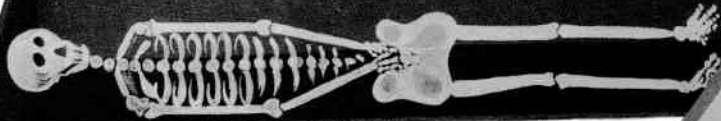


Saint
Sisoës
the Great



Ὁ ΤΑΦΟΣ ΤΟΥ ΜΕΓ. ΑΛΕΞΑΝΔΡΟΥ



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

July 21, 2019
Volume 55: Number 29
Schedule of Services and Activities
Week of July 21 - 28, 2019
Celebrating our 92nd year of Service to the Lord

Sunday, July 21– 5th Sunday after Pentecost – Tone 4

8:30 – 9:00 AM – Confessions

9:15 AM – Hours

9:30 AM – Divine Liturgy for the Faithful

Panakhya: +Michael Lahuta (8 Yr. An.) – Sonya Patronik

Panakhya: Krauthauser and Lano Families: +Carl, Sr., +Theresa, +Mark,
+Jon, +Frances, +Mara, +Rocco, +Frances, +Rose & +John – Carl
and Denise Krauthauser and Family

Coffee Hour

Wednesday, July 24 – St. Olha

8:00 AM – Divine Liturgy

Saturday, July 27

1:00 – 4:00 PM – Boy Scout Court of Honor (Church Hall)

Sunday, July 28– 6th Sunday after Pentecost – Prince Volodymyr - Tone 5

8:30 – 9:00 AM – Confessions

9:15 AM – Hours

9:30 AM – Divine Liturgy for the Faithful

Panakhya: +Jaroslav Kurtasz (23 Yr. An.) – Pani Liz, Fr. & Daughters

Coffee Hour – Drop Off for Flea Market

5th Sunday After Pentecost

Conquer Satan

Make an effort , then, to meet more frequently to celebrate God's Eucharist and to offer praise. For, when you meet frequently in the same place, the forces of Satan are overthrown, and his baneful influence is neutralized by the unanimity of your faith. Peace is a precious thing: it puts an end to every war waged by heavenly or earthly enemies.

St. Ignatius of Antioch, Letter to the Ephesians.

SCRIPTURE READING

5th Sunday after Pentecost – Matins: Luke 24:12-35; Liturgy: Romans 10:1-10; Matthew 8:28-9:1

Monday – Romans 16:17-24; Matthew 13:10-23

Tuesday – 1 Corinthians 1:1-9; Matthew 13:24-30

Wednesday – St. Olha – 2 Corinthians 6:1-10; Luke 7:36-50; Day: 1 Corinthians 2:9-3:8; Matthew 13:31-36

Thursday - 1 Corinthians 3:18-23; Matthew 13:36-43

Friday - 1 Corinthians 4:5-8; Matthew 13:44-54

Saturday – Romans 9:1-5; Matthew 9:18-26

6th Sunday after Pentecost – Matins: Luke 24:36-53; Liturgy: Romans 1`2:6-14; Matthew 9:1-8; St. Volodymyr: Galatians 1:11-19; John 10:1-9; Holy Fathers: Hebrews 13:7-16; John 17:1-13

5th Sunday After Pentecost

Gadara was a city east of the Jordan River in the non-Jewish region of the Decapolis; here Jesus demonstrated clearly his awesome power and authority. The demons recognized and feared the power of Jesus (Matthew 8:29), even though the "appointed time" had not yet come when he would conquer Satan by dying and rising to life.

Jesus permitted the demons to enter into the swine which then rushed into the sea and were drowned. All who watched were astonished and raced to tell the townspeople what had happened. This great miracle of Jesus might have been expected to heal the people's unbelief. Instead, they became fearful of Jesus and "begged him to leave their neighborhood" (Matthew 8:34). This attitude may puzzle us at first but sometimes we can have the same reaction. God has shown his power and love in our midst many times, yet we respond by turning our hearts away. In essence, we too are asking Jesus to leave.

