



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

June 30, 2024
Volume 60: Number 26
Schedule of Services and Activities
Week of June 30 – July 7, 2024
Celebrating our 97th year of Service to the Lord

Sunday, June 30 – 1st Sunday after Pentecost – All Saints – Tone 8

8:30 AM – Confessions

9:15 AM – Hours

9:30 AM – Divine Liturgy for the Faithful

Coffee Hour

Monday, July 1 – Apostles Fast Begins

Tuesday, June 2 – Apostle Jude

7:00 AM – Divine Liturgy – Veneration of Relics

Wednesday, July 3

7:00 PM – Bible Study

Saturday, July 6

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

Sunday, July 7 – 2nd Sunday after Pentecost – Tone 1

8:30 AM – Confessions

9:15 AM – Hours

9:30 AM – Divine Liturgy for the Faithful

Coffee Hour

SCRIPTURE READINGS

All Saints Sunday – Matins: Matthew 28:16-20; Liturgy: Hebrews 11:33-12:2; Matthew 10:32-33, 37-38, 19:27-30

Monday - Romans 2:28-3:18; Matthew 6:31-34, 7:9-11

Tuesday – St. Jude – Jude 1:1-10; John 14:21-24; Day: Romans 4:4-12; Matthew 7:15-21

Wednesday – Romans 4:13-25; Matthew 7:21-23

Thursday – Romans 5:10-16; Matthew 8:23-27

Friday – Romans 5:17-6:2; Matthew 9:14-17

Saturday – Romans 3:19-26; Matthew 7:1-8

2nd Sunday – Matins: Mark 16:1-8; Romans 2:10-16; Matthew 4:18-23

THE GLORIFICATION OF SAINTS IN THE ORTHODOX CHURCH

Our Lord, God and Savior, Jesus Christ, the Word of the Father, assumed our flesh by becoming the Son of the Virgin Mary to redeem, transfigure and divinize us through the Holy Spirit. The goal of the Christian life is sanctification through the acquisition of the Holy Spirit. We are called to be Temples of the Spirit and Bearers of Christ to the glory of God the Father.

From Her earliest days, the Christian Church has honored and venerated those of Her sons and daughters who have entered fully into the Redemption of Christ by being transfigured by the Holy Spirit through the Mysteries of the Church, prayer, good works, and their heroic witness to Christ before the world.

These the Church has called "Saints," and many of these were acknowledged as such while still alive. The beginnings of the cult of Christian Saints is mentioned in the Acts of the Apostles where people tried to jump into the shadow of St Peter as he walked in the hope of experiencing a healing, or took handkerchiefs touched to the body of St Paul.

Relics of the Apostles and the Martyrs were especially venerated as a way of honoring the Grace and Presence of the Holy Spirit in the Saints. This is also a way of acknowledging the reality of the Incarnation of the Son of God and the Orthodox Doctrine of His Salvation. Through Christ, we become vessels of salvific Divine Grace that is communicated to the world. To venerate a Saint is to deepen our relationship with Christ and those Members of the Church, in whom Christ lives, who have already realized in their lives what we are hoping to realize in the same God and Lord.

Although we are all called to be saints, special heroes were set aside for honor by the Church. Such Saints were acknowledged by the fact of their witness to Christ unto death, i.e. by their martyrdom. St Stephen the Protomartyr was so honored from the beginning. A Church suffering martyrdom is buoyed by the witness and veneration of Her Martyrs who serve to encourage Christians to be faithful and true to Christ to the end.

Later, Confessors, or those who suffered for Christ, but survived their suffering for Christ were honored as another category of Saints. The Most Holy Mother of God came to be honored not only as a Saint (for She is truly the "Saint of Saints"), but, even more importantly, as a crucial aspect of the very Incarnation of God. The Church paid tribute to the Holy Ones of the Old Testament, the Patriarchs and the Prophets.

Later still, the Bishops or Hierarchs of the Church, entrusted as they were with the responsibility to pray for everyone, were honored as Saints after their repose in the Lord in the Church's belief that they continued in this their noble calling in Heaven. Venerable Monks and Nuns of the Desert came next, who witnessed to Christ with their asceticism. Fools for Christ's Sake, who witnessed to Christ with their disdain for worldly honor, and others followed in the Choirs of Saints of the Christian Church.

