



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

September 27, 2020
Volume 56: Number 38
Schedule of Services and Activities
Week of September 27 – October 4, 2020
Celebrating our 93rd year of Service to the Lord

ALL SERVICES ARE LIVE STREAMED
ON FACEBOOK & WEBPAGE

Sunday, September 27 – 16th Sunday after Pentecost – Exaltation of the Cross -Tone 7

8:30 – 9:00 AM - Confessions

9:15 AM – Service for the Cross

9:30 AM – Divine Liturgy for the Faithful

**Panakhya: +Ella Kurtasz (33 Yr.) – Pani Elizabeth and Fr. Stephen &
Daughters**

Panakhya: +Mary Crystal (1 Yr.)

Coffee Hour

Wednesday, September 30

7:00 AM – Divine Liturgy

1:00 PM - Steaming cabbage – we need all the help we can get!!!

Friday, October 2

8:00 AM – Divine Liturgy

Saturday, October 3

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

Sunday, October 4 – 17th Sunday after Pentecost – Sunday after the Exaltation of the Cross

-Tone 8

8:30 – 9:00 AM - Confessions

9:15 AM – Service for the Cross

9:30 AM – Divine Liturgy for the Faithful

**Panakhya: +John Tyrawski (26 Yr.), +Paul Hnatow (6Yr.), +Olga Mahaney
(5 Yr.), +Walter Evanowicz (9 Yr.) – Linda Hnatow and Michael
Tilson**

Hot Dog Luncheon

SCRIPTURE READINGS

16th Sunday after Pentecost – 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

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

Tuesday – Ephesians 2:19-3:7; Mark 11:11-23

Wednesday – 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 Exaltation – 1 Corinthians 1:26-29; John 8:21-30; Day: 1 Corinthians 14:20-25; Matthew 25:1-13

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

THE UNIVERSAL EXALTATION OF THE LIFE-CREATING CROSS (September 27; 14)



Not long after the Nativity of the Most Holy Birth-giver of God, the Church celebrates the Exaltation of the Most Precious Cross of the Lord. The Savior Himself had spoken of His death on the Cross, saying: “As Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, that whoever believes in Him may have eternal life. For God so loved the world that He gave His only Son, that whoever believes in Him should not perish but have eternal life (John 3:14-16). This was accomplished on Holy Friday, when the Lord was “crucified under Pontius Pilate, suffered and was buried” as the Creed proclaims. And just before He died, He

proclaimed **It is finished** (John 19:30)!

Truly, the Nativity of the Mother of God was seen as the beginning of our salvation and the Cross is seen as the culmination of our salvation. By Christ's death on It, our salvation was accomplished. Mary is also closely associated with

the Cross, for she was the "mystical paradise" in whom the Tree of Life sprouted; this Tree of Life, Christ our Savior, then "planted on earth the life-creating Tree of the Cross" (from the Feast). And as He suffered and died on the Life-giving Tree of the Cross, so too we are called upon to take up our own crosses on our shoulders and to die daily for the sake of Him who died for us.

The Feast itself came about because of certain historical events. After the voluntary suffering and death on the Cross of the Lord, the sacred place of His suffering was scorned by the pagans. When the Roman Emperor Titus in 70 AD conquered Jerusalem, he destroyed the city and leveled the Temple on Mt. Moriah, not leaving even a stone upon a stone, as had been foretold by the Savior in a dialogue with His disciples (Mark 13:1-2).