Jesus wants us to experience cleansing and freedom from sins such as self-centeredness, anger, deception and lust. Through the holy Mystery of Confession, which is a sign of His love, God will bring these areas to light in our lives. We will begin to see clearly our need to change these areas and be healed. As our eyes are opened, we need to decide whether we will allow Jesus to make us whole or whether we will resist his work.

Fear is the most important single factor that causes us to turn our hearts away from God; fear of change or fear of the unknown can paralyze us. We can

become so comfortable with our lives just as they are with their sins and problems that we forget God's utter pleasure that we become one with him in Jesus Christ. Jesus died on the cross to destroy these fears. He wants to bring us to the fullness of our relationship we had with the Father. Let us hold on to the truth that God has a great plan for our lives.

"Lord Jesus, you have destroyed the power of darkness and all the chains that hold us in bondage. Send your Holy Spirit to enlighten my mind and show me the fullness of life you offer all your people."

EVIL SPIRITS: 5th Sunday After Pentecost

Today's Gospel presents for our instruction the miraculous driving out of the spirits into a herd of swine.

The Gospel narrates the event: "In the country of the Gadarenes, Jesus was met by two men who came out from the tombs. They were possessed by devils, and so violent that no one dared pass that way. 'You, Son of God,' they shouted, 'what do you want with us? Have You come here to torment us before our time?' In the distance a large herd of pigs was feeding; and the devils begged Him: 'If you drive us out, send us into that herd of pigs.' 'Be gone!' He said. Then they came out and went into the pigs. The whole herd rushed over the edge into the lake, and perished in the water" (Matthew 8:28-32).

These two men differed from other men in that they were under the influence and control of the spirits of evil. They were men possessed with devils. We notice this in the way they spoke. "You, Son of God..." they shouted. This kind of knowledge is unknown to anyone. In addition, the request to enter the herd of pigs is strange and physically impossible for humans. "If you drive us out, send us into that herd of pigs!" The voices that speak, therefore, are voices not of men but of evil spirits.

Jesus in his mercy and compassion commands the evil spirits to depart. They "go out" and enter into the pigs. Suddenly maddened, the whole herd rushes down the cliff and drowns in the sea. Who can doubt that there were powers here far greater than man's? Who can doubt also that there is a power here far greater even than theirs - the power and love of God.

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

The teachings of the Orthodox Church are concentrated primarily with the salvation of mankind through our Lord and Savior Jesus Christ. This salvation is expressed in the change which occurs in the soul before and after death, and in eternal blessedness after the Resurrection of the dead. The means for achieving these blessings are faith, adherence to Christ and obedience to His teachings, all of which is facilitated by the Divine Grace of the Holy Spirit imparted through the Sacraments, among which the Holy Eucharist occupies the central place.

Only in the Church - the Mystical Body of Christ - can the Holy Eucharist be celebrated, and all the other Sacraments are grouped around it. By receiving and partaking of the Precious Body and Blood of the Lord, the sons and daughters of the Church become communicants of the Lord Jesus Himself, constituting His very Body, which assumes true reality on earth in the Church of Christ (see Ephesians 4:15-16).

Only by belonging to the Church, or in other words, being in communion with the very essence of Christ through the Holy Eucharist can one attain salvation unto eternal life. And who can be regarded as members of the Church? The answer is quite clear: all those who have been properly baptized in the Name of the Father and of the Son and of the Holy Spirit, who believe in the Lord Jesus Christ as the true Son of God come in the flesh (1 John 4:2-3), and who are united by the grace of the Sacraments, in particular the Holy Eucharist administered by the Priesthood of the Apostolic Succession.

The whole life of the Church is based on an organic bond between the hierarchy and the laity. We must recall that the principle of an ecclesiastical hierarchy was set forth by the Lord Himself, Who said to His disciples: "I have chosen you out of the world" (John 15:19) and Who said elsewhere: "He who hears you hears Me, and he who rejects you rejects Me, and he who rejects Me rejects Him Who sent Me" (Luke 10:16).

