crucifixion they stood in the shadow of the Cross until the end.

The loyalty of the Myrrh-bearing Women did not stop here. Risking an encounter with the Roman soldiers, assigned to guard the tomb of Christ, they bravely set out to anoint the Body of Jesus. Their sense of obligation to carry out the prescribed customs of their faith was much stronger than their fears. Little did they know that the greatest of rewards awaited them in the early hours of dawn on the first Pascha. The tomb was empty! Christ had risen, and they were the first to know this wonderful news!

May the example of the Myrrh-Bearing Women inspire us to live similar lives of love and service to our Savior.

\*\*\*\*\*



## **Holy Great Martyr George** **(Commemorated on April 23/May 6)**

The Holy Great Martyr George the Victory-Bearer, was a native of Cappadocia (a district in Asia Minor), and he grew up in a deeply believing Christian family. His father was martyred for Christ when George was still a child. His mother, owning lands in Palestine, moved there with her son and raised him in strict piety.

When he became a man, St George entered into the service of the Roman army. He was handsome, brave and valiant in battle, and he came to the notice of the emperor Diocletian (284-305) and joined the imperial guard with the rank of comites, or military commander.

The pagan emperor, who did much for the restoration of Roman might, was clearly concerned with the danger presented to pagan civilization by the triumph of the Crucified Savior, and intensified his persecution against the Christians in the final years of his reign. Following the advice of the Senate at Nicomedia, Diocletian gave all his governors full freedom in their court proceedings against Christians, and he promised them his full support.

St George, when he heard the decision of the emperor, distributed all his wealth to the poor, freed his servants, and then appeared in the Senate. The brave soldier of Christ spoke out openly against the emperor's designs. He confessed himself a Christian, and appealed to all to acknowledge Christ: "I am a servant of Christ, my God, and trusting in Him, I have come among you voluntarily, to bear witness concerning the Truth."

Two illustrious officials, Sts Anatolius and Protoleon, who were secretly Christians, openly confessed Christ. Immediately, without a trial, they were beheaded with the sword by order of the emperor. Also present in the pagan temple was Empress Alexandra, the wife of Diocletian, and she also knew the truth. She was on the point of glorifying Christ, but one of the servants of the emperor took her and led her off to the palace.

The emperor concluded that the saint was being helped by magic, so he summoned the sorcerer Athanasius to deprive the saint of his miraculous powers, or else poison him. The sorcerer gave St George two goblets containing drugs. One of them would have quieted him, and the other would kill him. The drugs had no effect, and the saint continued to denounce the pagan superstitions and glorify God as before.

When the emperor asked what sort of power was helping him, St George said, "Do not imagine that it is any human learning which keeps me from being harmed by these torments. I am saved only by calling upon Christ and His Power. Whoever believes in Him has no regard for tortures and is able to do the things that Christ did" (John 14:12).

Diocletian asked what sort of things Christ had done. The Martyr replied, "He gave sight to the blind, cleansed the lepers, healed the lame, gave hearing to the deaf, cast out demons, and raised the dead." George was imprisoned.

The people, weighed down with their infirmities, began to visit the prison and they there received healing and help from the saint. A certain farmer named Glycerius, whose ox had collapsed, also visited him. The saint consoled him and assured him that God would restore his ox to life. When he saw the ox alive, the farmer began to glorify the God of the Christians throughout all the city. By order of the emperor, St Glycerius was arrested and beheaded.

The exploits and the miracles of the Great Martyr George had increased the number of the Christians, therefore Diocletian made a final attempt to compel the saint to offer sacrifice to the idols. They set up a court at the pagan temple of Apollo. On the final night the holy martyr prayed fervently, and as he slept, he saw the Lord, Who raised him up with His hand, and embraced him. The Savior placed a crown on St George's head and said, "Fear not, but have courage, and you will soon come to Me and receive what has been prepared for you."

In the morning, the emperor offered to make St George his co-administrator, second only to himself. The holy martyr with a feigned willingness answered, "Caesar, you should have shown me this mercy from the very beginning, instead of torturing me. Let us go now to the temple and see the gods you worship."

Diocletian believed that the martyr was accepting his offer, and he followed him to the pagan temple with his retinue and all the people. Everyone was certain that St George would offer sacrifice to the gods. The saint went up to the idol, made the Sign of the Cross and addressed it as if it were alive: "Are you the one who wants to receive from me sacrifice befitting God?"

The demon inhabiting the idol cried out, "I am not a god and none of those like me is a god, either. The only God is He Whom you preach. We are fallen angels, and we deceive people because we are jealous."

St George cried out, "How dare you remain here, when I, the servant of the true God, have entered?" Then noises and wailing were heard from the idols, and they fell to the ground and were shattered.

There was general confusion. In a frenzy, pagan priests and many of the crowd seized the holy martyr, tied him up, and began to beat him. They also called for his immediate execution.

The holy empress Alexandra tried to reach him. Pushing her way through the crowd, she cried out, "O God of George, help me, for You Alone are All-Powerful." At the feet of the Great Martyr the holy empress confessed Christ, Who had humiliated the idols and those who worshipped them.

