



FROM GENTILE TO CHRISTIAN



Around the time of Christ, **ANTIOCH** was a major Greek city. It was settled near the Mediterranean coast of current day Syria. Although the Apostolic Church had begun in Jerusalem, Antioch was destined to become the **SECOND CENTER OF CHRISTIANITY**. How did this come about?

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

October 25, 2020
Volume 56: Number 42
Schedule of Services and Activities
Week of October 25 – November 1, 2020
Celebrating our 93rd year of Service to the Lord

**ALL SERVICES ARE LIVE STREAMED
ON FACEBOOK & WEBPAGE**

Sunday, October 25- 20th Sunday after Pentecost – Tone 3

8:30 – 9:00 AM - Confessions

9:15 AM – Service for the Cross

9:30 AM – Divine Liturgy for the Faithful

Coffee Hour – UOL Meeting with Elections

Wednesday, October 28 – Finding the Relics of St. Stephen

8:00 AM – Divine Liturgy

Thursday, October 29

7:00 AM – Divine Liturgy

10:00 AM – Frying Cabbage

Saturday, October 31

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

TURN YOUR CLOCK BACK ONE HOUR!!!

Sunday, November 1 – 21st Sunday after Pentecost – Tone 4

8:30 – 9:00 AM - Confessions

9:15 AM – Service for the Cross

9:30 AM – Divine Liturgy for the Faithful

Coffee Hour

SCRIPTURE READINGS

20th Sunday after Pentecost – Matins: John 20:19-31; Galatians 1:11-19; Luke 7:11-16;
Holy Fathers: Hebrews 13:7-16; John 17:1-13
Monday – Philippians 4:10-23; Luke 7:36-50
Tuesday – Colossians 1:1-2, 7-11; Luke 8:1-3
Wednesday – Colossians 1:18-23; Luke 8:22-25
Thursday – Colossians 1:24-29; Luke 9:7-11
Friday – Colossians 2:1-7; Luke 9:12-18
Saturday – 2 Corinthians 3:12-18; Luke 6:1-10
21st Sunday after Pentecost – Matins: John 21:1-14; Liturgy: Galatians 2:16-20; Luke 8:5-15

The following article was taken from **The Church Messenger** (October 16, 2005 Number 14) the official news journal of the American Carpatho-Russian Diocese. It discusses a disease that has overtaken the Church in recent times. Personally, I have always enjoyed Father's articles. This article is Father Barriger's follow-up article to the one on apathy which was printed in our last week's Bulletin..

Spiritual Insights

Very Rev. Protopresbyter Lawrence Barriger

The Vanishing Church - Last month's article on "Apathy-the Deadliest Sin" produced the most overwhelming response of any article that I have written over the past twenty some years. The simple reason for this is that it struck home in many, if not the majority of our Diocesan parishes, where the fruit of apathy is now manifesting itself.

Society on the whole is experiencing this same apathy and refusal of people to be involved beyond their own lives and their own doorstep. Many community support and service groups have also seen a decline in membership in recent years. Many other churches besides the Orthodox are experiencing the same decline.

There are often contributing factors to this decline. For instance, it can be correctly pointed out that most of our Diocesan churches are located in areas that no longer support industry or work for our young people. There has been a drain to larger urban areas. However, the Diocesan churches in these urban areas have not undergone any sort of tremendous growth either. These factors though, while they may contribute peripherally to the decline of our churches, are not the chief reason that this is occurring.

The Roots of Apathy - The Orthodox Church arrived in the United States over one hundred years ago, largely unprepared for life in the New World. The immigrants who

founded the parishes had little or no support from European hierarchs, who looked upon and in many cases continue to look with European disdain upon their fellow Orthodox in the United States. The bishop in the Mother countries saw immigration to America not as an opportunity to spread the faith, but as a temporary phenomenon. Out of this chaos, which is still with us in the multiple jurisdictions of the Orthodox Church on American soil, very little order arose. The emphasis in the Church was neither Christ nor the Gospel teaching nor spiritual conversion, but a romantic nostalgia for the Old Country, whose language and food the Church could still provide.

Those Orthodox Churches with an active immigration to America *still* largely see the Church purely as the connection to the culture and language of the Mother country. They are not interested in making converts or even celebrating the Liturgy in English, despite the fact that the majority of their Americanized members may no longer understand any other language well. It is no wonder that radical “monastic elders” preaching an almost cultic “obedience” to themselves are able to make “disciples” in these churches where many people are spiritually starving or seeking more than simply celebrating their ethnic background on Sundays.

