



**HOLY COMMUNION**

## **Saints Peter and Paul Ukrainian Orthodox Church Bulletin**

1406 Philadelphia Pike  
Wilmington, DE 19809  
[www.sspeterandpauluoc.org](http://www.sspeterandpauluoc.org)  
[www.orthodoxdelaware.net](http://www.orthodoxdelaware.net)



Father Stephen Hutnick  
(302) 798-4455  
E-mail: [otche@aol.com](mailto: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; 2<sup>nd</sup> Youth Ministry

**September 24, 2023**  
**Volume 59: Number 39**  
**Schedule of Services and Activities**  
**Week of September 24 – October 1, 2023**  
**Celebrating our 96<sup>th</sup> year of Service to the Lord**

Sunday, September 24 - 16<sup>th</sup> Sunday after Pentecost – Sunday before the Exaltation of the Cross - Tone 7

8:30 AM – Confessions

9:15 AM – Hours

9:30 AM – Divine Liturgy for the Faithful  
Coffee Hour

Tuesday, September 26

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

6:00 PM – Vesperal Liturgy – St. Nicholas – (Dover, DE)

Wednesday, September 27 – Exaltation of the Holy Cross

7:00 AM – Matins

8:00 AM – Divine Liturgy for the Faithful

Friday, September 29

7:00 AM – Divine Liturgy

Panakhya: +Ella Kurtasz (36 Yrs) Pani Elizabeth, Father Stephen & Family

Saturday, September 30

11:00 AM – Meeting Consistory

2:00 PM – Metropolitan Council Meeting

6:00 – 9:00 PM – Wine Tasting

Sunday, October 1 - 17<sup>th</sup> Sunday after Pentecost – Sunday after the Exaltation of the Cross - Tone 8

8:30 AM – Confessions

9:15 AM – Hours

9:30 AM – Divine Liturgy for the Faithful  
Coffee Hour

\*\*\*\*\*

**PLEASE WELCOME** – Father Charles Sanderson into our Parish Family. May God continue to bless him and his family, keeping them in His tender, loving care for many, happy and blessed years!

## SCRIPTURAL READINGS

16<sup>th</sup> Sunday after Pentecost – Sunday before the Holy Cross – Matins: Luke 24:12-35; Liturgy: Galatians 6:11-18; John 3:13-17; Day: 2 Corinthians 6:1-10; Matthew 25:14-30

Monday – Ephesians 1:22-2:3; Mark 10:46-52

Tuesday – Ephesians 2:19-3:7; Mark 11:11-23; Vespers: Exodus 15:22-27; 16:1-2; Proverbs 3:11-18; Isaiah 60:11-16.

Wednesday– Exaltation of the Holy Cross - Matins: John 12:28-36; 1 Corinthians 1:18-24; John 19: 6-11, 13-20, 25-28, 30-35; Day: Ephesians 3:8-21; Mark 11:23-26

Thursday – Ephesians 4:14-19; Mark 11:27-33

Friday – Ephesians 4:17-25; Mark 12:1-12

Saturday – After the Holy Cross – 1 Corinthians 1:26-29; John 8:21-30; Day: 1 Corinthians 14:20-25; Matthew 25:1-13

17<sup>th</sup> Sunday after Pentecost – Sunday after the Holy Cross – Matins: Luke 24:36-53; Liturgy Cross: Galatians 2:16-20; Mark 8:34-9:1; Day: 2 Corinthians 6:16-7:1; Matthew 15:21-28

