



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

May 5, 2019
Volume 55: Number 18
Schedule of Services and Activities
Week of May 5 - 12, 2019
Celebrating our 92nd year of Service to the Lord

Sunday, May 5 - Sunday of Saint Thomas – Tone 1

8:30 – 9:00 AM – Confessions

9:15 AM – Hours

9:30 AM – Divine Liturgy for the Faithful

Coffee Hour

12:00 N - Riverside Cemetery

1:00 PM - Silverbrook Cemetery

2:00 PM - Lawncroft Cemetery

3:00 PM - Gracelawn Memorial Park

4:30 PM – Veteran’s Cemetery

**At the time of this printing, the weather for Sunday is rain – therefore the service will be celebrated at 12:00 Noon in the Church unless the forecast changes..

Monday, May 6 – Feast of Saint George – Veneration of his relics

8:00 AM – Divine Liturgy

Saturday, May 11

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

3:00 PM – Cooking for Mother’s Day – Need as many men as possible

Sunday, May 12 - Sunday of the Myrrh-Bearing Women – MOTHER’S DAY

8:30 – 9:00 AM – Confessions

9:15 AM – Hours

9:30 AM – Divine Liturgy for the Faithful

Coffee Hour



SCRIPTURAL READINGS

St. Thomas Sunday – Matins: Matthew 28:16-20; Liturgy: Acts 5:12-20; John 20:19-31
Monday – Feast of Saint George – Acts 12:1-11; John 15:17-16:2; Day: Acts 3:19-26; John 2:1-11
Tuesday – Acts 4:1-10; John 3:16-21
Wednesday – Holy Apostle and Evangelist Mark: Matins: Luke 10:1-21; Liturgy: 1 Peter 5:6-14; Mark 6:7-13; Day: Acts 4:13-22; John 5:17-24
Thursday – Acts 4:23-31; John 5:24-30
Friday – Holy Apostle Symeon – Matins: John 10:9-16; Liturgy: 1 Corinthians 4:9-16; Matthew 13:54-58; Day: Acts 5:1-11; John 5:30-6:2
Saturday – Acts 5:21-33; John 6:14-27
Sunday of the Myrrh Bearing Women – Matins: Mark 16:9-20; Liturgy: Acts 6:1-7; Mark 15:43-16:8

LITURGICAL INSIGHTS By Father Lawrence Barriger

POST PASCHAL DEPRESSION

*"It is so sad to part with lent and the Week of Pascha. I am always grieved by the closing of the sanctuary gates on the Saturday of St. Thomas and in general by the ending of bright week. They still sing "Christ is Risen", but everything becomes more difficult, as if the gates of the kingdom of heaven have really closed, those gates which have only just been opened in answer to our prayer and fasting. People plunge themselves once more with a sort of ravenousness into futile, worldly pursuits, and the churches become empty."
---Father Alexander Elchaninov*



The Sunday of St. Thomas, the second Sunday of Pascha, is known among Western Christians as "Low Sunday". While this name is unknown in the Orthodox tradition, it is perhaps appropriate for what we encounter in most Orthodox Churches on St. Thomas Sunday.

Gone are the crowds of worshippers; gone are the penitents waiting for confession; the lines waiting to receive the Eucharist. Fasting and prayer become a memory as we once more "plunge ourselves ravenously into our futile, worldly pursuits," and the churches become empty. Low Sunday indeed!

Some people rejoice to see the end of Lent; now that it has ended they can go back, as Father Elchaninov points out, to their "normal" life. For them Jesus is still dead, even though they may say "Christ is Risen!" Their quick return to the "world" shows that they believe secretly that Jesus is still entombed in the Church. He is a pious "custom and tradition of our people" to be respected, even venerated, but certainly not the central figure in their lives.

Others have discovered through the celebration of the Resurrection of Christ that their "normal" lives are in fact "abnormal". The celebration of the Resurrection has shown them that the Risen Christ holds out the promise of a changed life, a transfigured life.

Like Father Elchaninov these people are saddened to see the Royal Doors close at the end of Bright Week because the temptation is for them to go back to what they were before Lent and the Resurrection. Having discovered the "true life" in the Resurrected Christ they dread returning to the "false life" that they lived before. They suffer from "Post Paschal Depression".

