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Saints Peter and Paul Ukrainian Orthodox Church Bulletin

1406 Philadelphia Pike
Wilmington, DE 19809
www.sspeterandpauluoc.org
www.orthodoxdelaware.org

Father Stephen Hutnick
(302) 798-4455
E-mail: 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; 2nd Youth Ministry

September 20, 2026
Volume 61: Number 38
Schedule of Services and Activities
Week of September 20 - 27, 2026
Celebrating our 99th year of Service to the Lord

Sunday, September 20 - 16th Sunday after Pentecost – Tone 7
8:30 AM – Confessions
9:15 AM – Prayers before Communion
9:30 AM – Divine Liturgy for the Faithful
Baptism: Eric, Brandy, Xavior Wallace
Panakhyda: +Mitred Protopresbyter Vincent and Matushka Patricia Saverino (8 yrs)
Panakhyda: +Keisha – Alexander Zho
Panakhyda: +Ethel Bernhard
Pot Luck Supper

Monday, September 21 – Nativity of the Mother of God
7:00 AM – Divine Liturgy for the Faithful

Thursday, September 24
7:00 PM – Boy Scouts

Saturday, September 26
10:00 AM – 3:00 PM – Hall Rental

Sunday, September 20 - 17th Sunday – Exaltation of the Holy Cross -Tone 8 – Fast Day
8:30 AM – Confessions
9:15 AM – Prayers before Communion
9:30 AM – Divine Liturgy for the Faithful
Coffee Hour
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100th ANNIVRSARY – Saturday, July 17th, 2027 with a 10:00 AM – Hierarchical Divine Liturgy with a Banquet at the Claymont Ballroom. Mark your calendars! Our first fund Raiser for the event is the sale of Special T-shirts ($10) polo shirts ($15) and sweat shirts ($20) with the Anniversary Logo on them are available thanks to Michael Kapelus.

SCRIPTURE READINGS

16th Sunday – Sunday before the Cross – Matins: Luke 24:12-35; Liturgy Cross: Galatians 6:11-18; John 3:13-17; Sunday: 2 Corinthians 6:1-10; Matthew 25:14-30; Vespers: Vespers for the Feast: Genesis 28:10-17; Ezekiel 43:27-44:1-4; Proverbs 9:1-11.
Monday – Nativity of the Mother of God – Matins: Luke 24:12-35; Liturgy: Phillipians 2:5-11; Luke 10:38-42, 11:27-28; Day: Ephesians 1:22-2:3; Mark 11:11-23
Tuesday – Ephesians 2:19-3:7; Mark 11:11-23
Wednesday – Ephesians 3:8-21; 11:22-26
Thursday – Ephesians 4:14-19; Mark 11:27-33
Friday – Ephesians 4:17-25; Mark 12:1-12
Saturday before the Exaltation – 1 Corinthians 2:6-9; Matthew 10:37-11:1; Day: 1 Corinthians 14:20-25; Matthew 25:1-13;
17th Sunday – Exaltation of the Cross – Matins: John 12:28-36; Liturgy: 1 Corinthians 1:18-24; John 19:6-11, 13-20, 25-28, 30-35

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THE NATIVITY OF THE MOST HOLY MOTHER OF GOD

The first great Feast to fall in the Church Year is the Nativity of the Most Holy Mother of God. It is entirely fitting that at the beginning of the new *religious* year all Orthodox Christians should come before the highest example of human holiness that the Orthodox Church holds precious and venerates - that of Mary, the Theotokos (God-bearer) and Mother of God. This day is seen as one of universal joy; for on this day - the boundary of the Old and New Covenants - was born the Most-Blessed Virgin, deigned from the ages by Divine Providence to serve the mystical Incarnation of God the Word.

The first Old Testament Reading of Vespers (Genesis 28:10-17) speaks of the dream of Jacob, one of the Old Testament Patriarchs, when he fled the wrath of his brother Esau. He saw a ladder extending from earth to heaven, with angels ascending and descending. When he awoke, Jacob blessed with oil the stone on which he had slept and called it Bethel, meaning *house of God*. The Most-Pure Mother of God is seen here as that ladder between heaven and earth, uniting earth with heaven in her womb. She who carried God in her womb is truly *Bethel*, **none other than the house of God...and the gate of heaven** (Genesis 28:17).

The birth of the Most Holy Birth-giver of God took place in the following manner: Her father, the Righteous Joachim, was a descendant of King David, to whom He had promised that from the seed of his descendants would be born the Savior of the world. Her mother, the Righteous Anna, was the daughter of Matthan, and through her father was of the tribe of Aaron and through her mother was of the tribe of Judah. The spouses lived in Nazareth of Galilee.