\*\*\*\*\*

### Feast Day of the Holy Cross



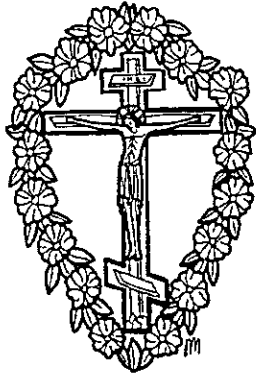
There are two stories surrounding the precious and life-giving Cross of our Savior that bear repeating as we commemorate the Feast Day of its Exaltation and Elevation. The first centers on how it came to be found by Saint Helena in the first place. It seems that the mother of the Emperor Constantine led an expedition to Jerusalem, determined to find the greatest of all Christian relics. Nearly 300 years had passed since Christ's Crucifixion: who would remember what happened to the Cross? After inquiring of scores of Christians and Jews alike, an elderly Hebrew named Jude was able to shed some light on this clouded picture. He believed that

the Cross was buried under a pagan temple dedicated to Venus. The temple was destroyed and the Cross discovered! After witnessing a dead man being brought back to life and a sick woman cured instantly after being touched by the Cross, Jude himself declared his belief in Christ and was baptized into the Faith. This humble man received the name "Cyriacus" and later became Bishop of Jerusalem, suffering a martyr's death during the reign of Julian the Apostate.

The second story would occur 300 years later. In the 7<sup>th</sup> century, the Cross was seized and taken from Jerusalem to Persia. When it was later recaptured and returned to Jerusalem, the Emperor Heraclius, gloriously arrayed in his imperial

crown and finest purple robes, attempted to carry it back into the church of the Resurrection. An invisible force, however blocked his path! The Patriarch Zacharias pointed out that the One Who originally carried the Cross to Golgotha did so with great humility. It was only when the Emperor removed his lavish garments that he was able to make his entrance into the Church.

\*\*\*\*\*



**Tropar - Tone 1** - O Lord, save Your people, and bless Your inheritance. Grant victories to the Orthodox Christians over their adversaries; and by virtue of Your Cross, preserve Your habitation

**Kondak - Tone 4** - As You were voluntarily crucified for our sake; grant mercy to those who are called by Your name; make all Orthodox Christians glad by Your power, granting them victories over their adversaries, by bestowing on them the invincible trophy, Your weapon of peace.

\* \* \* \* \*

### **Selected Bibliography**

**A Byzantine Rite Liturgical Year** by Julian J. Katrij, OSBM translated by Fr. Demetrius E. Wysochansky, OSBM (Franciscan Fathers Catholic Publishing CO.: Youngstown, Ohio 1983)

**Festival Icons for the Christian Year** by John Baggley (St. Vladimir's Seminary Press: Crestwood, NY 2000)

**Orthodox Feasts of Jesus Christ and the Virgin Mary: Liturgical Texts with Commentary** By Hugh Wybrew (St. Vladimir's Seminary Press: Crestwood, NY, 2000)

**Praying with the Church through the Christian Year: The Twelve Great Feastdays** by Rachel Hales Light and Life Publishing Company: Minneapolis, MN 1989

**Seasons of Grace: Reflections on the Orthodox Church Year** by Donna Farley (Ancient Faith Publishing: Chesterton, Indiana 2002)

**These Truths We Hold: The Holy Orthodox Church Her Life and Teaching** Compiled and Edited by A Monk of St. Tikhon's Monastery (St. Tikhon's Seminary Press: South Canaan, PA 1986)

**The Year of Grace of the Lord: A Scriptural and Liturgical Commentary on the Calendar of the Orthodox Church**, by a Monk of the Eastern Church (St. Vladimir's Seminary Press: Crestwood, NY, 1992)

## INTRODUCTION - (Continued)

The liturgical life of the Church also celebrates the memory of various saints. Every day of the year is dedicated to the memory of one or more of the Saints. It is through their following the example of Christ in their lives that we have an example of the Holy Gospel in action. It is through their example of holiness that we are reminded that through our baptism we have an obligation to become Saints.