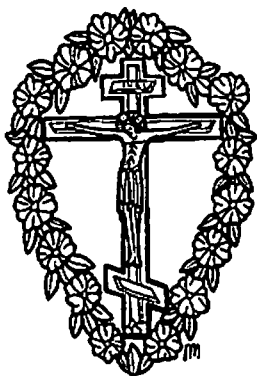
The Emperor Hadrian (117 - 138 AD), a backward and zealous pagan, constructed in place of the Jerusalem destroyed by Titus a new city, which he named Helio-Hadrianopolis. Further, it was forbidden for this city to be called by its previous name of Jerusalem. He commanded that the Holy Grave of the Lord be covered with earth and stones, raising on it an idol. On Golgotha, where the Savior was crucified, in 119 AD he erected a temple dedicated to the goddess Venus. Sacrifices were offered before the statue and pagan rites were celebrated, accompanied by prostitution. In Bethlehem, where the Savior had been born of the Most-Pure Virgin, the impious monarch erected an idol to Adonis. All of this he did intending that the people completely forget about Christ the savior and nevermore recollect the place where He lived, taught, suffered and arose in glory.

When Constantine the Great, Equal to the Apostles (306-337) ascended the throne (being the first of the Roman Emperors to recognize Christianity) he, together with his pious mother, Queen Helena, decided to restore the city of Jerusalem, and in the place of the suffering and resurrection of the Lord Jesus Christ to erect a new Church, to cleanse all of the places connected with the memory of Jesus from the pagan cult, and again consecrate all of them. The Orthodox Queen Helena left for Jerusalem with a great quantity of gold, and the Emperor sent a letter to Patriarch Macarius I (313-323) in which he asked every kind of aid in the holy task of restoring the Christian holy places.

Having arrived in Jerusalem, the pious Queen destroyed all the idols and cleansed the city of pagan cult objects, consecrating the defiled places. She burned with the desire to raise up the Cross of Our Lord Jesus Christ and so she commanded that the digging proceed at the place where the Temple of Venus

had stood. There the covered Grave of the Lord was discovered, as well as the place of execution, not far from which were found three crosses and four nails, as well as the sign board which had been nailed over His head.

In order to determine which of the three crosses belonged to the Savior, Patriarch Macarius ordered that all the crosses, in turn, be placed on a dead person who was being brought to a place of burial. When the Cross of Christ touched the dead one, he immediately came to life. With great joy, the Orthodox Queen and Patriarch together lifted up the Life-creating Cross and showed it to all the people standing by. Later the Church of the Holy Sepulcher was constructed on the site, enclosing within its walls the place of the crucifixion of the Savior as well as His Tomb and a Feast was instituted for September 14(27) commemorating the glorious Exaltation of the Cross



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.

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TRUST IN GOD

Jeremiah the Prophet speaks of trust in God when he told his people, "Cursed is the man who trusts in man and makes flesh his arm and strength . . . Blessed is the man who trusts in the Lord, to whom the Lord is his confidence" (Jeremiah 17:5, 7).

What Jeremiah deplors is not mutual confidence among people but the replacement of faith in God with total trust in human resources. The problem with relying solely on human resources is that it doesn't work and is fruitless. It can be compared with a desert shrub, dwarfed and stunted in growth because of a lack of water. It remains a shrub and not a tree.

Similarly, the lack of trust in God lowers the spiritual energies and dwarfs the whole life of a person. Those who are dwarfed from a lack of trust in God and live only with confidence in themselves and in human resources do not avail themselves of blessings that God sends to be able to grow to maturity and yield fruit.

On the other hand, the person who places his trust in God is blessed. He or she is not like a shrub but a tree, nourished and refreshed because he or she is planted by the waters of life, of God's blessings. A tree planted by running water always yields fruit, a sign of good health. "How happy is the man who has not walked in the counsel of the wicked . . . For he is like a tree planted by streams of water, that yields its fruit in its season, and whose leaf does not wither; whatever it bears comes to maturity" (Psalm 1:1-3).

CRUCIFIED WITH CHRIST

"I have been crucified with Christ; it is no longer I who live but Christ who lives within me" (Galatians 2:20). These words of St. Paul in today's Epistle have inspired Christians for the past two thousand years.

We are crucified with Christ, first of all, by our Baptism. Plunged into the water of Baptism, the neophyte is plunged into Christ's death; mystically the neophyte dies with Christ and rises from the dead with Christ. Rising from the water of Baptism as Christ arose from the tomb, the new Christian can be said to live only because Christ lives in him/her.