Joachim and Anna had no children, and all their life they grieved about this, especially since they were now in old age. Scorn and mockery was their lot, for at that time childlessness was reckoned as a shame. But they never murmured and only the more fervently beseeched God, humbly trusting in His will.

Once, during the time of a great Feast, the offering which Joachim took to Jerusalem to offer to God in the Temple, was not received by the priest, who reckoned that a childless man was not worthy to bring sacrifice to God. This greatly grieved the old man and he, counting himself only a sinner among men, decided not to return home, but to flee to a place of solitude in a deserted place.

Anna, having heard how her husband had been humiliated by the priest, began to fast, and in prayer sadly beseeched God to grant her a child. In the wilderness, secluded and fasting, Joachim also prayed to God about this.

The prayers of the Holy Spouses were heard. The angel Gabriel came to them and announced that a daughter would be born to them, whom the whole human race would call blessed. At the command of the Heavenly Messenger, Joachim and Anna returned to Jerusalem where, according to the promise of God, a daughter was born to them whom they named Mary.

This child, the Most-Holy Virgin Mary, pure and virtuous, surpassed not only all men, but even the angels, being manifested as the Living Temple, "the Heavenly Gate, ushering in Christ to the Universe as the Salvation of our souls." The Nativity of the Mother of God pre-announced the approaching time when the great and comforting promise of God concerning the salvation of the human race from the slavery to the devil was to be accomplished. The Mother of the First-Born of all Creation was revealed to all of us as a merciful Intercessor to whom we perpetually run for help in all things.

TROPAR - Tone 4: Your birth, O Virgin Mother of God * heralded joy to the universe * for from you rose the Sun of Justice, Christ our God. * He took away the curse; He gave the blessing * and by trampling death * He gave us everlasting

life.

KONDAK - Tone 4: By your Nativity, O Most-Pure Virgin, Joachim and Anna are freed from barrenness; Adam and Eve, from the corruption of death. And we, your people, freed from the guilt of sin, celebrate and sing to you: The barren woman gives birth to the Birth-Giver of God, the Nourisher of our Life.

LIGHT A CANDLE

In all Orthodox Churches we see many lights and candles burning. Lights are always used during all of the divine services, even though it is held in full sunlight. This is done not only for illumination or to make the services more beautiful and solemn but also to show that the Lord, who dwells in light which is indescribable, illuminates the world with spiritual radiance. The candles signify that the hearts of the faithful believers are warmed by a flame of love toward God and His Saints and that the Church has triumphed in giving spiritual joy.

Candles, which are to be used during the year, are by tradition usually blessed on the Holy Day of the Presentation of Our Lord in the Temple (February 2/15). These candles are not only lit in the Church before the icons but they are also given to the sponsors to hold during Holy Baptism, to the mother to hold at the Churching or presenting of her child to God 40 days after his/her birth, to the couple who are being married and put into the hand of the person who is lying in the casket. Lighted candles are also held by everyone present at the Mystery of Holy Unction, and in the Church when Panakhyda (Prayer for the Deceased) is celebrated for a loved one.

Beeswax and olive oil, as the purest substances free from animal matter, are used for lighting before sacred things. Artificial light - electricity - is permitted, but only for general illumination. The beeswax and olive oil are symbolic of the purity and sincerity of the gifts.

In the early church lights were used greatly. Oil lamps were lighted when candles were unknown. The lights reminded the faithful of Christ's words: "I am the Light of the world." Those who believed in Him were considered Children of the Light. The candle that we now light in front of the Icon and hold on various occasions is a symbol that we want our soul to be as pure as light and our heart to burn with the flame of the love to God. Saint Seraphim of Sarov said: "Let our heart glow with love and our life shine with light before our Lord like the flame of a taper before His Icon."

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PRAYER AND THE FAMILY

Prayer is a mysterious power. It is the main nourishment of faith and a companion to the believer. It can't be otherwise, since it is man reaching out to the infinite God, the Creator of all things. It is man talking with God.

Many of us have the idea that the only time we pray to God is when we have failed miserably, or when we need strength greater than our own, or when doors have been shut to us, or when answers don't come, or when there seems to be no way out. Then we pray!

But this is not the norm. We must learn to pray continually. Our Lord said: "Will not God then do justice to His chosen who calls out to Him day and night?" (Luke 18:7). So rather than praying only when things go wrong, His praise should always be on our lips; at times of leisure or work; happiness or sorrow; alone or with others; at home or in Church.

