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ΝΩΝ

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 6, 2026
Volume 61: Number 36
Schedule of Services and Activities
Week of September 6 - 13, 2026
Celebrating our 99th year of Service to the Lord

Sunday, September 6 - 14th Sunday after Pentecost – Tone 5
8:30 AM – Confessions
9:15 AM – Prayers before Communion
9:30 AM – Divine Liturgy for the Faithful
Coffee Hour

Wednesday, September 9
10:00 AM – Making Nut Rolls
6:30 PM _ Parish Board Meeting

Thursday, September 10
7:00 PM – Boy Scouts

Friday, September 11 – Beheading of St. John the Baptist
7:00 AM – Divine Liturgy
6:30 PM – 25th Anniversary of the Attack on Our Country – Holy Rosary Catholic Church

Saturday, September 12
10:00 AM – Divine Liturgy (Holy Trinity – Whaleyville, MD)

Sunday, September 13 - 15th Sunday after Pentecost – Tone 6
8:30 AM – Confessions
9:15 AM – Prayers before Communion
9:30 AM – Divine Liturgy for the Faithful
Baptism of Timothy Engles
Coffee Hour
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SCRIPTURE READINGS

14th Sunday – Matins: Mark 16:9-20; Liturgy: 2 Corinthians 1:21-2:4; Matthew 22:1-14
Monday - Galatians 2:11-16; Mark 5:24-34
Tuesday –Galatians 2:21-3:21-3:7; Mark 6:1-7
Wednesday – Galatians 3:15-22; Mark 6:7-13
Thursday – Galatians 3:23-4:5; Mark 6:30-45; Great Vespers: 1) Isaiah 40: 1-3, 9; 41:17-18; 45:8; 48:20-21; 54:1; 2) Malachi 3:1-3; 5-7;12; 18; 4:4-6; 3) Wisdom 4:7, 16-17, 19-20, 5:1-7
Friday – Beheading of St. John the Baptist – Matins: Matthew 14:1-13; Liturgy: Acts of the Apostles 13:25-33; Mark 6:14-30; Day: Galatians 4:8-21; Mark 6:45-53
Saturday –1 Corinthians 4:17-5:5; Matthew 24:1-13
15th Sunday – Matins: Luke 24:1-12; Liturgy: 2 Corinthians 4:6-15; Matthew 22:35-46

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"Bear One Another's Burdens"

Archpastoral Letter of the
Council of Bishops of the Ukrainian Orthodox Church of the USA
on Suicide Prevention and Awareness Month

To the Reverend Clergy, Monastics, and Faithful of the Ukrainian Orthodox Church of the USA:

Beloved Brothers and Sisters in Christ: Christ is among us!

As we enter the month of September, observed throughout our nation as Suicide Prevention and Awareness Month, we address you as your archpastors and spiritual fathers with a profound sense of pastoral responsibility, Christian compassion, and abiding hope in the life-giving mercy of our Lord and Savior Jesus Christ.

The human person encounters many forms of suffering during the course of earthly life. Some wounds are visible and readily recognized; others remain concealed within the depths of the human heart. Illness may afflict the body, the mind, the emotions, or the spirit. At times, loneliness becomes overwhelming, grief appears unbearable, fear obscures the future, and despair so burdens the human person that he or she may no longer perceive a path forward.

Into such darkness, the Church proclaims the words of our Lord: "I have come that they may have life, and that they may have it more abundantly." (John 10:10) The Orthodox Christian understanding of human existence begins with the unwavering affirmation that human life is sacred because it is the gift of God . We are not the authors of our own existence. We receive life from our Creator as both a blessing and a sacred stewardship.

Every human person is created according to the image and likeness of God, and Saint Paul reminds us that our bodies are called to be "the temple of the Holy Spirit" (1 Corinthians 6:19).

For this reason, the Church has always proclaimed and defended the sanctity of human life. Yet this proclamation cannot be limited merely to the condemnation of actions that bring life to an end. To affirm the sacredness of life also requires us to accompany, protect, encourage, and care for those for whom the burden of continuing life has become extraordinarily difficult. Orthodox Christian anthropology does not regard the body and soul as unrelated dimensions of human existence. The human person is a psychosomatic unity - a living communion of body and soul called to sanctification and transfiguration in Christ. Consequently, physical illness may affect our emotional and spiritual life, just as psychological trauma, prolonged grief, depression, anxiety, exhaustion, addiction, isolation, and other forms of suffering may affect the body, the mind, relationships, prayer, and even a person's capacity to perceive hope.

