



SAINT
LUKE



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 30, 2022
Volume 58: Number 44
Schedule of Services and Activities
Week of October 30 – November 6, 2022
Celebrating our 95th year of Service to the Lord

Sunday, October 30 – 19th Sunday after Pentecost – Tone 2

8:30 AM - Confessions

9:15 AM – Hours

9:30 AM - Divine Liturgy for the Faithful

Panakhyda: +Helen Lahuta (6 Yrs.) – Sonya Patronik

Panakhyda: +Irene

Coffee Hour

Tuesday, November 1

10:00 AM – Frying Sauerkraut

Thursday, November 3

10:00 AM – Frying cabbage

Cutting the veggies

Setting up the Hall

Friday, November 4

8:00 AM – Making the mushroom soup

9:00 AM – 4:00 PM – Bringing in the Baked Goods

Saturday, November 5

8:00 AM – set up

10:00 AM – 3:00 PM – FALL BAZAAR

TURN THE CLOCKS BACK 1 HOUR

Sunday, November 6 – 20th Sunday after Pentecost – Tone 3

8:30 AM - Confessions

9:15 AM – Hours

9:30 AM - Divine Liturgy for the Faithful

Coffee Hour

SCRIPTURAL READINGS

20th Sunday after Pentecost – Matins: John 20:19-31; Liturgy: Galatians 1:11-19; Luke 8:5-15

Monday – Apostle and Evangelist Luke: Matins: John 21:15-25; Liturgy: Colossians 4:5-9, 14, 18; Luke 10:16-21; Day: Philippians 4:10-23; Luke 9:18-22

Tuesday – Colossians 1:1-2, 7-11; Luke 9:23-27

Wednesday - Colossians 1:18-23; Luke 9:44-50

Thursday – Colossians 1:24-29; Luke 9:49-56

Friday – Colossians 2:1-7; Luke 10:1-15

Saturday – 2 Corinthians 3:12-18; Luke 7:1-10

21st Sunday after Pentecost – Matins: John 21:1-14; Liturgy: Galatians 2:16-20; Luke 16:19-31

CANDLES AND THEIR SYMBOLISM

Lit candles and Icon Lamps (lampadas) have a special symbolic meaning in the Christian Church and no Christian service can be held without them. In the Old Testament, when the first Temple of God was built on earth – the Tabernacle – the services were held in it with lamps as the Lord Himself had ordained (Exodus 40: 5-25). Following the example of the Old Testament Church, the lighting of candles and of lampadas was without fail included in the New Testament Church services.

The Acts of the Apostles mentions the lighting of lamps during the services in the time of the Apostles. Thus, in Troas, where Christ's followers used to gather on the first day of the week (Sunday) to break bread, that is to celebrate the Eucharist, **there were many lights in the upper chamber** (Acts 20:8). This reference to the large number of lamps signifies that they were not used simply for lighting, but for their spiritual significance.

The early Christian ritual of carrying a lamp into the evening service led to the present day order of Vespers with its entry and the singing of the ancient hymn, "O Joyful Light..." which expresses the Christian teaching of spiritual light that illumines man – of Christ the Source of the grace-bestowing light. The order of the morning service of Matins is also linked to the idea of the Uncreated Light of Christ, manifested in His Incarnation and Resurrection.

The Fathers of the Church also witnessed to the spiritual significance of candles. In the 2nd Century, Tertullian wrote: "We never hold a service without candles, yet we use them not to just dispel night's gloom – we also hold our services in the daylight – but in order to represent by this Christ, the Uncreated Light, without whom we would in broad daylight wander as if lost in darkness." The Blessed Jerome wrote in the 4th Century that "In all the Eastern Churches, candles are lit even in the daytime when one is to read the Gospels, in

truth not to dispel the darkness, but as a sign of joy...in order under that factual light to feel that the Light of which we read in the Psalms (119:105): **“Your word is a lamp to my feet and a light to my path”**

St. Sophronius, Patriarch of Jerusalem, wrote in the 7th Century: ““Lampadas and candles represent the Eternal Light, and also the light that shines from the righteous”. The Holy Fathers of the 7th Ecumenical Council decreed that in the Orthodox Church, the holy Icons and Relics, the Cross of Christ and the Holy Gospel Book were to be honored by censing and the lighting of candles and the Blessed Simeon of Thessalonica (15th Century) wrote that “candles are also lit before the Icons of the Saints, for the sake of their good deeds that shine in this world.”