The Apostles devoted themselves to constant prayer (Acts 1:14), but unfortunately today, we have set up boundaries where and when we pray. An area in which prayer is being forgotten is the home. How often have you heard that old axiom: "A family that prays together, stays together!" And perhaps rightly so, it is through prayer that each member of the family comes into a close appreciation for God and each other.

Perhaps the first thing we need is to **DESIRE** to pray as a family. Isn't it amazing that the Fathers of our Church have always looked at each family as a "Little Church"? This is why the Icon corners, the family offering prayer and incense together, the family singing our beautiful Church hymns and Akathists together in the home was so important. It is through our individual spirituality, and our family spirituality that we can come together as a spiritual Church, as the Body of Christ, to offer God worship and praise. Without a foundation for prayer in our individual and family lives, we cannot expect to come to Church every Sunday and all of a sudden just pray. It is then that we shall see all the distractions in the world: "Someone's clothes didn't match, someone is singing off key, the priest's sermon wasn't good in the first place but it also didn't say anything to me, that person's child is screaming and I cannot concentrate."

Perhaps we need to get back to the basics. How you might ask? Perhaps we need to start with a few prayers from our Church that our family can say together during the day. One of our most beautiful morning prayers thanks God for the new day, for new strength and for hope. We may pray: "As I rise from sleep, I thank

You, O Holy Trinity, for through Your great goodness and patience You were not angry with me, an idler and sinner, nor have You destroyed me in my sins, but have shown Your usual love for mankind; and when i was prostrate in despair, You have raised me up to keep the morning watch and glorify Your power. And now enlighten my mind's eye and open my mouth that I may meditate on Your words; understand Your commandments; do Your will; sing to You in heartfelt confession and sing praises to Your all-holy name: Father, Son and Holy Spirit, now and ever and unto ages of ages. Amen." (Midnight Service of the Orthodox Church)

Perhaps we can pray before and after every meal with our prayers of blessing and thanksgiving:

"O Christ our God, bless the food and drink of Your servants, for You are Holy now and ever and unto ages of ages. Amen."

"We thank You, O Christ our God, that You have satisfied us with Your earthly gifts. Do not deprive us of Your heavenly Kingdom, but as You entered into the midst of Your disciples, O Savior, and gave them peace, enter also among us and save us. Amen."

At night, we can pray this beautiful prayer taken from Small Compline:

"O Lord our God, as You are good and the Lover of Mankind, forgive me all my sins which I have committed today in word, deed or thought. Grant me peaceful and undisturbed sleep; send Your guardian Angel to protect and keep me from all evil. For You are the Guardian of our souls and bodies, and unto You do we send up glory: to the Father and to the Son and to the Holy Spirit, now and ever and unto ages of ages. Amen."

Remember to say the prayer for our parish Community every day. Use the Psalms as daily prayers and meditations. The hardest part of any journey is beginning. The beginning of any journey lies in the first step. Let us begin to take our prayer life seriously. Let us take our family prayer life just as seriously. Then we will notice a difference when our "Little Churches" come together to form our big Church during our regular Divine Services. Then we will notice a more prayerful attitude in our Church and our Community. Then will our Parish Community be rewarded with peace and prosperity for being the faithful, prayerful servants of the Lord.

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ANNOUNCEMENTS

A VERY HAPPY BIRTHDAY - is expressed to Victoria Muntyanu, 9/21; Richard Bringle, 9/22; Nadia Fomin, 9/25 & Sebastian Krauthauser, 9/26. May God grant them a very happy birthday and keep them for many, happy & blessed years!

WELCOME INTO HOLY ORTHODOXY - We would like to welcome into our Parish Family today Eric and Brandy Wallace and their son, Xavior. May God bless them and guide them daily on the oath of the faith and may He grant them many, happy and blessed years!

OUR DEEPEST SYMPATHIES – are expressed to Wasyl Bernhard and his family on the falling asleep in the Lord of his wife, +Ethyl this past week. We will celebrate a Panakhyda for the repose of her soul today. Please remember in your prayers the soul of the newly departed Servant of God, +Ethyl, asking God to place her soul in the abode of the Saints, where there is no pain, sorrow nor mourning but only life everlasting. Let us also pray for the family the God may give them His strength in this, their hour of need.