Our pastoral tradition therefore calls us to approach those who suffer not first with judgment, but with compassion, discernment, patience, and presence. The Church is not a community of those who have escaped woundedness. Rather, she is the sacred place in which wounded humanity encounters Christ, the Divine Physician of our souls and bodies. Through her sacramental and ascetical life, the Church offers the faithful the means of spiritual healing and strengthening: prayer, Holy Confession, participation in the Holy Eucharist, fasting, the reading of Holy Scripture, spiritual direction, repentance, works of mercy, Christian fellowship, and the sustaining life of the parish community.

At the same time, recourse to appropriate medical, psychological, or psychiatric care must never be interpreted as evidence of insufficient faith. The knowledge and skill of physicians, psychologists, psychiatrists, counselors, social workers, and other properly trained professionals may serve as instruments through which God's providential care is manifested. The spiritual ministry of the Church and responsible professional care should not be placed in opposition to one another; rather, when appropriately integrated, they may contribute to the healing and restoration of the whole human person.

Suicide is a painful and tragic reality that touches individuals, families, parishes, schools, workplaces, and entire communities. Its consequences extend far beyond the person who dies, leaving parents, spouses, children, siblings, friends, clergy, and parish communities to confront profound grief and questions that may remain unanswered in this earthly life.

For this reason, the Apostle Paul commands us: **"Bear one another's burdens, and so fulfill the law of Christ."** (Galatians 6:2) To bear the burden of another requires, first of

all, that we become attentive to one another. As Orthodox Christians, we must cultivate a spirit of vigilance - not a vigilance characterized by suspicion, but one born of love. We must become attentive to significant changes in the behavior and disposition of those around us: expressions of hopelessness or worthlessness; statements concerning death or the desire not to live; withdrawal from family, friends, parish life, or ordinary activities; dramatic changes in sleep, behavior, or mood; increased substance use; reckless behavior; agitation; or expressions of unbearable emotional pain.

Such signs must never become occasions for gossip, condemnation, or labeling. They must become occasions for compassionate attention and responsible action. When we perceive that someone is struggling, we must have the courage to approach that person with humility and care. We must listen patiently, without immediately attempting to explain away the suffering or offer simplistic answers. We must encourage those in distress to speak with their priest, family members, physicians, counselors, or other qualified professionals. When there is reason to believe that a person is in immediate danger of self-harm, the situation must be treated with the seriousness of an emergency, and appropriate professional assistance must be sought without delay.

There are moments when Christian love is expressed most powerfully not through many words, but through the simple assurance: "You do not have to carry this burden alone. We will remain with you and seek help together." We address with particular pastoral love those among our faithful who may currently be experiencing profound despair, thoughts of self-harm, or the temptation to end their earthly life. The suffering that you experience is real, and the Church does not dismiss or minimize it. Yet no moment of darkness, however overwhelming it may appear, possesses the authority to determine the ultimate meaning or value of your life.

If you cannot presently perceive a way forward, allow another person to walk beside you until the path becomes visible again. Speak with your priest. Speak with a trusted family member or friend. Seek appropriate medical or mental health assistance. If you believe that you may harm yourself, tell someone immediately and do not remain alone. To seek assistance is not a sign of spiritual failure. It is an act of courage and an affirmation of the sacred gift of life entrusted to you by God. You are created according to His image. You are a member of the Body of Christ. Your life possesses a dignity that suffering cannot erase. Even when your heart cannot perceive His presence, Christ remains near.

As the Psalmist declares: "The Lord is near to the brokenhearted, and saves the crushed in spirit." (Psalm 33/34:18) During the month of September, we call upon every parish of the Ukrainian Orthodox Church of the USA and all our faithful to give intentional pastoral attention to suicide prevention, mental-health awareness, and the Christian responsibility

to care for those experiencing profound emotional and spiritual suffering. Our entire issue of the Ukrainian Orthodox Word is dedicated to Suicide Prevention. Please be sure to read this asset on the Church's website: www.uocofusa.org

We encourage our clergy, parish councils, church schools, youth ministries, sisterhoods, brotherhoods, and other parish organizations to provide appropriate opportunities for prayer, reflection, education, and conversation concerning mental and emotional well-being. Particular attention should be given to educating our faithful regarding recognized warning signs of suicide and the importance of timely intervention. Trustworthy resources should be made available concerning professional mental-health care and crisis assistance. Age-appropriate educational opportunities should be offered for parents, teenagers and young adults, seniors, veterans, caregivers, and others who may experience particular forms of grief, isolation, trauma, or distress.
We especially ask our clergy and parish leaders to examine the pastoral culture of our communities. Are our parishes places where a person experiencing depression, anxiety, addiction, grief, marital difficulty, financial distress, loneliness, or psychological illness can seek assistance without fear of condemnation?

