



**S**ince the time of the Evangelist Luke, the Church's first iconographer, sacred images have played an important role in the worship & theology of the Church.

## Saints Peter and Paul Ukrainian Orthodox Church Bulletin

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Wilmington, DE 19809

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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 23, 2020**  
**Volume 56: Number 33**  
**Schedule of Services and Activities**  
**Week of August 23 - 30, 2020**  
**Celebrating our 93<sup>rd</sup> year of Service to the Lord**

**ALL SERVICES ARE LIVE STREAMED  
ON FACEBOOK & WEBPAGE**

**Sunday, August 23 – 11<sup>th</sup> Sunday after Pentecost – Tone 2**

**8:30 – 9:00 AM - Confessions**

**9:15 AM – Hours**

**9:30 AM – Divine Liturgy for the Faithful**

**Coffee Hour**

**Thursday, August 27 – Forefeast of the Dormition**

**7:00 AM – Divine Liturgy**

**6:00 PM – Vespers/Matins Procession with the Shroud of the Mother of God**

**Blessing of Flowers**

**Friday, August 28 – Dormition of the Mother of God – Blessing of Flowers**

**8:00 AM – Divine Liturgy for the Faithful**

**Saturday, August 29**

**9:00 AM – Divine Liturgy for the Faithful (St. Nicholas, Dover, DE)**

**Sunday, August 30 – 12<sup>th</sup> Sunday after Pentecost – Tone 3**

**8:30 – 9:00 AM - Confessions**

**9:15 AM – Hours**

**9:30 AM – Divine Liturgy for the Faithful**

**Coffee Hour**

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## SCRIPTURE READINGS

11<sup>th</sup> Sunday after Pentecost – Matins: John 21:15-25; Liturgy: 1 Corinthians 9:2-12; Matthew 18:23-35

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; Vespers: Genesis 28:10-17; Ezekiel 43:27-44:1-4; Proverbs 9:1-11

Friday – **Dormition:** Matins: Luke 1:39-49; 56 Liturgy: Philippians 2:5-19; Luke 10:38-42; 11:27-28; Day: 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.**

## **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**

**FATHER ON VACATION** – Father Stephen will be taking some time off beginning Sunday, August 16 through Wednesday, August 26. In case of emergency, please call Father Constantine Christo (302) 298-5183 or Father Mark Koczak (302) 547-4952.



**A VERY HAPPY BIRTHDAY** - is expressed to the following: Mark Andreas, 8/24; George Iwaskiw, 8/27; Evelyn Synczyszyn, 8/27; Snizhana Boitsov, 8/28; Marlene Kuhar, 8/28; Irene Billon, 8/29 & Damian Krauthauser, 8/29. May God grant them a very happy birthday and keep them for many, happy and blessed years!

**PARISH BOARD MEETING** – Tuesday, September 8<sup>th</sup> @ 6:30 PM (Zoom Meeting)

**UOL DUES** – are due by September 20th. Our UOL Chapter provides many services to our Parish Family including helping us pay down the mortgage and taking on the apostolate of keeping the Protopresbyter Paul Hrynshyn Memorial Library. Annual dues are \$20.00 per person. Please see Nancy Hlywiak and become a member of the UOL today.

### **TRUSTEES MINISTRY SCHEDULE**

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

August 23 – Linda Hnatow and Ann Duncan

August 30 – Linda Hnatow and Ann Duncan

September 6 – Victor Kaliakin and Lorraine Neff

September 13 – Victor Kaliakin and Lorraine Neff

September 20 – Thomas Bringle and Linda Hnatow

September 27 – Thomas Bringle and Linda Hnatow

October 4 – Ann Duncan and Victor Kaliakin

**PYROHY QUESTION** – How many of you feel safe coming out to make pyrohy in the fall (September)? Please see Father Stephen or Kathy Duncan. We need to know if we have enough people to make a go of it.

### **READER MINISTRY SCHEDULE**

August 23 – Jean Roeth

August 30 - John Plachuta

September 6 - Pani Elizabeth Hutnick

September 13 - Andrew Duncan

September 20 - Linda Hnatow

**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.

**PYROHY** – Everyone has been asking about our pyrohy project. For September we shall try something new. Be aware of the schedule:

Thursday, September 17 – 7AM – peeling the potatoes

Making all of the balls (cheese, potatoes & sauerkraut)

3PM – making the sauerkraut pyrohy

Friday, September 18 – 7AM – making the cheese and potato pyrohy

All the pyrohy will be frozen

Monday & Tuesday, September 21 & 22 – 9AM - 11AM - taking orders for the frozen pyrohy – we shall sell what we have

Wednesday, September 23 – freezer bagging the pyrohy and packing the orders

Friday from 12 – 3PM pick-up (10 orders per half hour)

If you have any questions, please see Kathy Duncan or Father Stephen

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

Week of August 24 - Michael Tilson & Linda Hnatow, Irene Maskaly

Week of August 31 - Mark & Laura Andreas

Week of September 7 - Earle and Jennifer Robinson

Week of September 14 - John Plachuta and David Lazaration

Week of September 21 - Nancy Hlywiak, Jean Roeth, Zina Twardus

### **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. 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, 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, 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 Golovniov, Kathleen Gortva, Staci Gray, Charles Gunther, David Hamilton, Rick Hastings, Celeste Heiser, Dolores Helms, Victoria Herrschaft, Carla Hitchings, Greg Hitchings, Anthony Hnатов, Daniel Holoziak, 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 Kyrlyc, 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, 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, Maria Plumpton, 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, Doris Scully, Joella Seale, Clay Seman, Larissa Serth, Dawn Sheets, Justin Sheets, Emily Smitheman, Georgie Smolyar, Rich Steinman, Joseph Stevens, Noel Strobino, Charles Joseph Sweeney, Evelyn Synczyszyn, Tatiana Swec, 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.

## THE TRUE ROLE OF AN ICONOGRAPHER

**I**cons are visual representations of Christ, the Theotokos, the angels and the saints. While we venerate them and pray before them, it must be noted that our reverence for them is directed towards that which they depict, and not the objects themselves. Icons have long been viewed as a source of education and edification by the Church. St. John of Damascus writes: "If a pagan asks you to show him your faith, take him into your church and place him before the icons." Indeed, all of the mysteries and teachings of our Holy Orthodox Faith are vividly brought to life by means of our iconography.

Iconographers, while possessing skills in painting styles and techniques, are much more than "artists." To be able to properly "write" icons (icons are written, not painted) is indeed a calling from the Lord. Prayer and fasting are essential "tools" for a true iconographer. Iconographers must be well-versed in the doctrines and dogmas of the Church, which are to be expressed in all their work. They are bound by the holy tradition of the Church, and the icons that they write can never reflect their own personal thoughts or interpretations.

The following excerpt from an "Iconographer's Prayer" shows the depth of the spiritual nature involved with this noble vocation: "Guide the hands of Your unworthy servant so that I may worthily portray Your Icon, that of Your Mother and all the Saints for the glory, joy and adornment of Your Church. Forgive my sins and the sins of those who will venerate these icons."

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