For other jurisdictions where there is no longer an active immigration from the Mother land (much as our own), we are now three, four and five generations removed from our European roots. The majority of people have little or no connection with the ethnic ethos that sustained the Church in the “golden days” of the 40’s, 50’s and 60’s. *Baba and Dido*, whose presence or whose influence brought and kept many people going to church in those years, have passed on, and their memories have faded. The need to appease them by attending the Divine Liturgy no longer exists, and this is reflected in the lack of attendance by many people, save perhaps for Christmas or Pascha. Many times those whose principal motivation for going to church was their parents or grandparents are the strongest advocates of Slavonic and the Old Calendar even though they might attend Liturgy only on Christmas and Pascha. They confirm in their behavior the words of the philosopher Nietzsche: *God is dead; the Churches are the tombs of God*. When we visit a tomb, we go expecting nothing but an opportunity to relive memories. The children of those who fall into this category will seldom, if ever, darken the door of a church. It is simply a visit to the “grave” of a long dead ancestor, whose life had no meaning for them.

Despite the signs of decline in the 70’s and 80’s the Church did not change its mindset. It continued to “bury the talent” of faith in the ground of a symbolic observance of Orthodoxy: be good, keep the rituals, say your prayers and you will be saved. Repentance was, and is, interpreted not as “changing our hearts” as the word means in Greek, but not eating meat or dairy products and more strictly observing the symbols and rituals of the

Church. In typical American fashion we have seen the rise of the “Lenten Cookbook” offering us “all the taste but none of the guilt” so that we may “keep the fast” deprived of nothing, as if one could eat one’s way into the Kingdom of Heaven! *“The Kingdom of God is not food and drink but righteousness and peace and joy in the Holy Spirit”* (Romans 14:17).

We have seen the advent of “programs” designed to bring in converts to supplement dying congregations with “new blood” (which often meant “new money”) and watched these programs produce little result. The reason was simple: those attracted by the programs discovered that the Orthodox Vision of Christ the Savior that they were promised in the programs was very often not found in the attitudes of many people in the Church!

Overcoming the Deadliest Sin - One pastor who responded to the last article wrote: *the problem as I see it is that many of our people have never been converted to Christ. To be fair, many of them have never been told that they need to be converted. Growing up in an Orthodox parish, I can never remember a time when I was told I needed to be converted to Christ... The choice for our people, their children and grandchildren is simple: be converted to Christ, receive Him daily and live eternally or do nothing and die! “Being a good person” is not enough.*

Rather than dismiss these words about “being converted to Christ” as some sort of “Protestant influence” we first must think about their meaning. We have all been baptized, we have all been chrismated, we all confess our sins and receive the Eucharist, but do we understand what we are about? For too long, we have simply seen these actions as some sort of “insurance policy” to protect us from the judgment of God, or as attempts to make God pleased with us so that He will give us what we want in life. They often have little or no meaning beyond the walls of the church! Our relationship with God sometimes seems to be almost based on magic: if we do this for God, then God will do that for us.

Jesus at the end of the Last Supper told the disciples: *No longer do I call you servants, for a servant does not know what his master is doing; but I have called you friends, for all things that I heard from my Father I have made known to you* (John 15:5). The real question of “being converted” to Christ is simply, “Have we sought friendship with Christ daily? Have we come to know Him through His Word in the Gospels? Have we sought His counsel daily in prayer? Or is He a stranger to us – *a lifeless image who has no influence on the conduct of our daily life.*

St. Nicholas Cabasilas defined the Sacraments not as “visible signs of invisible grace” but as the means by which we share in the life of Christ. We have all experienced the rituals

with our bodies, but have we experienced Christ with our hearts? This is the crux of the matter: the Church will only survive if it is the place where we experience Christ in both His majesty and humility. A God Whom we do not experience can have no interest for anyone, and as a result the Church is dying.

St. Benedict wrote in his "Rule" *Laborare est orare – To work is to pray*. To work in the Church means to be involved in its life from singing the Liturgy and receiving the Eucharist, to visiting the sick and welcoming strangers, giving money and helping make money. Although these acts may seem insignificant in themselves, in doing these things we are "emptying ourselves" of our selfishness and allowing Christ to come into our lives. In keeping them, we are fulfilling the words of the Apostle Paul that we read on the Feasts of the Theotokos: *Let this mind be in you which was also in Christ, Jesus, Who, being in the form of God, did not consider it robbery to be equal with God, but made Himself of no reputation, taking the form of a bondservant, and coming in the likeness of men. And being found in appearance as a man, He humbled Himself and became obedient to the point of death, even the death of the cross. Therefore God also has highly exalted Him and given Him the name which is above every name...* (Philippians 2:5-9).