Do our children and young people know that the adults of the Church will listen to them seriously and compassionately? Do our elderly and homebound faithful know that they remain integral members of the Body of Christ and have not been forgotten? Do those who grieve know that there is a place for their sorrow within the life of the Church?

And do our clergy themselves recognize that seeking assistance when burdened by the spiritual, emotional, and physical demands of pastoral ministry is not weakness, but responsible stewardship of the life and vocation entrusted to them by God?

The Church must continually cultivate the spiritual attentiveness necessary to perceive suffering that is often concealed behind outward appearances. With profound compassion, we also remember those whose earthly lives have ended through suicide. The Church entrusts every human person to the perfect justice, immeasurable mercy, and unfathomable love of God. We must therefore refrain from presuming to know completely the interior condition of another person during the final moments of earthly life. The spiritual, psychological, emotional, and physiological circumstances surrounding such a death may be extraordinarily complex and are ultimately known in their fullness to God alone.

At the same time, we turn with particular pastoral concern toward those who remain - the parents who mourn a child, children who have lost a parent, husbands and wives who have lost a spouse, brothers and sisters who have lost a sibling, friends who carry unanswered

questions, clergy who mourn members of their spiritual flock, and parish communities wounded by unexpected tragedy.

Grief following suicide may be accompanied by sorrow, anger, confusion, guilt, regret, and profound questions of faith. Those who carry such grief must never be left to bear it in isolation. They require the prayer, patience, compassion, and sustained presence of the Church. Saint Paul reminds us: "If one member suffers, all suffer together." (1 Corinthians 12:26) These words describe not merely a theological principle, but the very nature of our ecclesial responsibility towards one another.

Beloved in Christ, we may not possess the ability to remove every burden from another person's shoulders, but we can help carry it. We may not have an answer to every painful question, but we can listen. We may not possess the power to heal every wound, but we can accompany the wounded person toward Christ and toward those whom God has equipped with the knowledge and skill necessary to assist in the work of healing. We cannot always immediately dispel another person's darkness, but we can refuse to abandon our brother or sister within it.

Let every parish of our Holy Ukrainian Orthodox Church become a community in which the sacredness of human life is proclaimed not only in words, but through compassionate presence and concrete acts of love. May every person who enters our churches know: Your life is sacred. Your suffering is not invisible. You are a member of the Body of Christ. You need not carry your burden alone. The Church will pray with you, walk beside you, and assist you in seeking the path toward healing and renewed hope.

Prayer for Those Who Struggle and Those Who Mourn

O Lord Jesus Christ, Physician of our souls and bodies, Fountain of life and Giver of every good gift, look with mercy and compassion upon Your servants who struggle beneath the weight of sorrow, loneliness, fear, illness, grief, and despair.

Where darkness has entered the heart, kindle the light of hope. Where loneliness has become unbearable, send faithful companions. Where confusion has clouded the mind, grant clarity and peace. Where fear has taken hold, bestow courage. Where illness afflicts the body or mind, grant healing according to Your holy will and bless those entrusted with the sacred work of medicine, counseling, and compassionate care.

Strengthen, O Lord, those who believe that they can no longer continue their earthly journey. Preserve them from every danger. Place beside them compassionate and discerning people who will recognize their suffering, hear their cry, and accompany them

toward safety, healing, and renewed hope. Remind them through the ministry of Your Holy Church that their lives remain precious before You.
Remember also, O merciful Lord, those whose earthly lives have ended amid profound suffering and despair. You alone know the hidden movements of every human heart and the burdens borne in silence. We entrust them to Your perfect judgment and immeasurable mercy. Comfort their parents, spouses, children, relatives, friends, clergy, and communities who continue to bear the wounds of their loss.

Grant unto us, Your servants, wisdom to recognize suffering, courage to approach those who withdraw, patience to listen without judgment, discernment to seek appropriate assistance, and love sufficient to remain beside those whose burdens have become difficult to bear.