Pyrohy Schedule: Saturday, October 3

MINISTRY SCHEDULE
(Please find a substitute if you cannot make a given week)
September 20 – Victor Kaliakin and Sonya Patronik
September 27 – John Plachuta and Linda Hnatow
October 4 – John Plachuta and Linda Hnatow
October 11- Matthew Andreas and Victor Kaliakin
October 18 – Matthew Andreas and Victor Kaliakin
October 25 – Sonya Patronik and John Plachuta
November 1 – Linda Hnatow and Matthew Andreas

CLEANING OF THE CHURCH MINISTRY SCHEDULE
Week of September 21 - John Plachuta and David Lazaration
Week of September 28 - Earle and Jennifer Robinson
Week of October 5 - Michael Tilson & Linda Hnatow, Irene Maskaly
Week of October 12 - Mark & Laura Andreas
Week of October 19 - Earle and Jennifer Robinson
Week of October 26 - Thomas and Lynn Sulpizi
Week of November 2 - Nancy Hlywiak, Jean Roeth, Zina Twardus

MEETINGS: Parish Board – Wednesday, October 21 @ 6:30 PM

COVERED DISH DINNER – today after the Divine Liturgy. The meat dish will be provided (roast beef and gravy). Any monetary donations received that day will go towards the expenses for the 100th Anniversary.

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.

GREETER MINISTRY SCHEDULE
September 20 – Sonya Patronik
September 27 - Zina Twardus and Nancy Tur
October 4 - David and Eve Lazaration
October 11 - Sandy Cramer

READERS MINISTRY SCHEDULE
September 20 - Thomas Sholz
September 27 – Linda Hnatow
October 4 - Andrew Duncan
October 11 – Jean Roeth
October 18 - Pani Elizabeth Hutnick
October 25 - Thomas Sulpizi
November 1 - John Plachuta

CALENDER OF EVENTS - 2026
Sunday, September 20 – Pot Luck Dinner
Saturday, September 26 – Hall Rented
Monday, October 12 – 15 – Clergy Retreat
Saturday, October 17 – UOL Retreat
Saturday, November 7 – Fall Bazaar
Saturday, November 14 – Wine Tasting
Saturday, November 28 – St. Philip Fast
Sunday, December 20 – UOL Cookie Sale

50th Anniversary Celebration – of the establishment of St. Sophia Ukrainian Orthodox Theological Seminary on Tuesday, October 13 beginning with Vespers at 5:00 PM at St. Andrew Ukrainian Orthodox Church (South Bound Brook, NJ) followed by 6:30 PM Cocktails and 7:00 PM Banquet at the Ukrainian Cultural Center. Banquet tickets are $150.00 per person. All are welcome to attend. If interested, please RSVP by October 1, 2026 by calling the Consistory at (732) 356-0090.

HARVEST TEA AND AUCTION – Atonement Global Methodist Church, 3519 Philadelphia Pike, Claymont, DE Sat., Oct. 17 from 12PM – 3PM. Tea Sandwiches, fresh scones, homemade desserts, harp music live auction, books for sale, door prizes & warm fellowship. A variety of teas Tickets: $20.00 call (302) 798-8472 and leave a message.