As our correspondent has stated, we need to be converted to the reality of Christ's presence in the Church if the Church is to survive. We must also accept that, we too, will see in this generation the fulfillment of the Lord's words in the Gospel: *"Therefore I have said to you that no one can come to Me unless it has been granted to him by My Father."* *From that time many of His disciples went back and walked with Him no more"* (John 6:65-66)

THE ULTIMATE TEST OF FAITH - How far would you be willing to go in order to prove your faith in God? We are taught that we should gladly give up our very lives for Him , and through the centuries, scores of saintly men and women have done so. What if an even **GREATER SACRIFICE** would be asked of us? Could we offer the life of one of our own children to show that nothing is more important to us than our Heavenly Father?

In the Book of Genesis, we find the story of a righteous man named Abraham, whose faith was put to this ultimate test. After years of praying for children, Abraham and his wife Sarah, both advanced in age, were finally blessed by God with a son, whom they named Isaac. Some time later, however, God spoke to Abraham, issuing this ominous command: **"Take your only son Isaac whom you love, and go to the region of Moriah. Sacrifice him there as a burnt offering on one of the mountains."** (Genesis 22:2) One can only imagine the agony that Abraham must have felt after hearing these words!

With heavy heart, Abraham embarked upon the dreaded journey with Isaac. Despite his love for his son, Abraham was obedient to God's instructions. Just as he was about to make the supreme sacrifice of his son, an angel of the Lord intervened. Abraham had passed this test of faith, and for his unwavering loyalty to Him, God promised that he (Abraham) would be the "father of many nations," with his descendants being as numerous as the stars in the sky and the sand on the shore."

Dear friends, could we pass such an awesome test? Do we truly love the Lord completely? Remember: loving God means that we would do ANYTHING for Him, no matter what the apparent cost or consequences might be.

ANNOUNCEMENTS

A VERY HAPPY BIRTHDAY - is expressed to the following: Larissa Serth, 10/26; Patricia Schmidt, 10/28 & Laura Andreas, 10/30. May God grant them a very happy birthday and keep them for many, happy and blessed years!

PYROHY PRICES HAVE CHANGED – Due to the rising costs of our supplies, our pyrohy prices have changed: Potato - \$10 Doz.; Sauerkraut \$10 Doz.: Cheese \$13 Doz. Holubtsi \$18 half dozen; \$35 dozen; Kovbassa \$13 a ring.

ELECTRONIC DONATIONS (CREDIT CARDS) ACCEPTED – for those who are interested, we can accept donations to the Church through credit cards. See Michael Tilson or Lorraine Neff for details.

TRUSTEES MINISTRY SCHEDULE

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

October 25 – Lorraine Neff and Thomas Bringle

November 1 – Linda Hnatow and Ann Duncan

November 8 – Linda Hnatow and Ann Duncan

November 15 – Victor Kaliakin and Lorraine Neff

November 22 – Victor Kaliakin and Lorraine Neff

November 29 – Thomas Bringle and Linda Hnatow

December 6 – Thomas Bringle and Linda Hnatow

MEETINGS

UOL MEETING – Sunday, October 25 with the Election of Officers

PARISH BOARD MEETING – Tuesday, November 10 @ 6:30 PM (Zoom Meeting)

“PATRONS PATH” : A Tribute to the Faithful Founders, Families, Stewards and Supporters of this Holy Temple and All Who Worship Here. - Saints Peter and Paul Ukrainian Orthodox Church is a very special place for many of us. For nearly 93 years, our Parish has served as a spiritual home for generations of Ukrainians, Ukrainian-Americans and Orthodox Christians from around the world. Many of you may have been baptized, married, attended liturgy or simply enjoyed the Bazaars and monthly pyrohy sales, THANK YOU for being part of what makes Saints Peter and Paul Ukrainian Orthodox Church a unique family gathering place. You now have the opportunity to leave a lasting imprint on our beloved church home. Saints Peter and Paul Ukrainian Orthodox Church has created, PATRONS PATH, a lasting remembrance to all who have generously built, supported and sustained our little Parish in Wilmington, Delaware over the years. This tribute will be placed in front of the Holodomor Memorial and surrounding area to be admired and added to for generations. The funds generated from the sale of pavers will be used to offset operational and capital improvement costs. These pavers may be imprinted with special messages, dates, names or combination of such. A special presentation may be seen on our Facebook page (SS. Peter & Paul Ukrainian Orthodox Church) and Website (www.sspeterandpauluoc.org). It is our hope that you join us and be part of this new foundation on which to build for ages to come.