Through the intercessions of our Most Holy Lady, the Birth-Giver of God and Ever-Virgin Mary, shelter Your people beneath her protecting veil. Lead those who despair into hope, those who are isolated into communion, those who are wounded toward healing, and all of us from the darkness of this fallen world into the unwaning light of Your Kingdom.

For You are the Resurrection and the Life, and unto You we ascribe glory, together with Your Father without beginning, and Your All-Holy, Good, and Life-Giving Spirit, now and ever and unto the ages of ages. Amen.

With archpastoral love and prayers in Christ,
+ ANTONY **+ DANIEL**
Metropolitan of the UOC of the USA Archbishop of the UOC of the USA

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Statement of the Council of Bishops of the UOC of the USA: Pray for Ukraine!
GOD IS WITH US! CHRIST IS AMONGST US! HE IS AND ALWAYS SHALL BE!

These ancient Christian greetings are so necessary for all of us to embrace in hope and love, with a sense of deep concern and an unfathomable desire for peace, as the world watches the news reports from Ukraine and around the world concerning yet another threat from Russian leadership.

The scare and intimidation tactics with the presence of the armed vehicles and over a hundred thousand of soldiers around the borders of Ukraine combined with systematic cyber attacks at all levels of life in Ukraine can only be interpreted as terrorist threats that target innocent lives of Ukrainian citizens. They seem to be instigated by an extremely

low sense of self-esteem among the leadership of what has become the aggressor nation of modern times – which creates a very dangerous set of circumstances.

Ukraine – the geographic reality – with its own sovereign borders has always been coveted by neighbors from anywhere beyond those borders because of the expanse of her natural resources, especially the incredibly rich black soil, which earned her the name "the Breadbasket of Europe", which produced the abundance of wheat that was shared with the world. It was and is this land that so many other countries have attempted to annex, dominate, subordinate and benefit from not only in modern history, but throughout the early Kyivan-Rus' history.

It is no secret that Russia, under the guise of the "Soviet Union" wanted not only the rich natural resources, but just as importantly, a buffer zone between itself and the rest of the Western world. Further, Ukraine, as a blossoming democracy inspires surrounding nations. Therein lies the key to understanding modern Russian and other earlier invasions. In seeking to control the land, the resources and the political system, hardly a thought has ever been given to the real people who live in that land. These people are the "nation" of Ukraine, and that nation possesses a self-identity that is impossible to annihilate.
Through centuries of invasions the "nation" was unimportant to the invaders. Thus, the "nation" bore the loss of millions and millions of victims to genocide, most atrociously under the former Soviet Union and its Holodomor. Throughout all this history of terror, the self-identity of the "nation" survived - in the hearts, minds and souls of the people. It is with the people that we are desperately concerned as we write these words. It is for them, our brothers and sisters, that we ask you to join in prayer

We must beseech God in the Holy Trinity to protect her people from the horrors that far too many of their ancestors knew and perished from. We direct all our clergy to offer the following prayer during the Litany of Fervent Supplication of each Divine Liturgy. Further, we ask you all to make this prayer part of your daily prayers in your home chapels. May God hear our loving petition and soften the hearts and minds of all, within and without Ukraine during these dangerous times.

With prayers,
+**Antony,** Metropolitan +**Daniel,** Archbishop

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Let us pray to the Lord!

Lord our God, great and almighty, we your sinful children turn to you with humility in our hearts and bow our heads low before you. we beseech your loving kindness and abundant

blessings upon the nation – the people – of Ukraine during these days of great danger to their safety and well-being.

Our brothers and sisters, lord, are once again threatened by aggressors who see them only as obstacles blocking the path to the complete domination of the precious land and resources of the country of Ukraine. strengthen the people as they face this great danger, turning to you in the immeasurably deep faith, trust and love they have placed in you all their lives. send your heavenly legions, o lord, commanded by the patron of Kyiv, Archangel Michael, to crush the desires of the aggressor whose desire is to eradicate our people.

Grant unity of mind, heart and soul, O Lord to all leaders in public service with those they serve. unite them all into one, great family, so that together, as brothers and sisters, they may glorify your majestic name – God in the Holy Trinity – Father, Son and Holy Spirit, now and ever and unto the ages of ages. Amen!