However, we should not be disheartened on St. Thomas Sunday. For this was the situation with the very first Pascha. Hundreds of people, if not thousands, welcomed Jesus as the messiah on the first Palm Sunday. The same crowds heard Him preach in the Temple and shouted "Give us Barabbas" and "Crucify Him!"

We must note that the Risen Savior did not appear to any of these people; He did not appear to Pontius Pilate or King Herod or any of the Sanhedrin.

ON SEEING THE LORD

Instead, He appeared to the small group of Disciples and Apostles, those faithful who had followed Him "from Galilee" and not to these others at all.

Perhaps the second Sunday of Pascha should be regarded as the "secret Pascha". A time when the Risen Christ appears to comfort, not the lukewarm in their faith, not those who have come to sample the Paschal foods, or to fulfill their traditional "Easter duty".

But rather the Risen Christ appears to comfort and strengthen those faithful who experience the rhythm of Church life Sunday after Sunday, Feast after Feast. He appears to those who contribute their time and money generously to support the Church and the Gospel. He appears to those who have found in their hearts the door to the Kingdom of heaven.

The Sunday of St. Thomas is a liturgical remembrance of how the Risen Savior appeared to the disciples huddled together in fear behind the locked doors of the Upper Room. In the same way the Lord appears to the faithful members of the Church. They are not locked in the Upper Room but they are locked once more in the same problems and cares and anxieties that they had before Pascha.

CHRIST IS RISEN!

However, there is one fact that those who suffer from "Post Pascha Depression" need to remember: Christ is Risen! The Resurrection is not the end of Pascha but only the beginning. We often feel that the longer prayers and additional Lenten services as well as our fasting are things that we do to somehow "pay God back" for all that He has done for us. When the end of lent comes we feel that the debt has been settled for this year.

But we cannot pay God back for the gift of His Christ, for the Cross and the Resurrection. But we can show our love by keeping His commandments. On the night before He died, Jesus told the Apostles, "If you love Me, keep My commandments" (John 15:10). We must struggle everyday, in the joys and sorrows of life, to always keep before us both the Cross and the Empty Tomb. The struggle begins anew, not on the first day of next Lent, but on St. Thomas Sunday.

SUNDAY OF ST. THOMAS

St. Thomas represented all men in his doubt and spoke for all Christians in his profession of faith: "My Lord and my God" (John 20:28). The confession of St. Thomas was to become the Creed of the early Christians. We can today feel sympathy for Thomas because he behaved like a man trapped by scientism, the belief that only what can be observed and measured is true. Thomas demanded observation: "I shall never believe it without probing the nail prints in His hands, without putting my finger in the nail marks and my hand into His side" (John 20: 25). Yet, Christ came to him; Thomas experienced the presence of Christ and believed.

This experience of the presence of Christ is repeated in all our lives. To understand this we must realize what John is proclaiming to us in the Gospel. The disciples met in a locked room, suggested in tradition as the same upper room where the first Eucharist (the Last Supper) was held. They met on Sunday, the traditional day for the Eucharist. Jesus appeared suddenly, even though the doors were locked, and greeted His disciples with peace. Our Lord gave them the gift of the Holy Spirit. St. John is pointing out that our experience of Christ our God takes place in the Divine Liturgy.

Our "upper room" is now our Church, where the community, represented by the disciples, gathers every Sunday. They celebrate the presence of Christ our God in the Eucharist by repeating the memorial of His love towards us, as He had commanded. In the Liturgy, the priest greets the community with peace. Every Liturgy is also the gift of the Holy Spirit, for the priest blesses the people, asking that "the communion of the Holy Spirit be with all of you" (Introduction to the Anaphora of the Liturgy of St. John Chrysostom). In the Anaphora, the priest prays: "We implore, pray and entreat you, send down Your Holy Spirit upon us" (Epiclesis, Liturgy of St. John Chrysostom). In all these ways we see that the Liturgy reproduces for us the experience of St. Thomas: the presence of Christ, our Lord and God.