Saints were always acknowledged as such locally, by their own Church and the people they knew and who felt the Presence of Jesus through their lives and afterwards by their intercession before the Throne of God Almighty.

A local Bishop, for example, would declare one of his parishioners to be a Saint, based on the fact of martyrdom, miracles, incorruption of relics and other criteria. A festival in honor of the Saint would be declared, his or her relics would be translated into a Shrine, their Icon would be written, Church Services would be sung in their honor and Churches could be built under their patronage. In Christian Ethiopia, for example, Saints continue to be glorified solely through the act of building a Church in their honor.

The cult of local Saints could then be adopted at the regional and national levels. Churches of other countries or Rites could place the names of Saints in their own Calendars and Patriarchs could glorify locally venerated Saints for the universal Church. Orthodox Patriarchs today glorify Saints both for specific localities and for their Churches.

The cult of Saints may "grow" and extend itself throughout the Church, as happened with the Martyrs. St George is the only Martyr, however, who is recognized universally, which means that there is no Church anywhere in the world that does not have him in their Calendar.

The Roman Catholic system of canonization of Saints differs from that of the glorification of Saints by Orthodoxy and the difference lies mainly in how both understand what a Saint is.

The Roman Catholic understanding of sanctity is focused primarily on the notion of "righteousness" or the sinlessness and personal virtue of a candidate for sainthood. Roman Catholic canonization is therefore a very human, juridical process that relies heavily on rationalistic means to determine sanctity. Even miracles are determined through the efforts of medical teams etc. Canonization is ultimately a judgment on the righteousness of a saint's life.

The Orthodox Church glorifies Her Saints. This is a mystical, as opposed to a juridical, act. While righteousness is important, the Orthodox Church understands a Saint as being a Vessel and Temple of the Holy Spirit upon whom God deigns to pour the Oil of His Gladness and divinization.

Martyrdom, miracles, the incorruption of Relics - these point to the Presence of the Holy Spirit in the Saint and to the fact that God has already glorified His servant(s) in Heaven. Once the Orthodox Church through Her Hierarchs and Laity has determined that this is so, then the Church simply follows suit and does what God has already done, She glorifies God's servant!

Rather than read a "Bull of Canonization," the most important act in the Glorification of the Saint is that conducted through the liturgy. Once the Saint has been liturgically glorified through the Prayer of the Church and the blessing of His or Her Icon, the Saint is formally recognized as such.

Other Churches may include a locally glorified Saint in their calendars. For example, St John the Ukrainian Confessor was glorified three times, by the Church of Greece, Constantinople and Russia. A Church need not go through a liturgical Glorification to acknowledge a Saint. The inclusion of a Saint by the Bishops into the Calendar is itself a formal way of doing this.

Another example is that of St John Maximovitch (II) Archbishop of Shanghai and San Francisco. The cult of this popular Ukrainian Saint and Apostle to the Diaspora is so strong that Churches of different jurisdictions and nationalities have included him in their Calendars. One Episcopalian parish in the U.S. has also raised the possibility of declaring St John their official church patron!

St Paisius Velichkovsky, the teacher of the Jesus Prayer, was locally glorified on Mount Athos, then in Romania and then in Ukraine and Russia. The Saints of the Kyiv Caves Lavra were glorified by the Kyiv Caves Monastery alone. It was St Peter Mohyla, Metropolitan of Kyiv, who glorified them for His Church and all other Orthodox Churches later adopted the Kyiv Caves Saints for their Calendars.

The fact of a Saint's formal glorification in one Church does not mean that the Saint's cult is to be practiced by the entire Church. In the Roman Catholic Church, the Popes have centralized the canonization process and so when a Pope canonizes someone, he commands the entire church to venerate him or her. That does not mean, however, that the entire church must have special

devotion to the new saint, only that the saint is placed on the universal Catholic calendar.

The French Catholic Jesuit Martyrs of North America have a feast day observed universally on October 19th, but continue to be honored locally in Canada on September 26th. Recognizing the need for greater local emphasis in the matter of canonization, Pope John Paul II facilitated the process of beatification (local canonization) and has declared over a thousand saints since the beginning of his pontificate.