† **BARTHOLOMEW** by the Mercy of God
Archbishop of Constantinople - New Rome and Ecumenical Patriarch

Grace, Peace, and Mercy unto the Entire Plenitude of the Church

From the Fashioner of All Creation Our Lord and God and Savior Jesus Christ

Most Reverend and Right Reverend Brother Hierarchs, and blessed children in the Lord,

By the grace of God, the giver of all good things, we enter today into the new ecclesiastical year, honoring and celebrating at its commencement, in psalms and hymns and spiritual songs, the "Day of Prayer for the Protection of the Natural Environment."

The multidimensional contemporary ecological crisis is a crisis of human freedom, of our religion and philosophy, of our ethos and our culture. What comes first is the "harmful alteration" of our freedom — our severance and alienation from the Source of Life; what follows is conduct destructive of the natural environment. We feel profound gratitude that the pioneering initiatives and interventions of the Ecumenical Patriarchate, carried out without interruption since 1989, have not only revealed the spiritual aspects of the ecological problem, but have also opened new paths and prospects for addressing it. The ecological symposia, the related inter-Christian and interreligious dialogues, the specific recommendations of the Great Church concerning environmental matters, the emphasis placed upon the social dimensions and consequences of the ecological crisis, and other such efforts together constitute a robust environmental proposal, which emphasizes the imperative need for a "Copernican Turn" in our understanding of the idea of progress and

in humanity's attitude towards nature, as well as in the actions of those engaged in politics, economy, and social life, of the Churches and religions, of science and technology, and of those responsible for the education of the younger generation.

We shall continue, in word and deed, to promote the ecological vision of the Holy Great Church of Christ and the eco-friendly dynamism of the eucharistic, ascetic, and doxological relationship with creation, always underscoring that careful theological work is needed for the elucidation of the authentic ecological message of our Orthodox faith and tradition, for the benefit of creation, which is "very good."

We are convinced that highlighting the religious and ethical dimensions of the ecological threat will lead to an awareness of the pivotal importance of "ecological responsibility." Humanity must at last cease acting as though it does not know and definitively cast aside the illusion that planet Earth can in perpetuity withstand the burdens and destruction caused by human activity, or that nature has the power to renew itself of its own accord. The ethos of responsibility for the protection of the natural environment must find expression at the global, national, local, and personal levels. We reiterate once again that the cultivation of ecological responsibility is a "categorical imperative" for humanity as it confronts the greatest threat it has ever been called to face throughout the entire course of its history.

It is abundantly clear that, as long as the dominant anthropological model is represented by the "foolish rich man" of the Gospel (Luke 12:17–21), with his declaration, "I will pull down my barns and build greater; and there I will store all my crops and my goods," and his words, "Soul, you have many goods laid up for many years; take your ease, eat, drink, and be merry," humanity will continue to undermine its future and annihilate its own "home." The "sins of modernity" have created—and continue to create—new divisions and ruptures between humanity and nature. The contemporary "man-god" persists in genocide, disregarding every measure and limit in the name of geopolitical designs and economic interests, of consumerism and of the satisfaction of essentially insatiable needs, but also, on a deeper level, because of an overturning of inner lived experience and values. The consequences of the global dominance of the desire to manipulate, instrumentalize, and exploit nature will prove to be tragic for life on our planet.

The growing acceptance and official establishment of September 1 as the Day for the Protection of the Natural Environment throughout the Christian world bears particular significance today as a symbol and practical promotion of the unity of Christians. Moreover, the glorification of the "Fashioner of all creation" at the beginning of the Indiction in our liturgical tradition constitutes a precious inheritance, as an invitation and

exhortation to respect creation, which suffers the consequences of an unseemly, human-caused assault.

Most Honorable Brethren and dearly beloved children,

Respect for the core pillars of ecological civilization can restrain environmentally destructive tendencies and open the "sole ecological path," that of sustainable development. More broadly, humanity needs to reach agreement upon a body of common fundamental values which, in a world marked by conflict and polarization, will serve as a compass for the journey towards the future. We regard the principle of solidarity as the central axis of this body of values: solidarity as a source of shared responsibility, dialogue, and sincere reciprocity, together with collective responsibility for the protection of the natural environment. Respect in practice for the sacredness of the human person and care for the integrity of creation are, from a Christian perspective, vital manifestations of the eucharistic realization of the Church and of human being's call to become the "priest" of creation.

