



*Put your talents to  
work for the Church  
and you will be rewarded.*

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

**August 28, 2022**  
**Volume 58: Number 35**  
**Schedule of Services and Activities**  
**Week of August 28 – September 4, 2022**  
**Celebrating our 95<sup>th</sup> year of Service to the Lord**

Sunday, August 28 – 11<sup>th</sup> Sunday after Pentecost – Dormition – Tone 2

8:30 AM - Confessions

9:15 AM – Hours

9:30 AM - Divine Liturgy for the Faithful – Bless Flowers

Coffee Hour

Sunday, September 4 - 12<sup>th</sup> Sunday after Pentecost –Tone 3

8:30 AM - Confessions

9:15 AM – Hours

9:30 AM - Divine Liturgy for the Faithful

Coffee Hour

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**SCRIPTURAL READINGS**

11<sup>th</sup> Sunday after Pentecost – 1 Corinthians 9:2-12; Matthew 18:23-35; Dormition -

Matins: Luke 1:39-49; 56 Liturgy: Philippians 2:5-19; Luke 10:38-42; 11:27-28

Monday – 2 Corinthians 5:10-15; Mark 1:9-15

Tuesday – 2 Corinthians 5:15-21; Mark 1:16-22

Wednesday – 2 Corinthians 6:11-16; Mark 1:23-28

Thursday – 2 Corinthians 7:1-10; Mark 1:29-35

Friday – 2 Corinthians 7:10-16; Mark 2:18-22

Saturday – 1 Corinthians 1:26-29; Matthew 20:29-34

12<sup>th</sup> Sunday after Pentecost – Matins: Matthew 28:16-20; Liturgy: 1 Corinthians 15:1-11;

Matthew 19: 16-26

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## THE DORMITION OF THE MOTHER OF GOD



The Feast of the Dormition of the Mother of God is celebrated on August 28th. Through her womb, heaven and earth were joined together. Through her, all mankind has been reborn. Her death and burial shows us the completion of God's plan for all mankind. The Feast celebrates the Mother of God as the Mother of Life.

In powerful imagery and poetic verse the Vespers Hymns of the Feast relate this mystery:

"O what a wonder! \* The Source of Life is placed in a tomb \* the grave becomes a ladder to heaven. \*

Rejoice Gethsemane, holy chamber of the Mother of God. \* As for us, O faithful \* let us cry out with Gabriel the prince of Angels \* Rejoice O woman full of grace the Lord is with you \* the Lord, who because of you \* bestows great mercy upon the world."

"Because the disciples had been both the eyewitnesses and servants of the Word \* it was also fitting that they should witness the final mystery \* the Dormition of His Mother according to the flesh. \* they not only saw the Ascension of the Savior from earth to heaven \* but they also were witnesses of the translation of the Mother who bore Him. \* they came to Zion to escort the Virgin who surpasses the Cherubim \* as she hastened in her journey to heaven. \* With them let us also bow low \* before the one who intercedes for our souls."

The earliest written tradition which speaks of the death of the Mother of God is given in the work entitled Sermon of St. John the Theologian on the Dormition of the Mother of God. A summary of the details is as follows: "Three days before the death of Mary, the Archangel Gabriel appeared and announced to her from her Son, Jesus Christ, the time of her departure into eternity. On the day of her death, in a miraculous manner, all the Apostles gathered in Jerusalem, although they had been scattered in various countries of the known world. St. Thomas was the only Apostle absent. The Mother of God expressed her wish to be buried in Gethsemane near her parents (Sts. Joachim and Anna) and her spouse Joseph. Christ, Himself, came accompanied by the Angels and the Saints to escort His most pure Mother to heaven. The Apostles, while singing hymns, carried the body of Mary to the grave where they remained keeping vigil for three days. On the third day Thomas came from afar and desired very much to view for the last time

the Most Pure Mother of God. When the grave was opened her body was not there, only the funeral cloths which had wrapped her body. The Apostles then realized that she had been taken up into heaven body and soul. The fragrance of flowers was noticed by all in the tomb.