In the first three centuries the only festival in the year, other than Sunday, was Pascha – the Resurrection of Our Lord and Savior Jesus Christ. In the 4<sup>th</sup> Century, Palm Sunday was added and the Great Fast was instituted from then to Pascha. Added to the list of Feasts was Pentecost – 50 days after Pascha. **(5) Orth Feasts of IC XC and the VM Pg 7.**

From the end of the 2<sup>nd</sup> Century, other commemorations were added – the memory of the Martyrs. The early Church did not celebrate the date of their birth (There are only three exceptions to celebrating the earthly birthdates as feast days. They are: The Nativity of Our Lord and Savior Jesus Christ, the Nativity of the Mother of God and the Nativity of the Holy Prophet, Precursor and Baptist John). The date of their death was considered their heavenly birthday. For this reason it was considered a day of joy and rejoicing. The early Christians would gather at the tombs of the Martyrs and celebrate the Divine Liturgy. They would sing various hymns (perhaps the beginnings of the Tropars, Kondaks and Stykhyras) and would read an account of the Martyr's death. An agape meal would follow. **(6) Byzantine Rite Pg. 42**

One of the earliest testimonies that we have of the celebration of the anniversary of the death of a martyr is found in the **Acts of the Martyrdom of St. Ignatius**, bishop of Antioch (+115). He writes: "After having spent a few days at his tomb singing hymns, the Christians agreed in the future to pay tribute to his life and sufferings, and thus while commemorating him they gave glory to the Lord Jesus". **(7) Byzantine Rite Pg. 42**

There are three sources that provide us with the information concerning the sufferings and death of the martyrs. The first are the court and legal proceedings, or so-called **Acts of the Martyrs**. These court proceedings are very valuable sources as they are the official records of the court procedures that were made by the secretaries of the Proconsul or the Procurator. The protocols recorded the denunciation, the court hearing, the testimony of witnesses and the verdict of death. These documents were preserved in the public archives and copies of them could be obtained for a fee, and Christians usually obtained them. Some of these protocols have been passed down to us in their original form. The Acts of St. Justin Martyr and his six companions (+165) are one of the earliest authentic sources. We are able to see the verdict of the prefect: "Let those who will not offer

sacrifice to the gods and obey the command of Caesar, be scourged and led to the place of execution as the law enjoins." **(8) Byz Rite Pg 43**

The second source were records that were made by Christian eyewitnesses. One such early record was of a certain Marcion to the Church in Philomelium in Asia Martyr concerning the martyrdom of St. Polycarp, Bishop of Smyrna (+156). This letter describes in detail his arrest and imprisonment, his trial and heroic death at the stake. **(9) Byz Rite Pg. 44**

The third source comes to us from legends of the martyrs. These are pious accounts concerning the life and death of the martyrs. These were written in latter times and probably have very little historical significance. **(10) Byz Rite (Pg. 44)**

We did not see the fixed dates of the Feasts until 4<sup>th</sup> Century. The first fixed feast was the Nativity of Christ which was celebrated in the West on December 25 and in the East on January 6. By the end of the 5<sup>th</sup> century, Nativity, Epiphany, Presentation of the Lord in the Temple and Transfiguration were added to the calendar. In the 5<sup>th</sup> and 6<sup>th</sup> centuries the Feast of the Annunciation was added based on the New Testament. **(11) Orth Feasts of IC XC Pg. 7**

There were other Feasts of the Mother of God that were added from the Apocrypha – **The Protoevangelium of James** and the **Assumption of the Virgin**. Although these documents were not accepted into the Biblical Canon, the historical aspects of the feasts were. **The Protoevangelium** is dated to the second half of the second century. It tells of the Feasts of the Birth of Mary and her early years, until her betrothal to Joseph, the Annunciation and the Birth of Christ (the Lukan version), the visit of the Wise Men (Matthew's account) which highlighted the miraculous character of the birth of Jesus, the Virginity of Mary before, during and after the birth of Jesus. **The Assumption**, which is dated from the latter part of the fourth century. It In the late 4<sup>th</sup> century, the major feasts of the Epiphany, Paskha and the Dedication of the Church of Golgotha and the Resurrection lasted for 8 days (octave). In the East feasts became prolonged by a variety of days which made up what we call today the "after feasts". At the same time the East also developed the custom of preparing for the various feasts for a certain number of days. This is referred to as the "pre-feast". The Feast of the Nativity seems to be the first feasts to have a pre-feast period. By the end of the 9<sup>th</sup> or the beginning of the 10<sup>th</sup> century the Tropars for the Nativity were used from December 22<sup>nd</sup> (January 5<sup>th</sup>) onward. **(Orth Feasts of IC Pg. 14)**