In this spirit, as we pray that the new ecclesiastical year may be favorable and fruitful in works that are good and pleasing to God, we invoke upon all of you, through the intercessions and mediation of the Most-Holy Theotokos Pammakaristos—whose most sacred icon we reverently keep in the Venerable Patriarchal Church and embrace "with mouth and heart and will"—the grace and mercy of our Lord and God and Savior Jesus Christ, Whose All-Holy Name be blessed and glorified, now and ever, and unto the endless ages. Amen!

September 1, 2026

† **Bartholomew** of Constantinople

Your fervent supplicant before

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Beheading of St. John - Human Respect

The chief lesson we should learn from the Beheading of St. John the Baptist is the importance of avoiding what is called "human respect". This expression does not mean the respect that all men and women ought to have for one another: every human being is created by God and loved by God and deserves respect; if we wish others to respect ourselves, we in turn must respect others.

However, the term "human respect" means the fault of being more concerned about our standing in the eyes of other people than we are concerned about our standing in the yes of God. This was the basic sin of King Herod,

which led him to murder St. John the Baptist. King Herod knew very well that St John was an upright and holy man; King Herod even loved to listen to St. John, and often followed St. John's advice.

Even though most of us do not go around murdering other people (though there are a great many killings in modern times with motives similar to that of Herod), we are often tempted by the same sin of "human respect" - to do something which we know to be morally wrong, only because we fear that others may mock or ridicule us, or even discriminate against us if they think that we are adhering to a Christian moral standard. "Human respect" is a very powerful temptation; we must pray that God will give us the strength and the moral courage to ignore "human respect" and to do what we know is right.

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HOLY EUCHARIST

Holy Eucharist is called the "sacrament of sacraments" in the Orthodox tradition. It is also called the "sacrament of the Church". The Eucharist is the center of the Church's life. Everything in the church leads to the Eucharist, and all things flow from it. It is the completion of all the Church's sacraments - the source and the goal of all the Church's doctrines and institutions.

As with baptism, it must be noted that the eucharistic meal was not invented by Christ. Such holy ritual meals existed in the Old Testament and in pagan religions. Generally speaking the "dinner" remains even today as one of the main ritual and symbolic events in the life of man.

The Christian Eucharist is a meal specifically connected with the Passover meal of the Old Testament. At the end of His life Christ, the Jewish Messiah, ate the Passover meal with His disciples. Originally a ritual supper in commemoration of the liberation of the Israelites from slavery in Egypt, the Passover meal was transformed by Christ into an act done in remembrance of Him: of His life, death and resurrection as the new and eternal Passover Lamb who frees men from the slavery of evil, ignorance and death and transfers them into the everlasting life of the Kingdom of God.

At the supper Christ took the bread and the wine and ordered His disciples to eat and drink it as His own Body and Blood. This action thus became the center of the Christian life, the experience of the presence off the Risen Christ in the midst of His People (see Matt. 26; Mark 14; Luke 22; John 6 and 13; Acts 2:41-47; & I Cor. 10-11).

As a word, the term Eucharist means thanksgiving. This name is given to the sacred meal - not only to the elements of bread and wine, but to the whole act of gathering, praying,

reading the Holy Scriptures and proclaiming God's Word, remembering Christ and eating and drinking His Body and Blood in communion with Him and with God the Father by the Holy Spirit. The word Eucharist is used because the all-embracing meaning of the Lord's Banquet is that of thanksgiving to God in Christ and the Holy Spirit for all that He has done in making, saving and glorifying the world.

The sacrament of the Eucharist is also called holy communion since it is the mystical communion of men with God, with each other, and with all men and all things in him through Christ and the Spirit. The eucharistic liturgy is celebrated in the Church every Sunday, the Day of the Lord, as well as on feast days. Except in monasteries, it is rarely celebrated daily (ed. note: From the Church fathers, especially St. John Chrysostom, there is a real push to the faithful to receive the Eucharist daily - but because of lack of attendance, the custom has never taken great root). Holy Communion is forbidden to all Orthodox Christians on the week days of Great Lent except in the special communion of the Liturgy of the Presanctified Gifts because of its joyful and resurrectional character. The Eucharist is always given to all members of the Church, including infants who are baptized and confirmed (chrismated). It is always given in both forms - bread and wine. It is strictly understood as being the real presence of Christ, His true Body and Blood mystically present in the bread and wine which are offered to the Father in His name and consecrated by the divine Spirit of God.