READER MINISTRY SCHEDULE

October 25 - Linda Hnatow
November 1 - Jean Roeth
November 8 - John Plachuta
November 15 - Pani Elizabeth Hutnick
November 22 - Andrew Duncan

CLEANING OF THE CHURCH MINISTRY SCHEDULE

Week of October 26 - Nancy Hlywiak, Jean Roeth, Zina Twardus
Week of November 2 - Michael Tilson & Linda Hnatow, Irene Maskaly
Week of November 9 - Mark & Laura Andreas
Week of November 16 - Earle and Jennifer Robinson
Week of November 23 - John Plachuta and David Lazaration

DO YOU SHOP ON AMAZON? – Did you know that if you would get on Smile Amazon and choose our Parish as your beneficiary that Amazon would donate a percentage of your purchase to us? Search on Orthodox Wilmington and choose SS Peter & Paul Ukrainiaan (yes it is misspelled and we’ve tried to correct it). Try it and help our Parish Family benefit from your shopping experience!

ADOPTING CHILDREN FOR THE NATIVITY – DONATIONS - We shall be adopting 6 youth for the Nativity Season. They are asking for Gift Cards so that the parents of the youth can go and buy Christmas Gifts for the children in need. We shall be taking financial donations towards this cause. All donations must be submitted by November 15 and we shall go and buy the appropriate gift cards. Please take an envelope from the Christmas Tree. Linda Hnatow is the Chairperson. They have a lot of children in need this year because of many parents being out of work.

BAZAAR PREPARATIONS

Although this year's Bazaar will be take out only, there are still a lot of preparations that have to be made. **We need your help.** Here is the Schedule:

Thursday, October 29 – 10:00 AM – Frying cabbage

Monday, November 2 – 7:00 AM – Peeling the potatoes

Wednesday, November 4 – 7:00 AM – making pyrohy

Thursday, November 5 – 9:00 AM – Making holubtsi – cutting up vegetables for soup

Friday, November 6 – making the soups

RULES FOR ATTENDING ALL SERVICES: *

Masks **MUST** be worn during the service – if you do not have one, a mask will be provided. * **PLEASE:** It is crucial for the safety and health of all participants that if you have a fever of over 100°, or have any symptoms **PLEASE STAY HOME!!** For everyone's safety, contact information will be taken at every service so that if someone who attends develops the virus, all attendees will be notified and then would quarantine themselves for 14 days. We shall continue to stream all services until the pandemic is over. **HOLY COMMUNION** – It is imperative that you understand that **YOU CANNOT GET DISEASE FROM HOLY COMMUNION!!!** This is the Body and Blood of Christ. The Communion Cloth is not to be touched. **PLEASE – listen to the instructions. ***

After the Liturgy, each person **MUST** sanitize the area in which he/she is using. * **AFTER HAVING PARTICIPATED IN THE DIVINE SERVICES AND YOU BECOME SYMPTOMATIC – YOU MUST NOTIFY FATHER STEPHEN AT ONCE SO THAT ALL WHO PARTICIPATED COULD QUARENTINE THEMSELVES!!**

* If you have any questions or concerns, please do not hesitate to **CALL ME (302) 798-4455.** I will be happy to assist you in any way that I can.