We are crucified with Christ, dying and rising again in Christ, through our own sin and repentance. Our Lord Jesus Christ took our sins upon Himself, and wiped them out through His crucifixion. Thus the only cure for our sins is the Cross of

Christ; we must be crucified with Christ in order to put an end to our sins and rise with Christ in newness of life.

Do we accept our Crucifixion and our death with Jesus Christ? Do we surrender our sins to Christ, that Christ may wipe them out on His holy Cross by His Precious Blood? Do we live in such a way as to make it evident that it is no longer I who live, but Christ Who lives in me? That is the challenge of this Sunday after the Exaltation of the Holy Cross; we must exalt the Cross, not only on the Feast Day, but in the way we live our Christian lives.

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 7th 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.

ANNOUNCEMENTS

A VERY HAPPY BIRTHDAY - is expressed to the following: Nicholas Czernik, 9/28. May God grant him a very happy birthday and keep him for many, happy and blessed years!

PYROHY PRICES HAVE CHANGED – Due to the rising costs of our supplies, our pyrohy prices have changed: Potato - \$10 Doz.; Sauerkraut \$10 Doz.; Cheese \$13 Doz. Holubtsi \$18 half dozen; \$35 dozen; Kovbassa \$13 a ring.

TRUSTEES MINISTRY SCHEDULE

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

September 27 – Thomas Bringle and Linda Hnatow

October 4 – Ann Duncan and Victor Kaliakin

October 11 - Ann Duncan and Victor Kaliakin

October 18 – Lorraine Neff and Thomas Bringle

October 25 – Lorraine Neff and Thomas Bringle

November 1 – Linda Hnatow and Ann Duncan

November 8 – Linda Hnatow and Ann Duncan

READER MINISTRY SCHEDULE

September 27 - Jean Roeth

October 4 - John Plachuta

October 11 - Pani Elizabeth Hutnick

October 18 - Andrew Duncan

October 25 - Linda Hnatow

CLEANING OF THE CHURCH MINISTRY SCHEDULE

Week of September 28 - Michael Tilson & Linda Hnatow, Irene Maskaly

Week of October 5 - Mark & Laura Andreas

Week of October 12 - Earle and Jennifer Robinson

Week of October 19 - John Plachuta and David Lazaration

Week of October 26 - Nancy Hlywiak, Jean Roeth, Zina Twardus

ELECTRONIC 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.

PARISH BOARD MEETING – Tuesday, October 13th @ 6:45 PM (Zoom Meeting)

SPECIAL PRESENTATION – “Honor your Father and Mother, Be that you may live long in the land of the Lord our God is giving you...” Please plan to attend a special presentation on October 18, 2020 immediately following Liturgy.

ADOPTING CHILDREN FOR THE NATIVITY – Like last year, we shall be adopting 6 youth for the Nativity Season. Linda Hnatow is the Chairperson and more will be given as we get closer to the Feast.

WREATHS FOR THE NATIVITY – Our Sister Parish of St. Nicholas is sponsoring a sale of real wreaths for Christmas. Please see Father Stephen if you are interested in ordering and they will be delivered here to the Church for pick up. More in the next Bulletin.

RULES FOR ATTENDING ALL SERVICES: *

Masks **MUST** be worn during the service – if you do not have one, a mask will be provided. * **PLEASE:** It is crucial for the safety and health of all participants that if you have a fever of over 100°, or have any symptoms **PLEASE STAY HOME!!** For everyone’s safety, contact information will be taken at every service so that if someone who attends develops the virus, all attendees will be notified and then would quarantine themselves for 14 days. We shall continue to stream all services until the pandemic is over. **HOLY COMMUNION** – It is imperative that you understand that **YOU CANNOT GET DISEASE FROM HOLY COMMUNION!!!** This is the Body and Blood of Christ.