By the end of the 9<sup>th</sup> century the Feast of the Synaxis of the Mother of God (December 26; January 8) found its place in the calendar of Constantinople by the 9<sup>th</sup> century. Also the feast of Mary's parents, Joachim and Anna, fell also on the day after the Feast of the Nativity of the Mother of God (September 9; September 22) also the Feast of the Synaxis of St. John the Baptist after the Theophany of the Lord ( January 7 (15); and the Synaxis of Simeon and Anna after the Feast of

the Presentation of the Lord in the Temple (February 3 (16). The synaxis of the Archangel Gabriel (March 26 (April 8) was added later. (**Orth Feasts of IC Pg. 14**)

Eventually the twelve feasts of the Lord and His Mother came to be recognized as great festivals of the Orthodox Church. These come to be important after the Resurrection of the Lord which is the Feast of feasts and is not included in the twelve. The twelve great feasts celebrate the incarnation, passion and glorification of God the Son and the main events in the life of His Mother who is inseparable from the incarnation of God in her Son. Within the twelve the feasts of Christ rank higher than those of His Mother: when they occur on a Sunday their texts replace those of the Sunday, while the texts for the feasts of the Mother of God are combined with them. The Icons of the twelve major feasts are located in the second row on an Iconostasis although they may appear in various orders. (**Orth Feasts of IC PG. 15**)

\*\*\*\*\*

### **ANNOUNCEMENTS**

**A VERY HAPPY BIRTHDAY** - is expressed to Nadia Fomin, 9/25; Sebastian Krauthauser, 9/26 & Nicholas Czernik, 9/28. May God grant them a very happy birthday and keep them for many, happy blessed years!

### **GREETER MINISTRY SCHEDULE**

September 24 - David and Eve Lazaration  
October 1 - Zina Twardus and Nancy Tur  
October 8 - Sandy Cramer  
October 15 - Lorraine Neff, Sonya Patronik

**UOL MEMBERSHIP DRIVE** - It is time to renew your membership or start a membership. Our UOL is 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.

### **A NOTE FROM OUR TREASURER**

During the summer months, our regular deposits fell short of our monthly bills. Please don't wait until the end of the year to catch up on your weekly donations that were missed during vacation time when you were not present at Church. Unfortunately, our shortfall has placed an undue burden on paying parish bills such as air conditioning and building maintenance that are still incurred during the summer months. Please catch up on missed donations to help our Parish meet our obligations.

Mark Andreas, Treasurer



**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 can be avoided.

**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 Prep**

**Thursday, October 5 – Nut rolls**

**Saturday - October 14 - Pyrohy**

**Tuesday -October 24 10AM Sauerkraut**

**Saturday - October 28 Pyrohy**

**Tuesday - October 31 – 10 AM -Frying cabbage**

**Thursday - November 2 – 10 AM – Holubtsi cut up veggies for mushroom soup**

**Friday - November 3 – Soups**

**WINE TASTING** – Our Parish is sponsoring a wine tasting and pairing on Saturday, September 30 beginning at 6:00 PM. The wine will be paired with four courses of food: appetizers, a chicken, beef and pork, and seafood dishes, desserts. The donation will be \$35 per person, \$60 per couple. Please see Linda Hnatow or Father Stephen for advanced reservations.