This hierarchy consists of a line of direct and immediate successors to the Holy Apostles through the grace of the laying-on of hands (Acts 1). These successors are the Bishops, and through them the Priests and Deacons of the Church. The Sacraments may be administered only by the Bishops, but in order to make them available to a greater number, their administration is rightly entrusted to Priests (who can be ordained only by Bishops). Following the teachings of St. Ignatius of

Antioch (+107) then, where the this true hierarchy is absent, the Church of Christ is absent (Letter to the Trallians)

St. Cyprian of Carthage (+258) points out the unbreakable unity between Believers and the Church: "A man cannot have God as his Father if he does not have the Church as his Mother" (On the Unity of the Catholic Church, Chapter 6). This is self-evident, since one cannot think of God and the Church as being apart from each other. God is salvation, and God's saving power is mediated to man in His Body, the Church.

For this reason the Orthodox Church regards herself as the *One, Holy, Catholic and Apostolic Church*, since otherwise salvation would be possible in any church. Thus she says that *outside the Church there is no salvation!* This is so because as one prominent Orthodox theologian has put it, "salvation is the Church" (G. Florovsky, *Sobornost: the Catholicity of the Church*).

But does this mean that everyone outside the Church is, of necessity, damned and those visibly within the Church saved? The answer is an emphatic *NO!* As the Blessed Augustine noted: "How many sheep there are without, how many wolves within" (Homilies on John, XIV, 12). There may be members of the Church who are not *visibly* such, but whose membership is known to God alone. If anyone is saved, he must, in *some sense*, be a member of the Church, but in *what sense*, it is not always possible to say. The Spirit of God blows where it will and, as St. Irenaeus points out, where the Spirit is, there is the Church!

In any case, the final judgment is left to God. As the noted Orthodox theologian, A. Khomiakov so eloquently asserts:

"Inasmuch as the earthly and visible Church is not the fullness and completeness of the whole Church which the Lord has appointed to appear at the final judgment of all creation, she acts and knows only within her own limits; and.... does not judge the rest of mankind, and only looks upon those as excluded, that is to say, not belonging to her, who exclude themselves. The rest of mankind, whether alien from the Church, or united to her by ties which God has not willed to reveal to her, she leaves to the judgment of the great day" (The Church is One, Part 2). The Church, knowing that outside her bounds there is no salvation for the outcast (with the conditions outlined above) and that such is doomed to destruction, nonetheless cannot permit herself to be excessively severe, closing her doors once and for all to the sinner who could return to the fold - for to do so would be to appropriate for herself the chastising judgment which is God's alone. The

Church simply requires that the sinner who wishes to return, truly and sincerely repent and atone for his sins. This is because the Church sees the primary cause of spiritual destruction for one outside the Church as the failure to partake of Holy Communion, that is, to be in communion with the very Essence of Christ (we speak here only of the salvation or destruction of the Christian).

Therefore, as Orthodox we say that the Church of Christ is the community of all Believers, externally directed and organized by the hierarchy (Bishops and ordained clergy) joined together spiritually by the constant presence of the Holy Spirit, Who manifests His grace in the Sacraments. And it is precisely by partaking of the *Sacrament of Sacraments* - the Holy Eucharist - that one is mystically united with Christ and becomes part of His mystical Body, the Church.

ANNOUNCEMENTS

SPECIAL THANKS – is extended to all of the ladies who made last week's Patronal Feast Day Dinner such a great success! May God grant you many, happy and blessed years!

A VERY HAPPY BIRTHDAY - is expressed to the following: Pani Elizabeth Hutnick, 7/21; David Duncan, 7/22; Nadiia Loizides, 7/23 & Elsie Moroz, 7/25. May God grant them a very happy birthday and keep them for many, happy and blessed years!

