



SAINT
GREGORY
THE
ILLUMINATOR

THE PERSON WHO
BROUGHT THE LIGHT
OF CHRISTIANITY TO
THE ARMENIAN PEOPLE

Saints Peter and Paul Ukrainian Orthodox Church Bulletin

1406 Philadelphia Pike
Wilmington, DE 19809

www.sspeterandpauluoc.org

www.orthodoxdelaware.net



Father Stephen Hutnick

(302) 798-4455

E-mail: 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; 2nd Youth Ministry

October 17, 2021
Volume 57: Number 42
Schedule of Services and Activities
Week of October 17 - 24, 2021
Celebrating our 94th year of Service to the Lord

Sunday, October 17 - 17th Sunday after Pentecost – Tone 8

8:30 AM – Confessions

9:15 AM – Hours

9:30 AM – Divine Liturgy for the Faithful

Blessing of the New Outdoor Freezer

Coffee Hour

Monday, October 18

9:00 AM – 12:00 Noon – Taking orders for the Bazaar

7:00 PM – Bible Study

Tuesday, October 19

9:00 AM – 12:00 Noon – Taking orders for the Bazaar

9:00 AM – Making nutrolls

Saturday, October 23

8:00 AM – Divine Liturgy

Sunday, October 24 -18th Sunday after Pentecost – Tone 1

8:30 AM – Confessions

9:15 AM – Hours

9:30 AM – Divine Liturgy for the Faithful

Panakhyda: +Lori Duncan (8 Yrs) – Andrew Duncan and Family

Panakhyda: +John Tyrawski (27 Yrs); +Paul Hnatow (7 Yrs); +Olga Mahaney

(6 Yrs.) & +Charles Tyrawsky (2 Yrs.) – Michael Tilson and

Linda Hnatow

Coffee Hour

RULES FOR ATENDING SERVICES BY OUR SYNOD OF BISHOPS: Those who have **not been vaccinated** must voluntarily wear masks at liturgy or other parish family events. Those who **have been vaccinated** but have been part of any gathering of people – indoors or outdoors – which includes individuals whose vaccination status is unknown to them should voluntarily wear masks during liturgy or other parish family events.

SCRIPTURE READINGS

17th Sunday after Pentecost – Matins: Luke 24:36-53; Liturgy: 2 Corinthians 6:16-7:1; Luke 6:31-36

Monday – Ephesians 4:25-32; Luke 6:24-30

Tuesday – Apostle Thomas – Matins: John 21:25-25; Liturgy: 1 Corinthians 4:9-16; John 20:19-31; Day: Ephesians 5:20-26; Luke 6:37-45

Wednesday – Ephesians 5:25-33; Luke 6:46-7:1

Thursday – Ephesians 5:33-6:9; Luke 7:17-30

Friday – Holy Apostle James – Matins: John 21:15-25; Liturgy: 1 Corinthians 4:9-16; Luke 10:16-21; Day: Ephesians 6:18-24; Luke 7:31-35

Saturday – 1 Corinthians 15:39-45; Luke 5:27-32

18th Sunday after Pentecost – Matins: John 20:1-10; 2 Corinthians 9:6-11; Luke 7:11-16

HOLY EUCHARIST



Holy Eucharist is called the "sacrament of sacraments" in the Orthodox tradition. It is also called the "sacrament of the Church". The Eucharist is the center of the Church's life. Everything in the church leads to the Eucharist, and all things flow from it. It is the completion of all the Church's sacraments - the source and the goal of all the Church's doctrines and institutions.

As with baptism, it must be noted that the Eucharistic meal was not invented by Christ. Such holy ritual meals existed in the Old Testament and in pagan religions. Generally speaking the "dinner"

remains even today as one of the main ritual and symbolic events in the life of man.

The Christian Eucharist is a meal specifically connected with the Passover meal of the Old Testament. At the end of His life Christ, the Jewish Messiah, ate the Passover meal with His disciples. Originally a ritual supper in commemoration of the liberation of the Israelites from slavery in Egypt, the Passover meal was transformed by Christ into an act done in remembrance of Him: of His life, death and resurrection as the new and eternal Passover Lamb who frees men from the slavery of evil, ignorance and death and transfers them into the everlasting life of the Kingdom of God.

At the supper Christ took the bread and the wine and ordered His disciples to eat and drink it as His own Body and Blood. This action thus became the center of the Christian life, the

experience of the presence of the Risen Christ in the midst of His People (see Matt. 26; Mark 14; Luke 22; John 6 and 13; Acts 2:41-47; & I Cor. 10-11).