### **MINISTRY SCHEDULE**

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

September 24 – Matthew Andreas Victor Kaliakin

October 1 – Matthew Andreas and Victor Kaliakin

October 8 – Lorraine Neff and John Plachuta

October 15 – Lorraine Neff and John Plachuta

October 22 – Linda Hnatow and Matthew Andreas

October 29 - Linda Hnatow and Matthew Andreas

**SPECIAL COLLECTION – GIFTS FOR THE NATIVITY** - Our Special Collection will turn to those in need of food and presents for the season of the Nativity. Instead of us buying the gift cards the service itself will take care of that. The basket is on the tetrapod if you would like to make a bigger donation, please see Linda Hnatow or Father Stephen.

### **MEETINGS**

**PARISH BOARD** – Wednesday, ,October 11<sup>th</sup> @ 6:30 PM (change Priest's Retreat)

## **TENTATIVE CALENDER OF EVENTS**

Saturday, September 30 – Wine Tasting 6PM

Saturday, October 7 – UOL Sponsored Retreat – Archbishop Daniel

Saturday, November 4 – Fall Bazaar

Tuesday, November 21 – Community Thanksgiving Service – Holly Oak Calvary 7PM

Sunday, December 10 – UOL Cookie Sale

**2024** - Saturday, January 6 – Holy Supper

Sunday, January 7 - Nativity of Our Lord

Sunday, February 4 – Annual Meeting – Souper Bowl Sunday (UOL)