We remember the death and the burial of the Mother of God, and we celebrate her resurrection and ascension. The Icon of the Dormition represents the Virgin lying on her deathbed, surrounded by the Apostles, with Christ in glory receiving her soul into His arms. All hints of black sorrow are overcome by a certain colorful sobriety.

We behold in the Icon the "Mother of Life" being transferred to life by her Son, our Lord Jesus Christ. Since she is the Mother of God, it was right that He Who dwelt in the womb of the Ever-virgin should take her to Himself in her falling asleep. The Apostles are written (Icons are written, like a story, not painted) surrounding the Mother of God. Behind them is the figure of Christ. He holds in His left hand a small child clothed in white garments and crowned with a halo. This is the luminous soul of Mary which he receives at the moment of her death. The multitude of Angels present at the Dormition forms an outer border around Christ. Also present are the six-winged Seraphim. The Icon of the Dormition gives us a picture of Christian death. We find our salvation in Jesus Christ Who raises to life all who believe in Him.

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### **THE FEAST OF THE DORMITION OF THE MOTHER OF GOD**

"We extol you, O Most Pure Mother of Christ our God, and we praise your all-glorious Dormition." (Hymn of Praise of the Feast)

Although the feast of the Dormition (i.e. her falling asleep) reminds us of the sad occasion of death, it is considered a joyful feast. The service of the feast is filled with hymns of joy and gladness. On this day the Holy Church rejoices because the Most Holy Mother of God was transferred body and soul from this earthly life to join her Son in eternal glory; because of her Dormition we have a powerful intercessor and protectress in heaven.

The day of the death of the Most Holy Mother of God is called the Dormition (or falling asleep) in our Church, for her body did not know corruption after death, but together with her soul was taken up into heaven. We have no historical data to indicate how long the Mother of God remained on earth after the Ascension of our Lord into heaven, nor when, where or how she died, for the Gospels say nothing of this. The foundation for the feasts of the Dormition is to be found in a sacred tradition of the Church dating from Apostolic times, apocryphal writings,

the constant faith of the People of God and the unanimous opinion of the holy Fathers and Doctors of the Church of the first 1000 years of Christianity.

The earliest written tradition which speaks of the death of the Mother of God is given in the work, "The Sermon of St. John the Theologian on the Dormition of the Mother of God." The author of the work is unknown. Some historians believe that this work dates from the end of the 2nd or 3rd century, while others place it at the end of the 6th century.

From this work, which is summarized here, we learn the details of the Dormition of the Mother of God. Three days before the death of Mary, the Archangel Gabriel appeared and announced to her from her Son, Jesus, the time of her departure into eternity. On the day of her death, in a miraculous manner the Apostles gathered in Jerusalem, although they had been scattered in various countries of the then known world. St. Thomas was the only Apostle absent. The Mother of God expressed her wish to be buried in Gethsemane near her parents and her spouse, Joseph. Christ, in person, came accompanied by Angels and Saints to escort His Mother to heaven. The Apostles, while singing holy hymns, carried the body of Mary to the grave where they remained keeping vigil for three days. On the third day, St. Thomas came from afar and desired very much to view for the last time the Mother of God. When the grave was opened, her body was not there, only the funeral clothes in which the body had been wrapped. The sweet aroma of flowers was experienced by all. The Apostles then realized that Mary had been taken up body and soul into heaven.

St. John Damascene, in one of his sermons on the Dormition, writes: "It was fitting that He, Who preserved Mary's virginity after His birth, should also preserve her body uncorrupt after her death. It is fitting that she, who carried in her arms the Creator as a Child, dwell in the heavenly mansions. It is fitting that she, who beheld her Son on the cross while her heart was pierced with a sword of grief she did not know at the Nativity, should now look upon Him as He sits with the Father. It is fitting that the mother of God possess all that her Son possesses and that all creatures venerate her as the Mother and maidservant of God."