When Pope Urban VIII, in the seventeenth century, ordered that all beatifications and canonizations were to be reserved to the pope alone, Italian and other Catholic bishops continued to beatify their local saints and, in time, a number of these were accepted into the universal Roman calendar. If martyrs were venerated for a long time, Rome simply ratified the fact of their cult, as happened in the case of the English martyrs.

The Glorification of Saints and their Veneration is a celebration of the Gifts of God to humanity through the Life, Death and Resurrection of Jesus Christ and the action of the Holy Spirit in the Body of Christ, which is the Church.

The Orthodox Church is characterized by its social spirituality, which here means the community of Saints in Heaven and the community of Christians on earth. The great devotion to the Holy Trinity in the Orthodox Church itself reflects Her social conception of God. This separates the Orthodox Church from any other faith or religion anywhere.

The cult of saints is not extraneous to our Christian lives, since sanctification is the destiny to which we are all called to the Glory of God the Father, through Christ and in the Holy Spirit. We rely on the prayers of the Saints at all times, just as we rely on the prayers of one another. We cannot be saved in isolation from the other Members of the Body of Christ, whether they are in Heaven or on Earth, just as we cannot be saved cut off from the Body of Christ, which is the Church. At the end of the world, it is said that the final Icon of the Holy Spirit will be the Choir of All Saints.

As a Saint once related, he invoked all the saints to "Pray unto God for me a sinner." He at once experienced a vision, where he saw all the Angels and Saints in Heaven fall to their knees before the Divine Throne, and say together in unison, "Lord have mercy upon Thy servant!" May God grant us all the intercession of

His Holy Saints and grant us also the grace to venerate these Holy Temples of His Presence wherein He dwells!

GOD IS WONDERFUL IN HIS SAINTS..."

Every day of our Church year is dedicated to the memory of individuals that we fondly refer to as Saints. Many of the names that we commemorate are very familiar to us: Nicholas, George, Demetrius, John, Anne. We know of their works and their deeds.

Still the Church fully realizes that there is an infinite number of Saints in heaven whose names are unknown to the world, even though they are forever inscribed in God's Book of Life. That is why one Sunday a year - the first Sunday after Pentecost - is set aside to remember these holy men and women. Fittingly, this Sunday is called the **SUNDAY OF ALL SAINTS**.

Why do we honor the Saints? By doing so, we are actually giving glory to God, for the Saints did not reach this state on their own power. Their holiness is a direct result of God's grace working through them. We believe that the Saints are God's intimate "friends" and should be viewed as our protectors, intercessors and benefactors.

Of equal importance is the thought that the Saints were "mere mortals" as we all are! They should be our models and guides as we strive to follow the path of virtue and sanctity. We may never achieve the fame of John Chrysostom or Basil the Great but we all have the capacity of being numbered among God's Saints! Sainthood is walking in Christ's footsteps and living in accordance with the gospel teachings, nothing more and nothing less!

ANNOUNCEMENTS

A VERY HAPPY BIRTHDAY - is expressed to Marina Otamas, 6/25; Joseph Lum, 6/26; Alexander Novikov, 6/26; Grace Duncan, 6/30; Hannah Duncan, 6/30; Patricia Bringle, 7/1; Dot Dmytryk, 7/2; Justin Houser, 7/5; Barry Pinkowicz, 7/5 & Michelle Czernik, 7/6. May God grant them a very happy birthday and keep them for many, happy and blessed years!

GRADUATE SUNDAY - will be celebrated on our Patronal Feast Day (July 14). Please give to Father Stephen the name of the graduate from kindergarten, High School college or university with the name of the school, where the student will attend the next year or the degree (college) and where the graduate will go from here. All entries must be in by Sunday, June 7th. Thank you.

MEETINGS

PARISH BOARD - Tuesday, July 9 @ 6:30 PM

MINISTRY SCHEDULE

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

June 30 – Matthew Andreas and Victor Kaliakin

July 7 – Sonya Patronik and John Plachuta

July 14 - Sonya Patronik and John Plachuta

July 21 – Linda Hnatow and Matthew Andreas

July 28 – Linda Hnatow and Matthew Andreas

CLEANING OF THE CHURCH MINISTRY SCHEDULE

Week of July 1 - Earle and Jennifer Robinson

Week of July 8 - Michael Tilson & Linda Hnatow, Irene Maskaly

Week of July 15 - Mark & Laura Andreas

Week of July 22 - Earle and Jennifer Robinson

Week of July 29 - John Plachuta and David Lazaration

Week of August 5- Thomas and Lynn Sulpizi

Week of August 12 - Nancy Hlwiak, Jean Roeth, Zina Twardus

DONATIONS (CREDIT CARDS) ACCEPTED – for those who are interested, we can accept donations to the Church through credit cards. See Mark Andreas for details.