Orthodox faithful light candles before the Icons as a sign of their faith and hope in God’s help that is always sent to all who turn to Him and His Saints with faith and prayers. The candle is also a symbol of our burning and grateful love for God. During the reading of the 12 Passion Gospels at Holy Friday Matins the faithful hold candles, re-living our Lord’s sufferings and burning with love for Him.

At Vespers on Holy Friday, when the plashchanitsa (Shroud, Epitaphion) is carried out of the Altar and also during the Lamentations (Jerusalem Matins) of Holy Saturday, the faithful stand holding lit candles as a sign of love for Christ Crucified and Dead, showing their faith in His radiant Resurrection. On Pascha itself, from the moment of the procession around the Church, in memory of the Holy Myrrh bearers who proceed with burning lamps to the sepulcher of the Lord, the faithful hold lit candles in their hands until the end of the Paschal Service, expressing their great joy and spiritual triumph.

Holy Baptism is celebrated with the Priest vested and all the candles lit. Three candles are lit before the baptismal font as a sign that the Baptism is accomplished in the Name of the Holy Trinity; and the person to be baptized (if an adult) or the sponsors hold lit candles in their hands as an expression of joy at the entry of a new member into the Church of Christ.

At the wedding service, the Priest hands the bride and the groom lit candles before they make their new walk around the Tetrapod. Their holding the candles is a symbol of their profound love for each other and their desire to live with the blessing of the Church. (Ed. Note: It also reminds them that if they walk in their marriage with the Light of Christ, there is nothing that they should fear). When the body of a deceased person is brought into the Church, candles are placed around the coffin to show that the deceased was a Christian. During the funeral service, as well as during Memorial Services, the faithful stand with lit candles as a sign that the deceased’s soul has left this world and entered the Kingdom of Heaven – the Unwaning Light of God.

During the Presanctified Divine Liturgy, the Priest blesses the faithful with a lit candle and the censer proclaiming: "The Light of Christ, enlightens all who come into the world". On Christmas and Theophany Eve, a lit candle is placed before the festal Icon in the middle of the Church to remind us of the birth and appearance on earth of Christ our Savior, the Giver of Light. At all Divine Liturgies, lit candles are carried in procession at various parts of the services.

Thus candles and lampadas are lit at all Church services, all with a wide variety of spiritual and symbolic meaning; for it is God who said: "Let Light shine out of darkness", and "Who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Christ (1 Corinthians 4:6). Lit candles in the Church are also an expression of the worshippers' adoration and love for God, their sacrifices to Him, and at the same time of their joy and of the spiritual triumph of the Church. The candles, by their burning, remind one of the Unwaning Light which in the Kingdom of Heaven makes glad the souls of the righteous who have pleased God.

THESE TRUTHS WE HOLD The Holy Orthodox Church: Her Life and Teachings

REPENTANCE – The Road to the Kingdom of Heaven

Man is weak and thus sins and falls often, again and again into the same pits, driving the soul to utter despair. The urge here is to give in to one's sinful nature and to cease revisiting the powerful forces of sin. There I, however, an answer to this. A disciple came to a certain Elder one day and said: "Father, I have fallen." The Elder answered, "Get up"! Again and again he came to the Elder and said, "I have fallen". The Elder invariably answered, "Get up!" The disciple asked, "Until when must I continue getting up?" The Elder answered, "Until the day when you give up your soul to God!" Thus every time when we fell that we have fallen, the Holy Mystery of Repentance tells us to get up.

When one wishes to partake of the Holy Mystery of Confession, it is good to consider the meaning of sin and repentance, for sin is what separates us from God. Sin plunges the soul into darkness and we often lose peace, joy and the courage to address ourselves to the Lord God. According to Saint John the Evangelist, "**If we say we have no sin, we deceive ourselves, and the truth is not in us**" (1 John 1:8), for every man sins and falls short before the glory of God.

God, Who reads the hearts of man, knows not only our every day affairs, but also our thoughts and intentions. Everything is open to Him. In response to sin, our Lord Jesus Christ says: "**Repent, for the Kingdom of Heaven is at hand!**" (Matthew 3:2). Thus He expects from us true, heartfelt faith and true, heartfelt repentance. But what does

repentance mean and what kind of repentance is agreeable to God and serves for our salvation?