## APPROACH WITH THE FEAR OF GOD, IN FAITH AND IN LOVE"



At every Divine Liturgy, this wonderful invitation to receive the Body and Blood of Christ is extended to all of us. The Mystery of Holy Communion is more than a mere aspect of our liturgical ritual in the Orthodox Church, and it goes far beyond simply commemorating the Mystical Supper, when the Eucharist was instituted by our Lord. When we approach the chalice "with faith and love", we truly **RECEIVE CHRIST!!!**

What does it mean to "receive Christ?" By virtue of our reception of Holy Communion, Christ dwells within us! We are united with Him in a mysterious manner in the

Holy Eucharist, being filled with His grace and His love. Christ is truly, "the Living Bread that has come down from heaven", and when we partake of His Body and His Blood, we are strengthened for the spiritual struggles that we are constantly asked to endure.

How often should we receive Holy Communion? The early Christians did so every time they gathered for Holy Liturgy. We are called upon by the Church to follow the same discipline in our own lives. Lest we forget, our Lord Himself placed these words before His followers: "Unless you eat the Flesh of the Son of Man and drink His Blood, you have no life in you. He who eats My Flesh and drinks My Blood has eternal life..." (John 6:53-54). the Gospel according to St. John also tells us that these words of Jesus caused many of His disciples to have second thoughts about following Him for they didn't understand them. Their meaning, however, should be very clear to us: there is no salvation without a sacramental life! Let us feast regularly at the Lord's Table! Remember the words of the Communion Prayer of the Divine Liturgy: "O Lord, I also believe and profess that this which I am about to receive is truly Your most precious Body and truly Your life-giving Blood, which I pray I may worthily receive for the remission of all my sins and for life everlasting."

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### BE OF GOOD CHEER

The Book of Proverbs tells us that "A joyful heart is the health of the body, but a depressed spirit dries up the bones" (Proverbs 17:22), "A glad heart lights up the face, but by mental anguish the spirit is broken" (Proverbs 15:13).

Cheerfulness is a sign of love. The creation of a flower is a sign of God's love. The giving of flowers represents the love of one for another. Flowers are created to delight us and

give us some moments of pleasure and fond memories. We give flowers as a gift for people to be cheered up by them and to derive pleasure from them.

Cheerfulness, like a flower, is a gift, which represents our love for one another. It is meant to give others pleasurable moments, memories to be enjoyed.

Cheerfulness leads to love. If you wished to be loved, love! "Even as you wish others to do to you, so also do to them". These words are simple but very wise. If we long for affection and love, we must first express affection and love to others. We can improve the quality of our interpersonal relationships with cheerfulness; even the quality of our lives. It is a scientifically proven fact that worry, discord and sadness undermine a person's health. On the other hand, cheerfulness improves not only our health but also our relationships with one another.

The outer person is to a large extent an index of the inner life. The joy or sadness of the heart is visible upon the countenance. The sad heart will be revealed by a clouded countenance; the heart of care by the lines of a worn face. A peaceful heart will be revealed by a serene expression.

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### ANNOUNCEMENTS

**A VERY HAPPY BIRTHDAY** - is expressed to Snizhana Boitsov, 8/28; Marlene Kuhar, 8/28; Irene Billon, 8/29; Damian Krauthauser, 8/29; Nancy Tur, 8/30; Thomas Bringle, 8/31; Kristina Pappas, 9/1 & Victoria Otamas, 9/3. May God grant them a very happy birthday and keep them for many, happy and blessed years!

**FATHER STEPHEN** – will be on vacation from August 28 (after Liturgy) – September 6. In In case of an emergency, please call Father Gus (302) 479-5672 or Father Jerry Ozlanski (302) 798-7935.

**UOL RETREAT** – is scheduled for Saturday, October 1 beginning with a continental breakfast and registration at 9AM. Very Rev. Robert Holet, our Dean, will be giving the retreat on the topic: "**Stewardship: It's More Than Show Me the Money**" talking about the Spirituality of Stewardship and its meaning in the life of Orthodox Christians. Donation will be \$20 which will include a Continental Breakfast, Lunch and snacks. Our UOL invites all to attend.

### MEETINGS

**PARISH BOARD** – Wednesday, September 14 @ 6:30 PM



**UOL MEMBERSHIP DRIVE** – Speaking of our UOL, it is time to renew your membership or start a membership. They are always willing to work for the Church. One of their many charitable works is to take care of our Parish Library. Dues are \$20 per member (please see Treasurer Nancy Hlywiak. Please join and help support our UOL.