As a word, the term Eucharist means thanksgiving. This name is given to the sacred meal - not only to the elements of bread and wine, but to the whole act of gathering, praying, reading the Holy Scriptures and proclaiming God's Word, remembering Christ and eating and drinking His Body and Blood in communion with Him and with God the Father by the Holy Spirit. The word Eucharist is used because the all-embracing meaning of the Lord's Banquet is that of thanksgiving to God in Christ and the Holy Spirit for all that He has done in making, saving and glorifying the world.

The sacrament of the Eucharist is also called Holy Communion since it is the mystical communion of men with God, with each other, and with all men and all things in him through Christ and the Spirit. The Eucharistic liturgy is celebrated in the Church every Sunday, the Day of the Lord, as well as on feast days. Except in monasteries, it is rarely celebrated daily (ed. note: From the Church fathers, especially St. John Chrysostom, there is a real push to the faithful to receive the Eucharist daily - but because of lack of attendance, the custom has never taken great root). Holy Communion is forbidden to all Orthodox Christians on the weekdays of Great Lent except in the special communion of the Liturgy of the Presanctified Gifts because of its joyful and resurrectional character. The Eucharist is always given to all members of the Church, including infants who are baptized and confirmed (chrismated). It is always given in both forms - bread and wine. It is strictly understood as being the real presence of Christ, His true Body and Blood mystically present in the bread and wine which are offered to the Father in His name and consecrated by the divine Spirit of God.

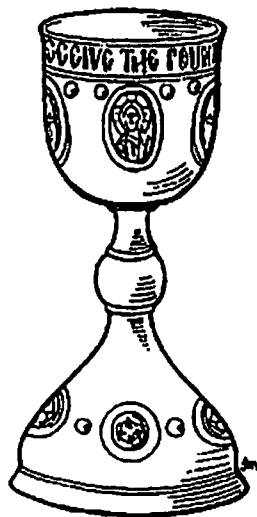
In the history of Christian thought, various ways were developed to try to explain how the bread and the wine become the Body and Blood of Christ in the Eucharistic liturgy. Quite unfortunately, these explanations often became too rationalistic and too closely connected with certain human philosophies.

One of the most unfortunate developments took place when men began to debate the reality of Christ's Body and Blood in the Eucharist. While some said that the eucharistic gifts of bread and wine were the real Body and Blood of Christ, others said that the gifts were not real, but merely the symbolic or mystical presence of the Body and Blood. The tragedy in both of these approaches is that what is real came to be opposed to what is symbolic or mystical.

The Orthodox Church denies the doctrine that the Body and Blood of the Eucharist are merely intellectual or psychological symbols of Christ's Body and Blood. If this doctrine

were true, when the liturgy is celebrated and Holy Communion given, the people would be called merely to think about Jesus and to commune with Him "in their hearts". In this way, the Eucharist would be reduced to a simple memorial meal of the Lord's last supper, and the union with God through its reception would come only on the level of thought or psychological recollection.

On the other hand, however, the Orthodox tradition does use the term "symbols" for the Eucharistic gifts. It calls the service a "mystery" and the sacrifice of the liturgy a "spiritual and bloodless sacrifice". These terms are used by the holy fathers and the liturgy itself.



The Orthodox Church uses such expressions because in Orthodoxy what is real is not opposed to what is symbolical or mystical or spiritual. On the contrary! In the Orthodox view, all of reality - the world and man himself - is real to the extent that it is symbolical or mystical, to the extent that reality itself must reveal and manifest God to us. Thus, the Eucharist in the Orthodox Church is understood to be the genuine Body and Blood of Christ precisely because bread and wine are the mysteries and symbols of God's true and genuine presence and manifestation to us in Christ. Thus, by eating and drinking the bread and wine which are mystically consecrated by the Holy Spirit, we have genuine communion with God through Christ who is Himself "the bread of life" (John 6:34; 41): "I am the living bread which came down from heaven; if anyone eats of this bread, he will live forever; and the bread which I shall give for the life of the world is My flesh" (John 6:51).

Thus, the bread of the Eucharist is Christ' flesh and Christ's flesh is the eucharistic bread. The two are brought together into one. The word "symbolical" in Orthodox terminology means exactly this: "to bring together into one."

Thus we read the words of the Apostle Paul: "For I received from the Lord what I also delivered to you, that the Lord Jesus on the night when He was betrayed took bread, and when He had given thanks, He broke it, and said, 'This is my body which is broken for you. Do this in remembrance of me.' In the same way also the cup, after supper, saying, 'This cup is the new covenant in my blood. Do this, as you drink it, in remembrance of me.' For as often as you eat this bread and drink this cup, you proclaim the Lord's death, until he comes. Whoever, therefore, eats the bread and drinks the cup in an unworthy manner will be guilty of profaning the body and blood of the Lord" (I Cor. 11:23-26).

ANNOUNCEMENTS

A VERY HAPPY BIRTHDAY - is expressed to the following: Neil Belles, 10/17; Edward Pabian, 10/17; Alexandre Novikov, 10/18 & Craig Schmidt, 10/23. May God grant them a very happy birthday and keep them for many, happy and blessed years!