To repent means to be fully aware of our sins and our iniquities and of their consequences – of all that is pernicious (harmful) to man, all that insults God and excludes us from His love, of all that creates discord in family life, in society, and of all that disturbs the soul's peace and tranquility. When we become aware of our sinful state, and consider ourselves at fault before God, then our heart sorrows and is full of contrition. This heartfelt contrition is, according to Saint Paul, **that goodly grief (which) produces a repentance that leads to salvation** (2 Corinthians 7:10). That is true repentance. Tears of contrition are the only means of purifying the soul, so that it may rise up, become cleansed, luminous, joyful, capable of good deeds and of attaining perfection.

Saint John says that **if we confess our sins, (God) is faithful and just and will forgive our sins and cleanse us from all unrighteousness.** (1 John 1:9) It is not easy, however, to confess; not easy to mourn over one's iniquities; for each of us has a sense of pride and sometimes, also a coarse and stony heart that interferes with the sincerity of our repentance before God. Prayer, fasting and mutual forgiveness, however, soften our hardened hearts and dispose our soul to true repentance. Then in the Holy Mystery of Confession we can "without shame or fear" confess our sins with faith to our Father Confessor, so that nothing vile or unclean should remain in us that could interfere with our lifelong striving to attain with all the Saints to the longed-for Kingdom of Heaven.

THESE TRUTHS WE HOLD The Holy Orthodox Church: Her Life and Teachings

AN ELUSIVE VIRTUE

We are reminded frequently by our Lord the importance of humility which, for us, is a rather elusive virtue. "Learn of Me," Jesus said, "for I am meek and humble of heart". Why is it prized so highly by God? Because humility is truth. It is nothing more than knowing and acknowledging our place before God. Saint Paul reminds us, "Who makes you, my friend, so important? What do you possess that was not given? If then you received it all as a gift, why take the credit yourself" (1 Corinthians 4:7).

True humility knows the proper relationship between oneself and God. Humility cannot be a lie, it must be true. God resists the proud. To the humble He gives an abundance of graces. Saint Peter stresses the importance of humility with the following advice: "Indeed, all of you should wrap yourselves in the garment of humility towards each other because God sets His face against the arrogant but

favors the humble. Humble yourselves then under God's mighty hand and He will lift you up in due time. Cast all your cares on Him, for you are His charge" (1 Peter 5:5).

Jesus is our model and standard. He is perfection itself, yet He is humble enough to relate to and identify with fragile, human nature. He is a forgiving God especially to the humble who seek Him out. Humility lies at the very basis of Christian character. No true holiness can exist without humility.

Bran Muffins

An 85-year-old couple, after being married for almost 60 years, died in a car crash. They had been in good health the last ten years, mainly due to her interest in health food and exercising.

When they reached the Pearly Gates, St. Peter took them to their mansion, which was decked out with a beautiful kitchen, master bath suite and a Jacuzzi.

As they looked around, the old man asked St. Peter how much all this was going to cost. "It's free," St. Peter replied, "this is Heaven."

Next, they went out in the back yard to survey the championship-style golf course that the home was located. They would have golfing privileges everyday and each week, the course changed to a new one representing the great golf courses on earth. The old man asked, "What are the green fees?" St. Peter replied, "This is heaven, you play for free."

Next, they went to the club house and saw the lavish buffet lunch with the cuisine's of the World laid out. "How much to eat?" asked the old man. "Don't you understand yet? This is heaven, it is free!" St. Peter replied, with some exasperation.

"Well, where are the low fat and low cholesterol tables?" the old man asked timidly. St. Peter lectured, "That's the best part - you can eat as much as you like of whatever you like and you never get fat and you never get sick. This is Heaven."

With that, the old man went into a fit of anger, throwing down his hat and stomping on it, and screaming wildly. St. Peter and his wife both tried to calm him down, asking him what was wrong. The old man looked at his wife and said, "This is all your fault! If it weren't for your blasted bran muffins, I could have been here ten years ago!"

ANNOUNCEMENTS

A VERY HAPPY BIRTHDAY - is expressed to Laura Andreas, 10/30; Andrew Boitsov, 11/1; Victor Kaliakin, 11/1; Connor Duncan, 11/3; Cassidy Duncan, 11/4 & Andrew Duncan, 11/5. May God grant them a very happy birthday and keep them for many, happy and blessed years!