Diocletian immediately pronounced the death sentence on the Great Martyr George and the holy Empress Alexandra, who followed St George to execution without resisting. Along the way she felt faint and slumped against a wall. There she surrendered her soul to God.

St George gave thanks to God and prayed that he would also end his life in a worthy manner. At the place of execution the saint prayed that the Lord would forgive the torturers who acted in ignorance, and that He would lead them to the knowledge of Truth. Calmly and bravely, the holy Great Martyr George bent his neck beneath the sword, receiving the crown of martyrdom on April 23, 303.

St George went on to become a talented officer and to amaze the world by his military exploits. He died before he was thirty years old. He is known as Victory Bearer, not only for his military achievements, but for successfully enduring martyrdom. As we know, the martyrs are commemorated in the dismissal at the end of Church services as "the holy, right victorious martyr...."

St George was the patron saint and protector of several of the great builders of the Ukrainian state. St Volodymyr's son, Yaroslav the Wise (in holy Baptism George), advanced the veneration of the saint in the Ukrainian Church. He built the city of Yuriev [i.e., "of Yurii." "Yurii" is the diminutive of "George", as "Ivan" is of "John"], he also founded the Yuriev monastery at Novgorod, and he built a church of St George the Victory Bearer at Kiev.

The day of the consecration of St George's Church in Kiev, November 26, 1051 by St Hilarion, Metropolitan of Kiev, has entered into the liturgical treasury of the Church as a special church feastday. Yuriev Day is beloved by the Ukrainian people as an "autumn Feast of St George.

**Troparion - Tone 4** – You were bound for good deeds, O martyr of Christ: George \* by faith you conquered the torturer's godlessness. \* You were offered as a sacrifice pleasing to God \* thus you received the crown of victory. \* Through your intercessions, forgiveness of sins is granted to all.

**Kontakion - Tone 4** - God raised you as his own gardener, O George, \* for you have gathered for yourself the sheaves of virtue. \* Having sown in tears, you now reap with joy \* you shed your blood in combat and won Christ as your crown. \* Through your intercessions, forgiveness of sins is granted to all.

### **ANNOUNCEMENTS**

**LOOKING FOR HELP** – Henry Ternove (Glen Riddle (Media,PA) is looking for help to care for his wife Carol who has Alzheimer's disease for a few hours so that he can run errands. If you are interested, please call him at (610) 358-3088. Thank you!

### **GREETER MINISTRY SCHEDULE**

May 4 - David and Eve Lazaration  
May 11 - Zina Twardus and Nancy Tur  
May 18 - Kathy and Michael Chalfont  
May 25 - Sandy Cramer  
June 1 - Sonya Patronik

### **MINISTRY SCHEDULE**

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

May 4 – Linda Hnatow and Matthew Andreas  
May 11 – Victor Kaliakin and Sonya Patronik  
May 18 – Victor Kaliakin and Sonya Patronik  
May 25 – John Plachuta and Linda Hnatow  
June 1 – John Plachuta and Linda Hnatow

### **TENTATIVE CALENDER OF EVENTS - 2025**

Sunday, May 11 – Mother's Day Dinner  
Sunday, May 18 – Boy Scout Court of Honor (2PM)  
Sunday, June 15 – Father's Day Dinner – Graduation Sunday  
Sunday, July 13 – Patronal Feast Day  
Saturday, August 2 – UOL Flea Market  
Saturday, August 23 – Boy Scout Car Wash at the Church (TTBA)  
Saturday, September 6 – Wine Tasting



**MAKING FOOD FOR THE HOMELESS** – Wednesday, May 14 at 6:00 PM. We need your help!!!

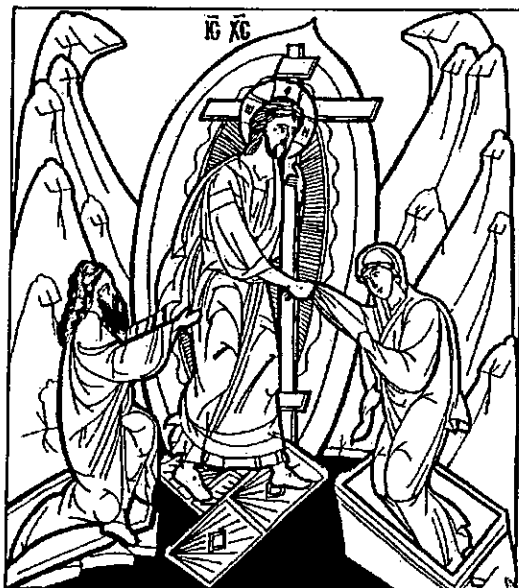
**MEETINGS - PARISH BOARD** – Tuesday, May 13 @ 6:30 PM

### **READERS MINISTRY SCHEDULE**

May 4 - Andrew Duncan  
May 11 - Thomas Sulpizi  
May 18 – Pani Elizabeth Hutnick  
May 25 - Linda Hnatow  
June 1 - Jean Roeth  
June 8 - Thomas Scholz  
June 15 – John Plachuta