Monday, March 18 – 1<sup>st</sup> Day of the Great Fast

Saturday, March 23 – Spring Bazaar

Friday, May 3 – Good and Holy Friday

Sunday, May 5 – Pascha

Saturday, May 11 – Visit Cemeteries

Sunday, May 12 – Mother's Day Dinner

Sunday, June 16 – Father's Day Dinner

Monday, July 1 – Apostles' Fast

Sunday, July 14 – Patronal Dinner

Saturday, August 3 – UOL Flea Market

Saturday, November 2 – Fall Bazaar

Tuesday, November 26 – Community Thanksgiving Service – Atonement Methodist

Friday, December 15-16 – Boy Scouts Lock-in

## **READER MINISTRY SCHEDULE**

September 24 – Pani Elizabeth Hutnick

October 1 - Linda Hnatow

October 8 - Jean Roeth

October 15 – Andrew Duncan

October 22 - John Plachuta

October 29 - Thomas Sulpizi

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

Week of September 25 - John Plachuta and David Lazaration

Week of October 2 - Mark & Laura Andreas

Week of October 9 - Earle and Jennifer Robinson

Week of October 16 - Thomas and Lynn Sulpizi

Week of October 23 - Nancy Hlwiak, Jean Roeth, Zina Twardus

Week of October 30 - Earle and Jennifer Robinson

Week of November 6 - Michael Tilson & Linda Hnatow, Irene Maskaly

**REMEMBER TO PRAY FOR THOSE WHO ARE ILL** – Metropolitan Antony, Archbishop Daniel, Archimandrite Raphael, Father Vasili Andrejuk, Father George Bazylevsky, Father Vasyl Dovhan, Father Oleh Hucul, Father Andrew Molewski, Father John Nakonechney, Father James Norton, Father Gerald Ozlanski, Father Volodymyr Wronskij, Father Michael Zaparyniuk, Matushka Andrejuk, Matushka Laura Odell, Matushka Lisa Weremedic, Pani Matka Oksanna Bazylevsky, Pani Matka Annette Zaparyniuk, , Alicia, Nerry, Mykola, Brennan, Deborah, Galina, Dolores, Julian, Madison, Maria, Marie, Matt, Michele, Mykola, Penelope, Rita, Ryan, Randy Allen, Carolyn Angelo, Colby Atkinson, Shannon Austin, Stephania Bacha, Joyce Belles, Neil Belles, Joyce Bendoakas, Ethel Bernhard, Yaroslav Bilinsky, Irene Billon, Maria Borowski Betty Bosland, Becky Bosley, Angie Brengle, Paul Brengle, Patricia Bringle, Richard Bringle, Thomas Bringle, John Brick, Fedir Bukacz, Christine Cain, Mark Cello, Kathy Chalfont, Mildred (Myrophora) Christo, Erik Colazo, Alex Czernik, Sharon Dalaski, Stephen Dalecki, David Dalldorf, Peter DiVirgilio, James Dudrick, Kathleen Dugan, Margaret Durell, Maria Economou, Mary Eagleton, Rose Eldridge, Thomas Fagan, Archantula Fanjoy, James Garrett, Lisa Gee, Peter Glenn, Ivan Golovnirov, Kathleen Gortva, Staci Gray, Charles Gunther, David Hamilton, Richard Haslam, Rick Hastings, Victoria Herrschaft, Carla Hitchings, Greg Hitchings, Alicia Hlywak, John Hlywak, John Hnатов, Michael Hnатов, Daniel Holoviak, Jennifer Huertes, Sally Hutnick, Joette Jago, Stephen Johnson, Linda Josepinson, Michael Kapelus, Charles Kaszytski, Walter Katolik, Diane Keyser, Wendy Klinedinst, Judith Kocinski, Lorissa Kozakova, Ludmyla Krawchenko, Mykola Krawchenko, Volodymyr Krasnopera, Sue Kreisa-Christian, Marlene Kuhar, Ron Lazaration, Karen Livick, Charles Lontor, Alla Lysenko, Jeremy Madea, Andrew Makolynyk, Jean Marano, Frederick McCarthy, Beth McKirachan, Fred McKirachan, Stephen McNulty, Ronald Michel, Mary Ann Michalcewicz, Michelle Michalcewiz, Lisa Miller, Matthew Miller, Mary Elizabeth Moran, Barry Morris, Elsie Moroz, Karen Needham, Julie Neff, Lorraine Neff, Ann Nester, Laurie Newman, Betty Painter, Anastasios Pantelopulos, Anthony Pantelopulos, Linda Phillips, Joseph Pierson, Barry Pinkowicz, Bernice Pinkowicz, Ryan Pinkowicz, 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, John Serth, Larissa Serth, Dawn Sheets, Justin Sheets, Emily Smitheman, Kimberly Smitheman, Georgie Smolyar, Alexandra Sparco, Natalia Stanford, Rich Steinman, Joseph Stevens, Noel Strobino, Charles Joseph Sweeney, Evelyn Synczyszyn, Michael 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, Laura Worley, Jack Ziegler & James Zook.

† COME FORWARD WITH FAITH AND LOVE! †

**W**hile the Church is a spiritual institution, it still must exist in a material world filled with contemporary problems. In recent years, concern over the spreading of the dreaded COVID virus has had a profound affect on one of the Church's most sacred of liturgical practices: the reception of Holy Communion. An alarming number of Orthodox Christians may question the "health risk" involved with the reception of the Eucharist. Others have called for changes in the method of distributing Holy Communion to the faithful, so that receiving the Sacrament will be "safer."

In examining this important issue, we must begin by stating our belief that the Holy Eucharist is the **BODY AND BLOOD OF CHRIST**. We cannot explain **HOW** bread and wine takes this form during the Divine Liturgy. We simply believe that it **DOES**. In His public ministry, our Lord often spoke of **EATING THE FLESH** and **DRINKING THE BLOOD** of the Son of Man. He was quick to point out to His followers that those who obeyed this command would find eternal life. He further taught that this was the means of being united with Him. **"HE WHO EATS MY FLESH AND DRINKS BY BLOOD ABIDES IN ME, AND I IN HIM."** (John 6:56)

The reception of Holy Communion, therefore, is completely a **MATTER OF FAITH**. If we truly believe Christ's words, how could we think for a moment that our Saviour would put us at risk by doing something so vital to our salvation? Do we not pray each time we approach the chalice that the partaking of this Mystery is for the **HEALING OF OUR BODY AND SOUL?**

No harm will **EVER** come to us from this most intimate contact with our Lord. Continue to **COME FORWARD WITH FAITH AND LOVE!**