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

October 30 - Thomas Sulpizi
November 6 – Pani Elizabeth Hutnick
November 13 - Jean Roeth
November 20 – John Plachuta
November 27 – Andrew Duncan
December 4 - Linda Hnatow

GREETER MINISTRY SCHEDULE

October 30 – Zina Twardus
November 6 - John and Sandy Cramer
November 13 - Lorraine Neff, Sonya Patronik
November 20 - David and Eve 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!

CLEANING OF THE CHURCH MINISTRY SCHEDULE

Week of October 31 - Nancy Hlywiak, Jean Roeth, Zina Twardus
Week of November 7 - Earle and Jennifer Robinson
Week of November 14 - Michael Tilson & Linda Hnatow, Irene Maskaly
Week of November 21 - Mark & Laura Andreas
Week of November 27 - John Plachuta and David Lazaration
Week of December 4 - Earle and Jennifer Robinson

MINISTRY SCHEDULE

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

October 30 – Lorraine Neff and Ann Duncan

November 6 – Linda Hnatow and Matthew Andreas

November 13 – Linda Hnatow and Matthew Andreas

November 20 – Victor Kaliakin and Lorraine Neff

November 27 – Victor Kaliakin and Lorraine Neff

December 4 – Ann Duncan and Linda Hnatow

MEETINGS

PARISH BOARD – Wednesday, November 8 @ 6:30 PM

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.

BAZAAR NEWS

CALLING ALL BAKERS – We need your help to fill the Bake Table. Please plan to make your extraordinary confections!!! Thank you!!

DONATIONS NEEDED – of cases of water, Coke products, paper towels and bathroom tissue.

WORK SCHEDULE – WE NEED YOUR HELP

Tuesday, November 1 – Making sauerkraut

Thursday, November 3 – Frying cabbage – cutting vegetables for soup

Friday, November 4 – making the soups, gathering the bake goods, setting up the hall

TENTATIVE CALENDER OF EVENTS

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.

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 Wronskyj, Matushka Andrejuk, Matushka Laura Odell, 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, 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, Pam Ferguson, James Garrett, Lisa Gee, Peter Glenn, Ivan Golovnirov, Kathleen Gortva, Staci Gray, Charles Gunther, David Hamilton, Richard Haslam, Rick Hastings, Celeste Heiser, Victoria Herrschaft, Carla Hitchings, Greg Hitchings, Alicia Hlywak, John Hlywak, John Hnatow, Michael Hnatow, Daniel Holoviak, Jennifer Huertes, Sally Hutnick, Joette Jago, Stephen Johnson, Linda Josepinson, Rosalie Ann Kane, Michael Kapelus, Charles Kaszytski, Julia Kaszytski, Walter Katolik, Diane Keyser, Wendy Klinedinst, Judith Kocinski, Lorissa Kozakova, Ludmyla Krawchenko, Mykola Krawchenko, Volodymyr Krasnopera, Sue Kreisa-Christian, Marlene Kuhar, Karen Livick, Charles Lontor, Genevieve Luchejko, Alla Lysenko, Jeremy Madea, Andrew Makolynyk, Jean Marano, Frederick McCarthy, Beth McKirachan, Fred McKirachan, Stephen McNulty, 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, Alexandra Sparco, 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.

ST. LUKE: A MAN OF MANY TALENTS

Just as the brilliance of a diamond is reflected from the many facets of its surface, so the life of St. Luke shines. His multiple talents show his dedicated service to Christ. A convert to the Christian faith in the earliest days of the Church, Luke became a close companion of St. Paul and labored with him in spreading the good news of Christ.

Luke was a **GREAT WRITER**. He was the author of the Gospel that bears his name, and of the Acts of the Apostles, which tells of the earliest years of the Christian Church. He collected materials for his writings from eyewitnesses of the life of Christ, from such people as St. James and the Virgin Mary.

Luke was the first **ICONOGRAPHER**. An ancient tradition of the Church is that he produced the first icon of the Holy Virgin, painted during her lifetime. He thus set the standard and canon, for icons of the Birthgiver of God.

Luke was a medical **DOCTOR**. St. Paul referred to him as the “beloved” or “glorious physician.” As a doctor, Luke provides details in his invaluable writings that reflect his medical training.

Luke was a **MISSIONARY**. He labored with Paul on a number of missionary journeys, and is said to have been with the great apostle of the Gentiles during his imprisonment and death.

These are merely a few of the remarkable facets in the life of St. Luke. He was certainly a complete disciple of the Word of God.