PLEASE REMEMBER TO PRAY FOR THOSE WHO ARE ILL – Metropolitan Antony, Archimandrite Raphael, Father Vasili Andrejuk, Father Paul Bigelow, Father John Bohush, Father Vasyl Dovhan, Father Oleh Hucul, Father Mark Leisure, Father Andrew Molewski, Father John Nakonechney, Father James Norton, Father Victor Wronskyj, Father Volodymyr Wronskyj, Pani Dobrodyka Lisa Weremedic, Alicia, Nerry, Mykola, Brennan, Deborah, Charles, Galina, Dolores, Julian, Madison, Michele, Mykola, Rita, Ryan, Randy Allen, Paul Andreas, Carolyn Angelo, Colby Atkinson, Shannon Austin, Stephania Bacha, Joyce Belles, Neil Belles, Ethel Bernhard, Yaroslav Bilinsky, Maria Borowenski Betty Bosland, Becky Bosley, Angie Brengle, Paul Brengle, Patricia Bringle, Richard Bringle, Thomas Bringle, John Brick, Fedir Bukacz, George Burns, Christine Cain, Mark Cello, Betty Charney, Mildred (Myrophora) Christo, Erik Colazo, Patricia Crystal, Alex Czernik, Sharon Dalaski, Stephen Dalecki, David Dalldorf, Peter DiVirgilio, John Dmytryk, James Dudrick, Rose Eldridge, Thomas Fagan, James Garrett, Peter Glenn, Ivan Golovnirov, Kathleen Gortva, Staci Gray, Charles Gunther, David Hamilton, Rick Hastings, Celeste Heiser, Dolores Helms, Victoria Herrschaft, Carla Hitchings, Greg Hitchings, Anthony Hnatow, Daniel Holoviyak, Caroline Humphrey, Richard Humphrey, Sally Hutnick, Joette Jago, Stephen Johnson, Linda Josepinson, Rosalie Ann Kane, Sandra Kasch, Thomas Kasprzak, Charles Kaszytski, Julia Kaszytski, Diane Keyser, Barbara Kyrilic, Wendy Klinedinst, Judith Kocinski, Lorissa Kozakova, Ludmyla Krawchenko, Mykola Krawchenko, Emma Krasnopera, Volodymyr Krasnopera, Sue Kreisa-Christian, Marlene Kuhar, Karen Livick, Charles Lontor, Alla Lysenko, Andrew Makolynyk, Jean Marano, Paul Markow, Frederick McCarthy, Victor Melnychenko, Ronald Michel, Lisa Miller, Matthew Miller, Mary Elizabeth Moran, Barry Morris, Elsie Moroz, Michael Moroz, Linda Muldoon, Karen Needham, Julie Neff, Ann Nester, Laurie Newman, Betty Painter, Anastasios Pantelopulos, Anthony Pantelopulos, Linda Phillips, Joseph Pierson, Barry Pinkowicz, Bernice Pinkowicz, Ryan Pinkowicz, Valentina Plachuta, Joseph Porini, Robert Powers, Joanne Procak, Joseph Ptak, Carol Purse, Sharon Reigh, Christopher Riehl, Arlene Roginski, Wyatt Roland, Andrea Roman, Alla Rudawsky, John Ruczhak, Glenn Runyan, Carol Rusk, Maria Russak, Anthony Saldutti, Dana Sargent, Isaac Schmidt, Doris Scully, Joella Seale, Clay Seman, Larissa Serth, Dawn Sheets, Justin Sheets, Emily Smitheman, Kimberly Smitheman, Georgie Smolyar, Rich Steinman, Joseph Stevens, Noel Strobino, Charles Joseph Sweeney, Evelyn Synczyszyn, Tatiana Swzec, Pavlo Tabak, Nicholas Taylor, Sue Taylor, Elenora Thomas, Lydia Thomas, Brysen Tomei, Dominic Tomei, Mark Tomei, Violet Tomei, Aria Tonner, Mariel Trimble, Anna Tur, Richard Twardus, Martha Vignali, Jack Vognetz, Margaret Vognetz, Marilyn Wagner, Olena Wasylevska, James Watts, Chris Way, Leah Way, Barbara Weeks, Peter Weremedic, Stephen Wienkowitz, Laura Worley, & James Zook.

In the early Church, preaching was mainly concentrated on the Jews. The Apostles eventually came to interpret Jesus' instruction "Go therefore and make disciples of all the nations . . ." (Matthew 28:19) to include the Gentiles. Understanding and fulfilling His Great Commission was very important for the future growth of the Church. It allowed more people to partake in the universal Gospel of Christ. Gentiles could now be saved and received into the life of the Church. Antioch was the spot that marked this new page in human history.

There are four words that help tell the story of the early Church. They are **PERSECUTION, PREACHING, POWER AND PROOF**. Let us begin by examining each step on this path to the Truth.

PERSECUTION goes back to the stoning of the first martyr, Saint Stephen. This attack was intended to destroy the fledgling movement but the opposite happened. Believers were scattered, only causing more growth.

PREACHING involves missionary work. Enlightened disciples went out, teaching the correct doctrine, guided by the Holy Spirit. To this day, we are asked to go forth and spread the Word to all corners of the earth.

POWER is provided by the guiding hand of our Lord. A large number of pagan idolators began to believe and turned to the message of salvation through Christ.

With God's blessing, the **PROOF** is exciting. Lives were being changed and many noticed it. A new name was bestowed upon the faithful. ***"The disciples were first called CHRISTIANS in Antioch."*** (Acts 11:26) Let me ask you, do others know that you are a follower of Christ? Make it evident that our Lord lives through you each and every day!