In the history of Christian thought, various ways were developed to try to explain how the bread and the wine become the Body and Blood of Christ in the eucharistic liturgy. Quite unfortunately, these explanations often became too rationalistic and too closely connected with certain human philosophies.

One of the most unfortunate developments took place when men began to debate the reality of Christ's Body and Blood in the Eucharist. While some said that the eucharistic gifts of bread and wine were the real Body and Blood of Christ, others said that the gifts were not real, but merely the symbolic or mystical presence of the Body and Blood. The tragedy in both of these approaches is that what is real came to be opposed to what is symbolic or mystical.

The Orthodox Church denies the doctrine that the Body and Blood of the Eucharist are merely intellectual or psychological symbols of Christ's Body and Blood. If this doctrine were true, when the liturgy is celebrated and Holy Communion given, the people would be called merely to think about Jesus and to commune with Him "in their hearts". In this way, the Eucharist would be reduced to a simple memorial meal of the Lord's last supper, and the union with God through its reception would come only on the level of thought or psychological recollection.

On the other hand, however, the Orthodox tradition does use the term "symbols" for the eucharistic gifts. It calls the service a "mystery" and the sacrifice of the Liturgy a "spiritual and bloodless sacrifice". These terms are used by the holy fathers and the Liturgy itself.

The Orthodox Church uses such expressions because in Orthodoxy what is real is not opposed to what is symbolical or mystical or spiritual. On the contrary! In the Orthodox view, all of reality - the world and man himself - is real to the extent that it is symbolical or mystical, to the extent that reality itself must reveal and manifest God to us. Thus, the Eucharist in the Orthodox Church is understood to be the genuine Body and Blood of Christ precisely because bread and wine are the mysteries and symbols of God's true and genuine presence and manifestation to us in Christ. Thus, by eating and drinking the bread and wine which are mystically consecrated by the Holy Spirit, we have genuine communion with God through Christ who is Himself "the bread of life" (John 6:34; 41): "I am the living bread which came down from heaven; if anyone eats of this bread, he will live forever; and the bread which I shall give for the life of the world is My flesh" (John 6:51).

Thus, the bread of the Eucharist is Christ' flesh and Christ's flesh is the eucharistic bread. The two are brought together into one. The word "symbolical" in Orthodox terminology means exactly this: "to bring together into one."

Thus we read the words of the Apostle Paul: "For I received from the Lord what I also delivered to you, that the Lord Jesus on the night when He was betrayed took bread, and when He had given thanks, He broke it, and said, `This is my body which is broken for you. Do this in remembrance of me.' In the same way also the cup, after supper, saying, `This cup is the new covenant in my blood. Do this, as you drink it, in remembrance of me.' For as often as you eat this bread and drink this cup, you proclaim the Lord's death, until he comes. Whoever, therefore, eats the bread and drinks the cup in an unworthy manner will be guilty of profaning the body and blood of the Lord" (I Cor. 11:23-26).

The mystery of the holy Eucharist defies analysis and explanation in purely rational and logical terms. For the Eucharist - and Christ Himself - is indeed a mystery of the Kingdom of Heaven which, as Jesus has told us, is "not of this world". The Eucharist - because it belongs to God's Kingdom - is truly free from the earthborn "logic" of fallen humanity.

Taken from **THE ORTHODOX FAITH: VOLUME II Worship** by Father Thomas Hopko. This is an excellent handbook on the worship of the Orthodox Church

ANNOUNCEMENTS

A VERY HAPPY BIRTHDAY - is expressed to Kristina Iwaskiw, 9/6 & Domonie Bochniak, 9/8. May God grant them a very happy birthday and keep them for many, happy & blessed years!

Pyrohy Schedule: Saturday, September 19 & Saturday, October 3

MINISTRY SCHEDULE
(Please find a substitute if you cannot make a given week)
September 6 – Linda Hnatow and Matthew Andreas
September 13 – Victor Kaliakin and Sonya Patronik
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

CLEANING OF THE CHURCH MINISTRY SCHEDULE
Week of September 7 - Thomas and Lynn Sulpizi
Week of September 14 - Nancy Hlywiak, Jean Roeth, Zina Twardus
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