**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 may not occur.

### **READER MINISTRY SCHEDULE**

August 28 - Jean Roeth  
September 4 - John Plachuta  
September 11 - Andrew Duncan  
September 18 - Linda Hnatow  
September 25 - Pani Elizabeth Hutnick

### **GREETER MINISTRY SCHEDULE**

August 28 - David and Eve Lazaration  
September 4 - Zina Twardus  
September 11 - John and Sandy Cramer  
September 18 - Lorraine Neff, Sonya Patronik

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

Week of August 29 - Mark & Laura Andreas  
Week of September 5 - John Plachuta and David Lazaration  
Week of September 12 - Earle and Jennifer Robinson  
Week of September 19 - Nancy Hlywiak, Jean Roeth, Zina Twardus  
Week of September 26 - Earle and Jennifer Robinson  
Week of October 3 - Michael Tilson & Linda Hnatow, Irene Maskaly

**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.

**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!

## **MINISTRY SCHEDULE**

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

August 28 – Linda Hnatow and Matthew Andreas

September 4 – Linda Hnatow and Matthew Andreas

September 11 – Victor Kaliakin and Lorraine Neff

September 18 – Victor Kaliakin and Lorraine Neff

September 25 – Ann Duncan and Linda Hnatow

October 2 – Ann Duncan and Linda hnatow

## **TENTATIVE CALENDER OF EVENTS**

October 12 – 15 – UOC Sobor

October 1 – UOL Retreat (See Announcement)

Saturday, October 22 - Boy Scout Car Wash – Silverside and Foulk Roads 9AM – 2PM

Saturday, November 5 – Fall Bazaar

Tuesday, November 22 – Community Thanksgiving Service (Sts. Peter & Paul)

Sunday, December 18 – UOL Cookie Sale

**PATRON'S PATH** – We will be taking orders for replacement bricks that will be engraved and placed in the Path. Just as before, each brick can have the clip art of a three bar Cross or it can be plain. The donation for the bricks is: 4" x 8" engraved brick is \$150 – with the clip art \$175; 8" x 8" engraved brick is \$200 - with the clip art \$225; 12"x 12" engraved brick is \$250 – with the clip art \$275. If you didn't get the chance to be a part of the Patron's Path before, take the opportunity now and tell your family members as well. Please see Father Stephen if you would like to place an order. Orders will be taken until September 25.

**31<sup>ST</sup> ANNIVERSARY OF THE INDEPENDENCE OF UKRAINE** – will be celebrated at St. Andrew Orthodox Memorial Church, South Bound Brook, NJ beginning with a 10:00 AM Archpastoral Liturgy and the Blessing of Flowers. At 12 Noon a Prayer for Ukraine will be celebrated and the opening of a Memorial Exhibit. All are invited to attend.

**ST. SOPHIA THEOLOGICAL SEMINARY** – will celebrate the opening of the 2022-2023 school year on Saturday, September 10 with an Archpastoral Divine Liturgy beginning at 10:00 AM in the Seminary Chapel. Pavlo Vysotskyj will be ordained to the Diaconate at this Liturgy. There will be a live video broadcast. All are invited to attend.