PLEASE REMEMBER TO PRAY FOR THOSE WHO ARE ILL – Metropolitan Antony, Archbishop Daniel, Archimandrite Raphael, Father George Bazylevky, Father Vasyl Dovhan, Father Andrew Gall, Father Oleh Hucul, Father Andrew Molewski, Father Anthony Ugolnik, Father James Weremedic, Father Volodymyr Wronskyj, Matushka Andrejuk, Matushka Laura Odell, Matushka Lisa Weremedic, Pani Matka Oksanna Bazylevsky, Pani Matka Maryann Ozlanski, Jonathan Angelo, Colby Atkinson, Shannon Austin, Joyce Belles, Joyce Bendoakas, Irene Billon, James Bolton, Maria Borowenski, Betty Bosland, Becky Bosley, Angie Brengle, Paul Brengle, Patricia Bringle, Richard Bringle, John Brick, Fedir Bukacz, Christine Cain, Mark Cello, Erik Colazo, Alex Czernik, Sharon Dalaski, Stephen Dalecki, David Dalldorf, George Daniels, Taylor Davis, Peter DiVirgilio, James Dudrick, Kathleen Dugan, Mary Eagleton, Maria Economou, Rose Eldridge, Archantula Fanjoy, Mary Farell, Kandi Fullerton, James Garrett, Lisa Gee, Peter Glenn, Ivan Golovniov, Kathleen Gortva, Staci Gray, Charles Gunther, David Hamilton, Richard Haslam, Rick Hastings, Victoria Herrschaft, Carla Hitchings, Greg Hitchings, Alicia Hlywak, John Hlywak, Nancy Hlywiak, Daniel Holoviak, Jennifer Huertes, Serhii Ivashyna, Violet Jaskolka, Stephen Johnson, Bill Jones, Linda Josepinson, Elizabeth Kaliakin, Michael Kapelus, Walter Katolik, Diane Keyser, Wendy Klinedinst, Tommy Knight, Judith Kocinski, Lorissa Kozakova, Francis Lano, Ed Lavender, Ron Lazaration, Joan Libera, Karen Livick, Sara Long, Charles Lontor, Alla Lysenko, Jeremy Madea, Andrew Makolynyk, Jean Marano, Frederick McCarthy, Fred McKirachan, Stephen McNulty, Ronald Michel, Mary Ann Michalcewicz, Lisa Miller, Matthew Miller, Mary Elizabeth Moran, Barry Morris, Elsie Moroz, Karen Needham, Julie Neff, Ann Nester, Rick Orner, Sienna Ozboya, Betty Painter, Anastasios Pantelopulos, Anthony Pantelopulos, Daphne Pantelopulos, George Pantelopulos, Linda Phillips, Joseph Pierson, Barry Pinkowicz, Janilyn Pinkowicz, Bernice Pinkowicz, Joseph Porini, Robert Powers, Joanne Procak, Joseph Ptak, Carol Purse, Chuck Redden, Patricia Redden, Sharon Reigh, Christopher Riehl, Sandy Roeder, Arlene Roginski, Wyatt Roland, Andrea Roman, Jeff Rozwadowski, Glenn Runyan, Carol Rusk, Richard Scharba, Isaac Schmidt, Clay Seman, John Serth, Larissa Serth, Dawn Sheets, Justin Sheets, Emily Smitheman, Georgie Smolyar, Alexandra Sparco, Natalia Stanford, Rich Steinman, Cynthia Stepovij, Joseph Stevens, Noel Strobino, Charles Joseph Sweeney, Evelyn Synczyszyn, Michael Synczyszyn, Pavlo Tabak, Nicholas Taylor, Sue Taylor, Elenora Thomas, Brysen Tomei, Dominic Tomei, John Tomei, Mark Tomei, Violet Tomei, Aria Tonner, Mariel Trimble, Stephen Tur, Martha Vignali, Jack Vognetz, Margaret Vognetz, Marilyn Wagner, Olena Wasylevska, James Watts, Barbara Weeks, Laura Worley, Jack Ziegler & James Zook

THE BIRTH OF THE MOTHER OF GOD

The Vesper Service for the Nativity of the Mother of God beautifully and poetically celebrates her holy nativity.

"Today, G od Who dominates the Spiritual Thrones of heaven, welcomes on earth the holy throne which He has prepared for Himself. In His love for mankind, He Who established the heavens in wisdom has fashioned a living heaven. From a barren stem He has brought forth for us His Mother as a branch full of life. O God of miracles, and hope of those who have no hope, Lord, glory to You!"

"This is the day of the Lord. Rejoice therefore you nations! Behold the chamber of Light, the scroll of the Living Word, has come forth from the womb. The gate that opens to the Rising Sun and is ready for the entrance of the High Priest is here today. She is the only one who introduced Christ and Christ alone, into this world, for the salvation of our souls."

"On this glorious feast day, which is all ours, let us play as with a harp, for on this day is born from the stem of David the Mother of Light who dispelled all darkness. She is the source of immortality, the renewal of Adam and Eve. Through her we were made godly and delivered from death. O faithful, let us then cry out to her in the words of Gabriel: "Rejoice, O Woman full of grace, the Lord is with you! Through you the Lord will bestow great mercy upon us all."

"Mothers cannot be virgins, nor virgins mothers, and yet in you, O Mother of God, both virginity and motherhood were present and fulfilled, wherefore, all people of the earth proclaim you blessed."

Orthodox Church of St. Matthew
2026 Annual Icon Raffle

SAINT OLGA OF ALASKA

Saint Olga of Kwethluk (also known as Matushka Olga Michael, was a deeply revered Yup'ik midwife and priest's wife in rural Alaska. As the first Indigenous North American woman canonized by the Eastern Orthodox Church, she is celebrated as the "Tabitha of the North" and a patron healer of trauma

This icon was made by Wayne Hajos a parishioner of St Matthew Church. Valued at $600 on a gessoed wood panel in natural pigments and acrylic medium with gold leaf measuring 11 x 14".

$2 EACH TICKET
$5 FOR 3 TICKETS

Checks should be made to "Orthodox Church of St. Matthew"
Memo line "Icon Raffle"
Send to Orthodox Church of St. Matthew,
P.O. Box 2003, Columbia, MD 21045

Drawing will be on Sunday, October 4th, 2026