ADOPT A CHILD: MINISTRY OF CARING – Our goal is to adopt 20 children. We need your help of donations of either \$100 gift cards from Walmart or a cash donation which we will use to purchase the gift cards. Linda Hnatow is the chairperson for this project. All donations are due on November 14.

SPECIAL THANKS – are offered to Mark Andreas, chairperson, and all those who helped in putting the refrigerator on top of the freezer: Mark Andreas, Matthew Andreas, Thomas Bringle, Michael Kapelus, John Plachuta and Joseph Stevens. Special thanks also to Mark Andreas, Richard Bringle and Michael Kapelus for providing the electrical work to bring it to life. After today's Liturgy, we will bless the Outdoor Freezer. May God reward all those who helped in any way a hundredfold.

UOL BOOK SALE – will take place on Saturday, November 20 from 9:00 AM – 1:00 PM. Light refreshments may be purchased. Books will be sold from many traditions for pennies on the dollar. Please come and enjoy.

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.

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.

MEETINGS

PARISH BOARD MEETING – Wednesday, November 10 @ 6:45 PM

GREETER MINISTRY SCHEDULE

October 17 - Lorraine Neff, Sonya Patronik & Alexander Smith

October 24 - David and Eve Lazaration

October 31 - Nancy Tur, Zina Twardus

November 7 - John and Sandy Cramer

The mystery of the holy Eucharist defies analysis and explanation in purely rational and logical terms. For the Eucharist - and Christ Himself - is indeed a mystery of the Kingdom of Heaven which, as Jesus has told us, is "not of this world". The Eucharist - because it belongs to God's Kingdom - is truly free from the earthborn "logic" of fallen humanity.

Taken from **THE ORTHODOX FAITH: VOLUME II : Worship** by Father Thomas Hopko. This is an excellent handbook on the worship of the Orthodox Church.

THOUGHTS ON THE 17th SUNDAY AFTER PENTECOST UNENDING LOVE

When a doctor sees a sick person, it is natural for him, in virtue of his training and profession to do what he can to cure the illness and restore that person to health. He will even go through inconvenience and sacrifice to accomplish this.

It would be a terrible catastrophe if doctors felt that all sick people are useless and should be destroyed or left to die. This would be contrary to the goals of their profession and oath. The glory of the medical profession is that it exists to heal the sick and infirm - to help them to health and to keep them well.

Jesus, like a loving doctor, wished to heal and restore to health all those afflicted with the spiritual disease of sin. No matter the condition of the person or how serious the sin, God wants that person cured of his spiritual infirmities. His all-powerful medicine is grace, which must be accepted to insure healing and health.

God's desire and His offer of health are very evident in the words of Jesus Himself: "The Son of man came not to destroy but to save that which is lost." Speaking to the converted Zacchaeus, Jesus said, "Salvation has come to this house today! For this man too is a son of Abraham and the Son of Man has come to seek and save what is lost."

In Jesus' Parable of the Prodigal Son, the father tells his elder son, "How could we help celebrating this happy day? Your brother here was dead and has come back to life, was lost and is found" (Luke 15:32). "To err is human; to forgive divine."

WE NEED DONATIONS – of Coke Products, bottled water, paper towels & bathroom tissue.

CLEANING OF THE CHURCH MINISTRY SCHEDULE

Week of October 18 - Earle and Jennifer Robinson

Week of October 25 - Nancy Hlywiak, Jean Roeth, Zina Twardus

Week of November 1 - Earle and Jennifer Robinson

Week of November 8 - Michael Tilson & Linda Hnatow, Irene Maskaly

Week of November 15 - John Plachuta and David Lazaration

Week of November 22 - Mark & Laura Andreas

MINISTRY SCHEDULE

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

October 17 – Linda Hnatow and Ann Duncan

October 24 – Victor Kaliakin and Lorraine Neff

October 31 – Victor Kaliakin and Lorraine Neff

November 7 – Pani Elizabeth and Linda Hnatow

November 14 – Pani Elizabeth and Linda Hnatow

TENTATIVE CALENDER OF EVENTS

Tuesday, October 19 – 9AM Making nut rolls

Saturday, October 23 – UOL Book Sale

Sunday, October 31 – Boy Scout Road Cleanup on Silverside Road

Saturday, November 6 – Fall Bazaar

Sunday, November 7 – 3:00 PM - Boy Scout Committee Meeting

Saturday, November 20 – UOL Book Sale

Tuesday, November 23 – 7:00 PM Community Thanksgiving Service (Holy Rosary)

Sunday, November 28 – St. Philip's Fast Begins

Sunday, December 5 - 3:00 PM - Boy Scout Committee Meeting

Friday, December 10 – 6:00 PM – Boy Scout lock-in

Sunday, December 12 – UOL Cookie Sale

2022

Thursday, January 6 – 6:00 PM – Holy Supper

Friday, January 7 – 9:30 AM – Nativity of Our Lord

Sunday, March 6 – Cheesefare Sunday – Forgiveness Sunday

Monday, March 7 – 1st Day of the Great Fast

Saturday, April 9 – Spring Bazaar

Sunday, April 24 – Paskha

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!