**PLEASE REMEMBER TO PRAY FOR THOSE WHO ARE ILL – Metropolitan**  
Antony, Archimandrite Raphael, Father Vasili Andrejuk, Father George Bazylevsky,  
Father Vasyl Dovhan, Father Oleh Hucul, Father Andrew Molewski, Father John  
Nakonechney, Father James Norton, Father Mark Odell, Father Volodymyr Wronskij,  
Matushka Andrejuk, Matushka Lisa Weremedic, Alicia, Nerry, Mykola, Brennan,  
Deborah, Galina, Dolores, Julian, Madison, Maria, Matt, Michele, Mykola, Penelope,  
Rita, Ryan, Randy Allen, 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, Christine Cain, Mark Cello, Betty  
Charney, Mildred (Myrophora) Christo, Erik Colazo, Patricia Crystal, Alex Czernik,  
Sharon Dalaski, Stephen Dalecki, David Dalldorf, Peter DiVirgilio, James Dudrick,  
Kathleen Dugan, Margaret Durell, Mary Eagleton, Rose Eldridge, Thomas Fagan,  
Archantula Fanjoy, James Garrett, Lisa Gee, Peter Glenn, Ivan Golovniiov, Kathleen  
Gortva, Staci Gray, Charles Gunther, David Hamilton, Richard Haslam, Rick Hastings,  
Celeste Heiser, Victoria Herrschaft, Carla Hitchings, Greg Hitchings, Alicia Hlywak, John  
Hlywak, Michael Hnadow, Daniel Holoviak, Jennifer Huertes, Caroline Humphrey,  
Richard Humphrey, Sally Hutnick, Joette Jago, Stephen Johnson, Linda Josepinson,  
Elizabeth Kaliakin, Rosalie Ann Kane, Michael Kapelus, Sandra Kasch, Charles  
Kaszytski, Julia Kaszytski, Diane Keyser, Wendy Klinedinst, Judith Kocinski, Lorissa  
Kozakova, Ludmyla Krawchenko, Mykola Krawchenko, Volodymyr Krasnopera, Sue  
Kreisa-Christian, Marlene Kuhar, Karen Livick, Charles Lontor, Alla Lysenko, Jeremy  
Madea, Andrew Makolynyk, Jean Marano, Frederick McCarthy, Beth McKirachan, Fred  
McKirachan, Victor Melnychenko, Ronald Michel, Mary Ann Michalcewicz, Michelle  
Michalcewiz, Lisa Miller, Matthew Miller, Mary Elizabeth Moran, Barry Morris, Elsie  
Moroz, Linda Muldoon, Karen Needham, Julie Neff, Lorraine Neff, Ann Nester, Laurie  
Newman, Betty Painter, Anastasios Pantelopulos, Anthony Pantelopulos, Linda Phillips,  
Joseph Pierson, Barry Pinkowicz, Bernice Pinkowicz, Janylyn Pinkowicz, Ryan  
Pinkowicz, Valentina Plachuta, Daphne Pantelopulos, Joseph Porini, Robert Powers,  
Joanne Procak, Joseph Ptak, Carol Purse, Sharon Reigh, Christopher Riehl, Arlene  
Roginski, Wyatt Roland, Andrea Roman, Jeff Rozwadowski, John Ruczhak, Glenn  
Runyan, Carol Rusk, Isaac Schmidt, Joella Seale, Clay Seman, Larissa Serth, Dawn  
Sheets, Justin Sheets, Emily Smitheman, Kimberly Smitheman, Georgie Smolyar, Natalia  
Stanford, Rich Steinman, Joseph Stevens, Noel Strobino, Charles Joseph Sweeney,  
Evelyn 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, Peter Weremedic,  
Stephen Wienkowitz, Laura Worley, Jack Ziegler & James Zook.

## BE ALL THAT GOD WANTS US TO BE!

**E**very parish is a community of believers – a family of worshippers – dedicated to serving the Lord and carrying His gospel to the world. If every church is the “dwelling place of the living God,” why is it that some flourish while others struggle for survival? Why are some churches filled with life, while others have the definite appearance of hollow shells? It can be said that the SUCCESS or FAILURE of any given congregation corresponds with the effort that its members exert in making their parish an extension of God’s Kingdom here on earth.

In the Old Testament Book of Ecclesiastes, we read these words: “Whatever your hands have been given to do, do it with all your might.” (Ecclesiastes 9:10) God has placed certain talents into each of our hands, and He expects us to use them for His greater glory and for the advancement of His Holy Church. It is our sacred duty to realize exactly what the Lord has called us to do in terms of using our God-given abilities. Some have been called to be PRIESTS. Others have been blessed with the ability to SING. Others have a talent for TEACHING. Still others may have a gift for ORGANIZING and LEADING in a parish setting.

May we all identify our individual strengths and put them to use in our particular church. We cannot “bury” them like the foolish servant in Christ’s famous “Parable of the Talents.” May we be guided by St. Paul’s words to the Christian community in Rome: “We have many members in one body in Christ. Having differing gifts, then, according to the grace that is given to us, let us use them.”