### **CLEANING OF THE CHURCH MINISTRY SCHEDULE**

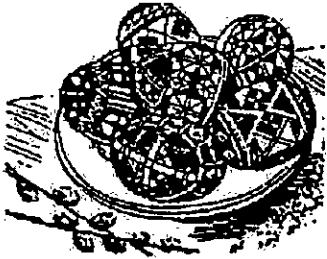
Week of May 5 - Earle and Jennifer Robinson  
Week of May 12 - Thomas and Lynn Sulpizi  
Week of May 19 - Nancy Hlywiak, Jean Roeth, Zina Twardus  
Week of May 26 - Earle and Jennifer Robinson  
Week of June 2 - Michael Tilson & Linda Hnatow, Irene Maskaly  
Week of June 9 - John Plachuta and David Lazaration  
Week of June 16 - Mark & Laura Andreas



**PLEASE 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 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 Borowenski, 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, Peter DiVirgilio, James Dudrick, Kathleen Dugan, Mary Eagleton, Maria Economou, 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, 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, Patricia Redden, Sharon Reigh, Christopher Riehl, Arlene Roginski, Wyatt Roland, Andrea Roman, Jeff Rozwadowski, Glenn Runyan, Carol Rusk, Richard Scharba, Isaac Schmidt, 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

## SUNDAY OF THE OINTMENT BEARING WOMEN

**“And they rolled a stone against the door to the tomb”.**



So it is. Life rolls stones; life buries hopes and dreams, from life here is death and defeats, there makes up life between short interludes of happiness. On Pascha morning, the women were on their way to perform the last work of mercy and love for Jesus. Expecting to find the lifeless, they come to anoint His body with spices. Worrying about the large stone at the entrance to the tomb, “...they were saying to one another. ‘Who will roll the great stone for us from the door of the

tomb?’”

The great stone sealing the tomb of Jesus impresses us. For we, too, meet with many such formidable stones in life; stones that block the doorway to the future, the stones of sin, sickness, sorrow, loneliness and ultimately, death. Like St. Paul, we cry out: “Who will deliver me from the body of this death?” We think of the huge stones that stand in our way: -the regrets for the paths we have taken in the past, -the uncertainties which plague us at this moment. -the fears that are in our hearts concerning things to come, and we cry out: “Who will deliver me?”

We think of our sins, of the good we failed to do, the persons we have exploited and hurt. Being tortured by remorse, we cry out: “Who will deliver me?” We think of death, the last enemy, and of our tomb....the stone that will someday be placed on it and we cry out: “Who will roll back the stone? Who will deliver me from the body of this death?”

We know as Christians that our Risen Savior is the Way, the Truth and the Life in each of us. Many times, however we find that Jesus becomes imprisoned within our souls just as He was in the tomb. We try to roll back the stone blocking the way but cannot find the strength nor the ability. We find that a slight readjustment of our lives doesn't even move it slightly. Something like the violent earthquake of the angel at the tomb of our Lord that Pascha morning is needed: a radical change of heart, which allows the forgiveness, love and strength of Jesus Christ to rise within us. Jesus rises from the dead in me only if the human person I was ceases to exist, giving way to a new person; a death and a rebirth are needed and necessary.

May we hear the words of the angel of the Lord when we seek our Lord among the dead, “Do not be afraid! You seek Jesus of Nazareth who was crucified. **HE IS RISEN! HE IS NOT HERE!** Come and see the place where they laid Him!”

\*\*\*\*\*

## YOU ARE THE TEMPLE OF GOD

**E**ach year, the 3rd Sunday of Pascha finds our Holy Orthodox Church commemorating the MYRRH-BEARING WOMEN. These brave souls, who had followed Christ throughout His earthly ministry, were so committed to serving their Master that they were willing to challenge the authority of Rome and risk their very lives to carry out an important aspect of their Jewish tradition: the proper preparation of a body for burial.

Have you ever wondered why the Myrrh-bearers felt that this was so essential? For the Jews, the human body was considered to be a sacred vessel that needed to be treated with care - even after death. The Old Testament is filled with stories that exhibit this type of treatment for those who have departed this life. The prescribed ritual of anointing a body with oils and spices was a lengthy and costly process. The women had to return to the tomb early because Joseph of Arimathea and Nicodemus, who claimed Christ's Body from Pilate, lacked the time to complete their labors as sunset approached on that first Holy Friday.

In a Christian context, the body is treated with the same reverence. In his first letter to the Corinthians, the Apostle Paul poses this question: "Do you not know that you are the temple of God and that the Spirit of God dwells in you?" (1 Cor. 3:16) While this verse has a broad meaning relating to the unity of the entire Church, it nonetheless is viewed as comparing our bodies to a "temple" that should be cared for in a special way.

From the day of our baptism, when we "put on Christ," the Lord wishes to dwell in all of us. May we all strive to keep our "temple" pure, so that the living God will be able to be a positive force in our lives!