READER MINISTRY SCHEDULE

October 17 - Jean Roeth
October 24 - John Plachuta
October 31 - Andrew Duncan
November 7 – Linda Hnatow
November 14 - Pani Elizabeth Hutnick

FALL PYROHY SCHEDULE –

Monday, October 25 – 150 lbs of Butter and Onions
Tuesday, November 2 – Peeling potatoes
Wednesday, November 3 – Pinching potato pyrohy

SPECIAL THANKS – to all who came out this past week to help make all the pyrohy.



PLEASE REMEMBER TO PRAY FOR THOSE WHO ARE ILL – Archimandrite Raphael, Father Vasili Andrejuk, Father George Bazylevsky, Father John Bohush, Father Vasyl Dovhan, Father George Hnatko, Father Oleh Hucul, Father Andrew Molewski, Father John Nakonechney, Father James Norton, Father Victor Wronskyj, Father Volodymyr Wronskyj, Matushka Andrejuk, Pani Dobrodyka Lillian Hnatko, Pani Dobrodyka Lisa Weremedic, Alicia, Nerry, Mykola, Brennan, Deborah, Galina, Dolores, Julian, Madison, Matt, Michele, Mykola, Rita, Ryan, Randy Allen, Carolyn Angelo, Colby Atkinson, Shannon Austin, Stephania Bacha, Joyce Belles, Neil Belles, Ethel Bernhard, Yaroslav Bilinsky, Maria Borowski 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, John Dmytryk, James Dudrick, Kathleen Dugan, Larry Dugan, Margaret Durell, Mary Eagleton, Rose Eldridge, Thomas Fagan, James Garrett, Peter Glenn, Ivan Golovniou, Kathleen Gortva, Staci Gray, Charles Gunther, David Hamilton, Rick Hastings, Celeste Heiser, Victoria Herrschaft, Carla Hitchings, Greg Hitchings, Anthony Hnatow, Michael Hnatow, Daniel Holoviak, Jennifer Huertes, Caroline Humphrey, Richard Humphrey, Sally Hutnick, Joette Jago, Stephen Johnson, Linda Josepinson, Elizabeth Kaliakin, Rosalie Ann Kane, Sandra Kasch, Charles Kaszytski, Julia Kaszytski, Diane Keyser, 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, Lorraine Neff, Ann Nester, Laurie Newman, Ivan Otamas, Betty Painter, Anastasios Pantelopulos, Anthony Pantelopulos, Linda Phillips, Joseph Pierson, Barry Pinkowicz, Bernice Pinkowicz, Janylyn 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, John Ruczhak, Glenn Runyan, Carol Rusk, Isaac Schmidt, 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, Pavlo Tabak, Nicholas Taylor, Sue Taylor, Elenora Thomas, Lydia Thomas, Brysen Tomei, Dominic Tomei, Mark Tomei, Violet Tomei, Aria Tonner, Mariel Trimble, 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, Sophia Zomcahk & James Zook.

~::~ THE ILLUMINATOR OF THE ARMENIANS ~::~

The history of Christianity in Armenia can be traced back to Apostolic times. Holy Tradition tells us that the Apostles Thaddeus and Bartholomew first preached the Gospel of Jesus Christ there. The man largely credited with establishing the Church in this pagan nation, however, is depicted on today's cover: **ST. GREGORY THE ILLUMINATOR**. Gregory was born into a noble family, but received his formal education far from the palaces of Armenia. He studied in Caesarea in the region of Cappadocia, where he embraced Christianity.

After the death of his wife, Gregory returned to Armenia with his two sons. While serving in the government of the pagan King Tiridates, Gregory actively served Christ as well, winning scores of converts for his Savior. Upon discovering the missionary labors of Gregory, the enraged king had him thrown into a deep pit, filled with poisonous reptiles. Miraculously, Gregory was protected by God in this deadly environment for 14 years! Realizing the wickedness of his ways, King Tiridates released Gregory. The repentant ruler was baptized by his former prisoner and arranged for him to return to Caesarea to be consecrated as "Bishop of Armenia."

Upon returning to his homeland, St. Gregory, with the assistance of the king, set about the task of converting the entire country to Christianity. Through his untiring efforts, Armenia became the first nation to proclaim the Christian faith as the official religion of the people. After enlightening an entire land about Jesus Christ, St. Gregory died in 332 A.D.