The Liturgy is our act of faith in Christ. We come to Church because we believe that there we can hear God's word to us and receive Him by partaking in the Eucharistic Banquet, the mystery of His presence. The Eucharist is our act of faith in the living Christ, it is the mystery in which we "taste and see how good the Lord is" (Psalm 34:9).

There is still more to this mystery. Faith is usually thought of as something private and personal. A man can have faith inside himself even if he never expresses it. However, we cannot divide man that way. Christ did not appear to Thomas when Thomas was not with the disciples, the representation of the Church. He found faith in the presence of God's believing community. The Liturgy, where we gather together as a local Church to worship Christ, our Lord and God, is our act of faith.

PASKA

Paska is sunrise. Resurrection follows death as dawn replaces the darkness. What happened to Jesus on Paska is a sign that gives life to us.

Examples of Resurrection are all around us. Someone has been offended, but now he or she reassures us with a smile that all is forgiven. Someone has been crippled in an accident, but now has new life with a determination to live more fully despite the handicap. Someone may have been very self-centered but now shares life with others, even risking his or her life for someone else.

These examples of human living may not appear to be the eternal life that Jesus has after His Resurrection from the dead. Yet He has warned us about looking for



spectacular signs. He wants us to see that His Resurrection gives meaning to human life.

For Jesus the Resurrection was not an isolated event that happened only after He died. John presents Him as saying long before He died on the Cross: "I am the Resurrection and the Life; whoever believes in Me... will never die" (John 11:25-26).

The Resurrection is an integral part of the life of Christ, the fullest revelation of God as ever-present with us, making our lives worthwhile. In giving life even in the midst of death. God invites us to a fuller personal commitment to Himself and to life.

Such a commitment is possible for us because the Resurrection of Jesus came about through His complete personal commitment of Himself to the Father. His dying on the Cross was the last and crucial act of commitment.

The meaning of the death of Jesus is presented differently by the four Gospel writers. MARK portrays His death as a result of the rejection of God's love by a blind and sinful world. MATTHEW pictures it as an apocalyptic event that marked the end of the old age and the beginning of the new. LUKE emphasizes God's forgiveness of sin through Jesus dying on the Cross. JOHN, finally, links dying with rising: in giving up His spirit to the Father, Jesus gives the Spirit to us.

Death for Jesus, as it will be for us, was the final moment of a personal history on earth. It was prepared for by the whole of life that preceded it. Death was experienced as an attack in which He experienced utterly the extent of human limitations. Yet in dying, Jesus broke through these limitations. As in being born as one of us, so also in dying and rising, Jesus shows us what is possible for human beings to attain through grace. The new life to which He has risen is a fulfillment of life not only for Himself but also for all those who believe in Him.

We do not have all the answers to life. We go along hoping and trying to create a meaningful existence. Yet when faced with death we come up against the question of whether our life with all the little successes and little "deaths" is finally of any real significance.

Faith in the Resurrection brings us assurance in this awful dilemma. We still see only darkly what is ultimately real about the present and the future. Yet we trust God more fully because of what He shows of Himself in giving Jesus life after death. We have renewed confidence in His presence in our lives.

The wonder of the Resurrection is not merely a proof that we can use to show that Jesus is divine. Rather it is a powerful appeal to commit ourselves to the Father as Jesus did. In His dying and rising we believe that we are redeemed from a sinful condition. We are not merely amazed or educated but rather drawn forward to fuller living. "And I, if I am lifted up, will draw all to Myself."

ANNOUNCEMENTS

SPECIAL THANKS – are offered to Michael Kapelus for the beautiful donation of the embroidered Icons of Our Lord and His Mother which were blessed and venerated first on Palm Sunday. May God reward his kindness a hundredfold!

A SPECIAL COFFEE HOUR – will be held on Sunday, May 26 to raise money for diapers for the orphanages in Ukraine. Hot dogs will be served, as Linda calls it, "Dogs for Diapers" Please plan to attend and help in this worthy cause.