COVERED DISH DINNER – will be on Sunday, September 20th after the Divine Liturgy. The meat dish will be provided (roast beef and gravy). Donations of side dishes will be greatly appreciated (please see the sign up list on the bake table) 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 6 - David and Eve Lazaration
September 13 - Sandy Cramer
September 20 – Sonya Patronik
September 27 - Zina Twardus and Nancy Tur

READERS MINISTRY SCHEDULE

September 6 - Thomas Sulpizi
September 13 - John Plachuta
September 20 - Linda Hnatow
September 27 – Thomas Sholz
October 4 - Andrew Duncan
October 11 – Jean Roeth
October 18 - Pani Elizabeth Hutnick

MEETINGS: Parish Board – Wednesday, September 9 @6:30 PM

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

100th ANNIVRSARY – will be held on 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 T-shirts ($10) polo shirts ($15) and sweat shirts ($20) with the Anniversary Logo on them thanks to the art and stitching work of Michael Kapelus.

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 Saturday, October 17 from 12PM – 3PM. A cozy afternoon of Autumn delights! Tea Sandwiches, fresh scones. Homemade desserts, harp music (by Joan Murphy Thayer – Harpist and Auctioneer) a hope-filled message, live auction, books for sale, door prizes and warm fellowship with a variety of teas throughout the afternoon. 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, Ethel Bernhard, 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, Nicholas 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, Chris Way, Leah Way, Barbara Weeks, Laura Worley, Jack Ziegler & James Zook

The Beheading of the Holy Glorious Prophet, Forerunner, and Baptist John
Commemorated on August 29

The Beheading of the Prophet, Forerunner of the Lord, John the Baptist: The Evangelists Matthew (Mt.14:1-12) and Mark (Mark 6:14-29) provide accounts about the martyric end of John the Baptist in the year 32 after the Birth of Christ.

Following the Baptism of the Lord, Saint John the Baptist was locked up in prison by Herod Antipas, the Tetrarch (ruler and governor of Galilee. The prophet of God John openly denounced Herod for having left his lawful wife, the daughter of the Arabian king Aretas, and then instead cohabiting with Herodias, the wife of his brother Philip (Luke 3:19-20). On his birthday, Herod made a feast for dignitaries, the elders and a thousand chief citizens. Salome, the daughter of Herod, danced before the guests and charmed Herod. In gratitude to the girl, he swore to give her whatever she would ask, up to half his kingdom.

The vile girl on the advice of her wicked mother Herodias asked that she be given the head of John the Baptist on a platter. Herod became apprehensive, for he feared the wrath of God for the murder of a prophet, whom earlier he had heeded. He also feared the people, who loved the holy Forerunner. But because of the guests and his careless oath, he gave orders to cut off the head of Saint John and to give it to Salome.

According to Tradition, the mouth of the dead preacher of repentance once more opened and proclaimed: "Herod, you should not have the wife of your brother Philip." Salome took the platter with the head of Saint John and gave it to her mother. The frenzied Herodias repeatedly stabbed the tongue of the prophet with a needle and buried his holy head in a unclean place. But the pious Joanna, wife of Herod's steward Chuza, buried the head of John the Baptist in an earthen vessel on the Mount of Olives, where Herod had a parcel of land. (The Uncovering of the Venerable Head is celebrated February 24). The holy body of John the Baptist was taken that night by his disciples and buried at Sebastia, there where the wicked deed had been done.

After the murder of Saint John the Baptist, Herod continued to govern for a certain time. Pontius Pilate, governor of Judea, later sent Jesus Christ to him, Whom he mocked (Luke 23:7-12). The judgment of God came upon Herod, Herodias and Salome, even during their earthly life. Salome, crossing the River Sikoris in winter, fell through the ice. The ice gave way in such a way that her body was in the water, but her head was trapped above the ice. It was similar to how she once had danced with her feet upon the ground, but now she flailed helplessly in the icy water. Thus she was trapped until that time when the sharp ice cut through her neck.

Her corpse was not found, but they brought the head to Herod and Herodias, as once they had brought them the head of Saint John the Baptist. The Arab king Aretas, in revenge for the disrespect shown his daughter, made war against Herod. The defeated Herod suffered the wrath of the Roman emperor Caius Caligua (37-41) and was exiled with Herodias first to Gaul, and then to Spain.

The Beheading of Saint John the Baptist, a Feast day established by the Church, is also a strict fast day because of the grief of Christians at the violent death of the saint. In some Orthodox cultures pious people will not eat food from a flat plate, use a knife, or eat food that is round in shape on this day.