The Communion Cloth is not to be touched. **PLEASE – listen to the instructions. *** After the Liturgy, each person **MUST** sanitize the area in which he/she is using. * **AFTER HAVING PARTICIPATED IN THE DIVINE SERVICES AND YOU BECOME SYMPTOMATIC – YOU MUST NOTIFY FATHER STEPHEN AT ONCE SO THAT ALL WHO PARTICIPATED COULD QUARENTINE THEMSELVES!!**

* If you have any questions or concerns, please do not hesitate to **CALL ME (302) 798-4455**. I will be happy to assist you in any way that I can.

PLEASE REMEMBER TO PRAY FOR THOSE WHO ARE ILL – Metropolitan Antony, Archimandrite Raphael, Father Vasili Andrejuk, Father Paul Bigelow, Father John Bohush, Father Vasyl Dovhan, Father Oleh Hucul, Father Mark Leisure, Father Andrew Molewski, Father John Nakonechney, Father James Norton, Father Victor Wronskyj, Father Volodymyr Wronskyj, Pani Dobrodyka Lisa Weremedic, Alicia, Nerry, Mykola, Brennan, Deborah, Charles, Galina, Dolores, Julian, Madison, Michele, Mykola, Rita, Ryan, Randy Allen, Paul Andreas, 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, George Burns, 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, Rose Eldridge, Thomas Fagan, James Garrett, Peter Glenn, Ivan Golovnirov, Kathleen Gortva, Staci Gray, Charles Gunther, David Hamilton, Rick Hastings, Celeste Heiser, Dolores Helms, Victoria Herrschaft, Carla Hitchings, Greg Hitchings, Anthony Hnatow, Daniel Holoviak, Caroline Humphrey, Richard Humphrey, Sally Hutnick, Joette Jago, Stephen Johnson, Linda Josepinson, Rosalie Ann Kane, 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, 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, Ann Nester, Laurie Newman, Betty Painter, Anastasios Pantelopulos, Anthony Pantelopulos, Linda Phillips, Joseph Pierson, Barry Pinkowicz, Bernice 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, Alla Rudawsky, John Ruczhak, Glenn Runyan, Carol Rusk, Maria Russak, Anthony Saldutti, Dana Sargent, Isaac Schmidt, Doris Scully, 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, Tatiana Szvec, Pavlo Tabak, Nicholas Taylor, Sue Taylor, Elenora Thomas, Lydia Thomas, Brysen Tomei, Dominic Tomei, Mark Tomei, Violet Tomei, Aria Tonner, Mariel Trimble, Anna Tur, 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, & James Zook.

"TODAY THE CROSS IS EXALTED"

These words capture the mood that surrounds our observance of the Feast Day of the ELEVATION OF THE HOLY CROSS. We venerate this precious Christian relic, for mankind truly is sanctified by virtue of our Lord's Crucifixion upon it.

Church historians generally agree that two distinct events brought about the institution of this blessed holy day: the finding of the Cross of our Lord by St. Helen in the 4th century and its return from Persian captivity to Jerusalem in the 7th century. It is a pious tradition of our Church that St. Helen, mother of the Emperor Constantine, did not know exactly where on Golgotha to look for Christ's Cross, since it had been buried for nearly 300 years. As she searched the hillside, St. Helen came across a sweet-smelling plant and decided to dig in that area. It was there that she found the life-giving Cross of the Savior! This plant was given the name "Basil," which means "the plant of the King."

During the consecration of the Church of the Resurrection of our Lord in Jerusalem in 335 A.D., it is said that the Patriarch ELEVATED the Cross for all the faithful to see. Those present fell to their knees and prayed repeatedly: LORD HAVE MERCY! This ritual is still practiced today in Orthodox Churches throughout the world.

The Cross was taken away from Jerusalem by Persian invaders in 614 A.D. Fourteen years later, the Emperor Heraclius won a great victory over the Persians and returned to Jerusalem with the Cross. Once again, the Cross was treated with great reverence, and was held aloft for proper veneration. Due to the commemoration of the suffering and death of our Lord upon the Cross, this day is appointed to be kept as a strict fast.