WINE TASTING – What a great evening. Thanks to Chairperson Linda Hnatow and all who brought the delicious food and desserts. A very special thanks to our Neighbor, Onesh of Silverside Discount Liquors for his co-sponsoring this event. A special thanks also to all who participated in this event!

GREETER MINISTRY SCHEDULE

June 30 - David and Eve Lazaration

July 7 - Zina Twardus and Nancy Tur

July 14 - Sandy Cramer

July 21 - Sonya Patronik

We need more Greeters!! If you would like to volunteer, please see Father Stephen

TENTATIVE CALENDER OF EVENTS

Monday, July 1 – Apostles' Fast

Sunday, July 14 – Patronal Dinner

Saturday, July 20 – Hall Rented

Saturday, August 3 – UOL Flea Market

Saturday, November 2 – Fall Bazaar

Tuesday, November 26 – Community Thanksgiving Service – Atonement Methodist

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.

READERS MINISTRY SCHEDULE

June 30 – Andrew Duncan

July 7 – Thomas Scholtz

July 14 - Andrew Duncan

July 21 - Thomas Sulpizi

July 28 – Pani Elizabeth Hutnick

August 4 – Jean Roeth

August 11 – Linda Hnatow

We need more Readers, if you would like to volunteer, please see Father Stephen

FEEDING THE HUNGRY – Our next session of preparing food for the Homeless is on Sunday, July 14 (our Patronal Feast Day) to be delivered on Monday, July 15. We will need everyone's help after the Patronal Dinner.

UOL FLEA MARKET – is fast approaching: Saturday, August 3. Now is the time to start saving your treasures. More as it comes closer for the drop off dates.

PATRON'S PATH – We will be taking orders for replacement bricks that will be engraved and placed in the Path. Just as before, each brick can have the clip art of a three bar Cross or it can be plain. The donation for the bricks is: 4" x 8" engraved brick is \$150 – with the clip art \$175; 8" x 8" engraved brick is \$200 - with the clip art \$225; 12"x 12" engraved brick is \$250 – with the clip art \$275. If you didn't get the chance to be a part of the Patron's Path before, take the opportunity now and tell your family members as well. Please see Father Stephen if you would like to place an order.