CONGRATULATIONS – to our newest Honorary Sisterhood Members: Sandy Cramer, Eve Lazaration and John Plachuta. Thank you for your hard work and may God continue to bless and keep you for many, happy and blessed years!

MEETINGS – MINISTRIES

PARISH BOARD MEETING – Tuesday, August 13 @ 6:30 PM

THE POWER OF PRAYER – Please remember your daily prayer for our country. Today, we begin Day 9.

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!

TRUSTEES MINISTRY SCHEDULE

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

July 21 – Lorraine Neff and Victor Kaliakin

July 28 – Ann Duncan and Thomas Bringle

August 4 – Ann Duncan and Thomas Bringle

August 11 – Linda Hnatow and Lorraine Neff

August 18 – Linda Hnatow and Lorraine Neff

August 25 – Victor Kaliakin and Ann Duncan

GREETER MINISTRY SCHEDULE

July 21 - Lorraine Neff, Sonya Patronik & Alexander Smith

July 28 - Nancy Tur, Zina Twardus

August 4 - John and Sandy Cramer

August 11 - David & Eve Lazaration

READER MINISTRY SCHEDULE

July 21 - Thomas Kasprzak

July 28 - John Plachuta

August 5 - Irene Maskaly

August 12 - Andrew Duncan

August 19 - Jean Roeth

August 26 - Linda Hnatow

September 1 - Pani Elizabeth Hutnick

September 8 - Jean Roeth

CLEANING OF THE CHURCH MINISTRY SCHEDULE

Week of July 22 - Michael Tilson & Linda Hnatow, Irene Maskaly

Week of July 29 - Dawn Daniels, David Duncan & Kathy Duncan

Week of August 5 - John Plachuta and David Lazaration

Week of August 12 - Mark & Laura Andreas, Paul Andreas

Week of Aug. 19 - John Cramer, Sandy Cramer, Victor Melnychenko & Joseph Thurstlic

Week of August 26 - Earle and Jennifer Robinson

Week of September 2 - Nancy Hlywiak, Jean Roeth, Zina Twardus

Both Charles Tyrawsky and Mildred Christo are at:

Brandywine Nursing & rehabilitation Center

505 Greenbank Road

Wilmington, DE 19808

Send a card or dropin to visit them!

UOL FLEA MARKET

Our UOL is sponsoring their annual Flea Market on Saturday, August 3 from 9:00 AM – 1:00 PM. All donations of your treasures will be graciously accepted. **Please note that all donations of clothing must be clean and only gently worn.**

All donations will be accepted on the following days:

Sunday, July 28 after the Divine Liturgy
Tuesday, July 30 - Drop off 6:00 -8:00 PM
Wednesday, July 31 Drop off 6:00 -8:00 PM
Thursday, August 1 - Drop off 6:00 -8:00 PM

Also, any finger snacks like cupcakes, brownies, etc. will be graciously accepted. Our UOL has graciously donated twice this year full mortgage payments. Please support this event!!!

HALL USAGE

Saturday, July 27 - Troop #70 1-4 PM – Eagle Scout Court of Honor

Tentative 2019 Schedule

Saturday, August 3 – UOL Flea Market
Saturday, October 12 – UOL Retreat
Wednesday, October 16 – Saturday, October 19 –XXII SOBOR
Saturday, November 2 – Fall Bazaar
Tuesday, November 26 – Community Thanksgiving Service (Holy Rosary)
Sunday, December 15 – UOL Cookie Sale