GREETER MINISTRY SCHEDULE

May 5 - Nancy Tur, Zina Twardus

May 12 - John and Sandy Cramer

May 19 - David & Eve Lazaration

May 26 - Lorraine Neff, Sonya Patronik & Alexander Smith

TRUSTEES MINISTRY SCHEDULE

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

May 5 – Lorraine Neff and Victor Kaliakin

May 12 – Lorraine Neff and Victor Kaliakin

May 19 – Ann Duncan and Thomas Bringle

May 26 – Ann Duncan and Thomas Bringle

June 2 – Linda Hnatow and Lorraine Neff

June 9 – Linda Hnatow and Lorraine Neff

READER MINISTRY SCHEDULE

May 5 - Linda Hnatow

May 12 - Pani Elizabeth Hutnick

May 19 - Jean Roeth

May 26 - Thomas Kasprzak

June 2 - John Plachuta

June 9 - Irene Maskaly

June 16 - Andrew Duncan

June 23 - Jean Roeth

MEETINGS - MINISTRIES

PARISH BOARD MEETING – Tuesday, May 14 @ 6:30 PM

THE POWER OF PRAYER – Please remember your daily prayer for our country.
Today, we begin Day 11.

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 Ukrainian (yes it is misspelled and we've tried to correct it). Try it and help our Parish Family benefit from your shopping experience!

Tentative 2019 Schedule

Sunday, May 5 – St. Thomas Sunday – Cemeteries
Sunday, May 12 – Mother's Day Dinner
Sunday, May 26 – Special Coffee Hour – Hot Dogs – Diapers for Orphanages
Saturday, June 15 – Visit by Weeping Icon from Taylor, PA
Sunday, June 16 – Father's Day Dinner
Saturday, June 22 – Religious Book Sale
Monday, June 24 – First Day of the Apostle's Fast
Sunday, July 14 – Patronal Feast Dinner
Monday, July 15 – 19 – Summer Camp
Saturday, August 3 – UOL Flea Market
Saturday, October 12 – UOL Retreat
Saturday, November 2 – Fall Bazaar
Tuesday, November 26 – Community Thanksgiving Service (Holy Rosary)
Sunday, December 15 – UOL Cookie Sale

CLEANING OF THE CHURCH MINISTRY SCHEDULE

Week of May 6 - Mark & Laura Andreas, Paul Andreas
Week of May 13 - John Cramer, Victor Melnychenko & Joseph Thurstlic
Week of May 20 - Earle and Jennifer Robinson
Week of May 27 - Nancy Hlywiak, Jean Roeth, Zina Twardus
Week of June 3 - Michael Tilson & Linda Hnatow, Irene Maskaly
Week of June 10 - Dawn Daniels, David Duncan & Kathy Duncan
Week of June 17 - John Plachuta and David Lazaration

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

SUNDAY OF SAINT THOMAS

The First Paschal Evening was a momentous one for the followers of Christ. The Lord had suddenly appeared among them, in spite of the locked doors, and He spoke to them, ate with them, and breathed the Spirit upon them. They were filled with great joy. All the darkness of Holy Friday and Saturday had been transformed into the brightness of the Resurrection. All the *SADNESS* was now *GLADNESS*.

But the Apostle Thomas was not present that first evening. When the followers of the Lord later found him, they exclaimed: "We have seen the Lord!" Thomas refused to believe that Jesus had risen, saying, "Unless I see in His hands the print of the nails, and place my finger in the mark of the nails, and my hand in His side, I will not believe."

He was at least *HONEST* with his doubts, and then took the pains to resolve them. He did not stay away from the apostolic group. He joined the Lord's followers as they met again a week after the Resurrection. Again Jesus suddenly appeared to the group. This time Christ called Thomas to Himself, asking him to see the wounds of the nails, and saying: "Be not faithless, but believing." Thomas was astonished, convinced, and proclaimed: "My Lord and my God!"

The icon captures the moment of faith as Thomas reaches out to the wound in our Lord's side. The Risen Lord stands before the closed doors, an element in the scene used by the iconographer to dramatize the incident. In the background are the walls of Jerusalem. On either side of the door are the apostles of the Lord. Each year, on the Sunday following the Resurrection, the Church remembers this loving conversion of Thomas from *UNBELIEF* to *BELIEF*.