REMEMBER TO PRAY FOR THOSE WHO ARE ILL – Metropolitan Antony, Archbishop Daniel, Archimandrite Raphael, Father George Bazylevsky, Father Vasyl Dovhan, Father Oleh Hucul, Father Andrew Molewski, Father John Nakonechney, Father James Norton, Father Gerald Ozlanski, Father Volodymyr Wronskyj, Father Michael Zaparyniuk, Matushka Andrejuk, Matushka Laura Odell, Matushka Lisa Weremedic, Pani Matka Oksanna Bazylevsky, Pain Matka Marianne Ozlanski, Matka Annette Zaparyniuk, , Alicia, Nerry, Mykola, Brennan, Henry, Deborah, Galina, Dolores, Julian, Madison, Maria, Marie, Matt, Michele, Mykola, Penelope, Rita, Ryan, Jonathan Angelo, Randy Allen, Carolyn Angelo, Colby Atkinson, Shannon Austin, Stephania Bacha, Joyce Belles, Neil Belles, Joyce Bendoakas, Ethel Bernhard, Yaroslav Bilinsky, Irene Billon, James Bolton, Maria Borowenski, Betty Bosland, Becky Bosley, Angie Brengle, Paul Brengle, Patricia Bringle, Richard Bringle, Thomas Bringle, John Brick, Fedir Bukacz, Christine Cain, Mark Cello, Kathy Chalfont, Erik Colazo, Alex Czernik, Michael Dalaski, Sharon Dalaski, Stephen Dalecki, David Dalldorf, Paula Daubert, William Dewhurst, Peter DiVirgilio, James Dudrick, Kathleen Dugan, Margaret Durell, Mary Eagleton, Maria Economou, Mary Eagleton, Rose Eldridge, Thomas Fagan, Archantula Fanjoy, Mary Farell, James Garrett, Lisa Gee, Peter Glenn, Ivan Golovnirov, Kathleen Gortva, Staci Gray, Charles Gunther, David Hamilton, Richard Haslam, Rick Hastings, Victoria Herrschaft, Carla Hitchings, Greg Hitchings, Alicia Hlywak, John Hlywak, John Hnatow, Daniel Holoviak, Jennifer Huertes, Joette Jago, Stephen Johnson, Linda Josepinson, Michael Kapelus, Walter Katolik, Diane Keyser, Wendy Klinedinst, Judith Kocinski, Lorissa Kozakova, Ludmyla Krawchenko, Mykola Krawchenko, Sue Kreisa-Christian, Marlene Kuhar, Ron Lazaration, Karen Livick, Charles Lontor, Alla Lysenko, Jeremy Madea, Andrew Makolynyk, Jean Marano, Frederick McCarthy, Beth McKirachan, Fred McKirachan, Stephen McNulty, Ronald Michel, Mary Ann Michalcewicz, Michelle Michalcewiz, Lisa Miller, Matthew Miller, Mary Elizabeth Moran, Barry Morris, Elsie Moroz, Karen Needham, Julie Neff, Ann Nester, Laurie Newman, Betty Painter, Anastasios Pantelopulos, Anthony Pantelopulos, Linda Phillips, Joseph Pierson, Barry, Janilyn Bernice Pinkowicz, Daphne Pantelopulos, George Pantelopulos, Joseph Porini, Robert Powers, Joanne Procak, Joseph Ptak, Carol Purse, Sharon Reigh, Christopher Riehl, Arlene Roginski, Wyatt Roland, Andrea Roman, Jeff Rozwadowski, Glenn Runyan, Carol Rusk, David Scharba, Isaac Schmidt, Joella Seale, Clay Seman, John Serth, Larissa Serth, Dawn Sheets, Justin Sheets, Emily Smitheman, Georgie Smolyar, Alexandra Sparco, Natalia Stanford, Rich Steinman, Joseph Stevens, Noel Strobino, Charles Joseph Sweeney, Evelyn Synczyszyn, Michael Synczyszyn, Pavlo Tabak, Nicholas Taylor, Sue Taylor, Elenora Thomas, Lydia Thomas, Michael Tilson, Brysen Tomei, Dominic Tomei, Mark Tomei, Violet Tomei, Aria Tonner, Mariel Trimble, Martha Vignali, Jack Vognetz, Margaret Vognetz, Marilyn Wagner, Olena Wasylevska, James Watts, Chris Way, Leah Way, Barbara Weeks, Peter Weremedic, Laura Worley, Jack Ziegler & James Zook.

THE MYSTERY OF THE HOLY TRINITY

WE BELIEVE IN ONE GOD, WHO EXISTS IN THREE PERSONS: FATHER, SON & HOLY SPIRIT. This is one of the basic dogmas of our Holy Orthodox Church. As children, we accept this readily with our simplistic, yet pure faith. As adults, however, this "3 in 1" concept is often a source of confusion and misunderstanding.

St. Cyril, the famous Apostle of the Slavs, attempted to explain the Holy Trinity in this manner: "Do you see in the heavens the sun and how from it light is begotten and warmth proceeds? God the Father is like the sun, without beginning or end. From Him is eternally begotten God the Son, like the light from the sun. Just as there comes warmth together with light from the sun, the Holy Spirit proceeds. Each one is distinguished separately. There are not three suns, but one in the heavens. So it is with the Holy Trinity: there are three Persons, but God is One and Indivisible."

The Orthodox Church teaches that all three Persons have the same divine dignity. They are different only in that GOD THE FATHER is not begotten and does not proceed from anyone; GOD THE SON is begotten of God the Father, and the HOLY SPIRIT proceeds from the Father. All eternally abide with one another in unceasing love and make up one Being. Confused? Perhaps the words of Blessed Augustine, the great Church Father of the West, are all we need to understand: "You will see the Trinity if you look with the eyes of love." Yes, we can know the Mystery of the Holy Trinity much better if we use our heart rather than our mind!