Saint Volodymyr, the Great



PLEASE REMEMBER TO PRAY FOR THOSE WHO ARE ILL – Metropolitan Antony, Archimandrite Raphael, Father Vasili Andrejuk, Father Paul Bigelow, Father John Bohush, Father Oleh Hucul, Father Nestor Kowal, Father Mark Leisure, Father Andrew Molewski, Father John Nakonechney, Father James Norton, Father Victor Wronskyj, Father Volodymyr Wronskyj, Pani Dobrodyka Lisa Weremedic, Mykola, Brennan, Deborah, Charles, Galina, Dolores, Krystyna, Julian, Madison, Mykola, Rita, Ryan, Randy Allen, Carolyn Angelo, Colby Atkinson, Shannon Austin, Stephania Bacha, Joyce Belles, Neil Belles, Ethel Bernhard, Yaroslav Bilinsky, Betty Bosland, Becky Bosley, Angie Brengle, Paul Brengle, Patricia Bringle, Richard Bringle, John Brick, Fedir Bukacz, George Burns, Christine Cain, Mark Cello, Betty Charney, Mildred (Myrophora) Christo, Erik Colazo, Mary Crystal, Patricia Crystal, Alex Czernik, Sharon Dalaski, Stephen Dalecki, David Dalldorf, Peter DiVirgilio, John Dmytryk, James Dudrick, David Duncan, Rose Eldridge, Thomas Fagan, James Garrett, Peter Glenn, Ivan Golovniou, Kathleen Gortva, Staci Gray, Charles Gunther, David Hamilton, Mary Eleanor Hamilton, Rick Hastings, 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 Kyrlic, 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, Natalia McDonough, 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, Linda Phillips, Joseph Pierson, Barry Pinkowicz, Bernice Pinkowicz, Ryan Pinkowicz, Valentina Plachuta, Joseph Porini, Robert Powers, Joanne Procak, Lynn Procak, Joseph Ptak, Carol Purse, Sharon Reigh, Christopher Riehl, Arlene Roginski, Wyatt Roland, Andrea Roman, Fred Royer, Alla Rudawsky, John Ruczhak, Glenn Runyan, Carol Rusk, Maria Russak, Dana Sargent, Charles Scully, Doris Scully, Joella Seale, Clay Seman, Larissa Serth, Dawn Sheets, Justin Sheets, Emily Smitheman, Georgie Smolyar, Rich Steinman, Joseph Stevens, Charles Joseph Sweeney, Evelyn Synczyszyn, Wasyl Szeremeta, Tatiana Szewc, Pavlo Tabak, Nicholas Taylor, Sue Taylor, Elenora Thomas, Lydia Thomas, Brysen Tomei, Dominic Tomei, Mark Tomei, Violet Tomei, Aria Tonner, Anna Tur, Charles Tyrawsky, Richard Twardus, Martha Vignali, Jack Vognetz, Margaret Vognetz, Marilyn Wagner, John Wardigo, Olena Wasylevska, James Watts, Chris Way, Leah Way, Barbara Weeks, Peter Weremedic, Stephen Wienkowitz, Laura Worley, & James Zook.

“O DEATH, WHO CAN ESCAPE YOU?”

Icons, the sacred images of our faith, are not meant to be realistic portraits of people or events. Instead, they are referred to as “*windows into heaven*,” which allow us to catch a glimpse of the material world in a spiritual light. For the iconographer, the ultimate message of his work is far more important than even its historical accuracy.

Such is the case with the icon on this morning’s Church Bulletin. **ST. SISOES THE GREAT** is depicted here. This 4th century saint lived a monastic life in the deserts of Egypt for over sixty years. He was described as being a “*fountain of living wisdom*,” and people from all walks of life would journey great distances to receive both his advice and blessing. When asked once about the method for acquiring humility, he responded with these profound words: “**WHEN YOU LEARN TO REGARD EVERYONE AS BETTER THAN YOU, YOU WILL HAVE ACQUIRED HUMILITY.**”

Our icon shows Sisoes staring into the open casket of Alexander the Great. While the possibility of this actually occurring is highly unlikely, the iconographer makes a powerful point with this frightening scene. Alexander the Great was the mightiest conqueror of his time and a symbol of glory for the ancient Greeks. But the pleasures of the flesh, as evidenced by the ruler’s decaying bones, are only temporary in nature. The **GLORY OF THE SPIRIT**, as seen in the towering figure of Sisoes, is **EVERLASTING**. Who, then, really deserves to have the term “*great*” associated with his name?