

*St. John of Damascus reminded us that
obedience, along with humility, is the
foundation of our salvation.*



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: otche10@gmail.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

January 11, 2026
Volume 62: Number 02
Schedule of Services and Activities
Week of January 11 - 18, 2026

Sunday, January 11 – Sunday after the Nativity - Tone 6

8:30 AM – Confessions

9:10 AM – Prayers Preparation for Holy Communion

9:30 AM – Divine Liturgy for the Faithful

Coffee Hour

Tuesday, January 13 – Funeral Service for +Lydia Thomas

10:00 AM – Viewing

11:00 AM – Funeral Service

Wednesday, January 14 – Circumcision of Our Lord, St. Basil, New Year's Day

7:00 AM – Divine Liturgy of ST. Basil

6:30 PM – Parish Board Meeting

Thursday, January 15

7:00 PM – Boy Scouts

Friday, January 16 – Prefeast Baptism of Our Lord

7:00 AM – Royal Hours

Saturday, January 17

10:00 AM – Divine Liturgy – Blessing of Water – (Holy Trinity – Whaleyville, MD)

Sunday, January 18 – Sunday before Theophany - Tone 7

8:30 AM – Confessions

9:10 AM – Prayers Preparation for Holy Communion

9:30 AM – Divine Liturgy for the Faithful

Coffee Hour

7:00 PM – Great Vespers and the Blessing of Water

Monday, January 19 - Theophany – Baptism of Our Lord

8:00 AM – Divine Liturgy

SCRIPTURE READINGS

31st Sunday – Sunday after Nativity – Matins: John 20:19-31; Liturgy: Galatians 1:11-19; Matthew 2:13-23

Monday – James 2:14-26; Mark 12:13-17

Tuesday – St. Peter Mohyla – Matins: John 10:1-9; Liturgy: Hebrews 7:26-8:2; John 10:9-16

Wednesday – Circumcision, St. Basil – Matins: John 10:9-16; Circumcision: Colossians 2:8-12; Luke 2:20-21, 40-52; St. Basil: Hebrews 7:26-8:2; Luke 6:17-23

Thursday – Galatians 5:22-6:2; Luke 6:17-23

Friday - **Royal Hours:** Psalms: 5; 2; 26-28; 41; 50-73; 76; 90-92; 113; 85;

1st Hour: Isaiah 35:1-10; Acts 13:25-32; Matthew 3:1-11

3rd Hour: Isaiah 1:16-20; Acts 19:1-18; Mark 1:1-8

6th Hour: Isaiah 12:3-6; Romans 6:3-11; Mark 1:9-15

9th Hour: Isaiah 49:8-15; Titus 2:11-14; 3:4-7; Matthew 3:13-17

Saturday before Theophany - 1 Corinthians 9:19 - 10:4; Luke 3:1-18

32nd Sunday – Sunday before Theophany – Matins: John 21:1-14; Liturgy: 2 Timothy 4:5-8; Mark 1:1-8; Vespers: 1 Corinthians 9:19-27; Luke 3:1-18; Blessing of Water: 1 Corinthians 10:1-4; Mark 1:9-11

Monday – Theophany – Liturgy of St. Basil - Matins: Mark 1:9-11; Liturgy: Titus 2:11-14, 3:4-7; Matthew 3:13-17

Nativity 2026 Flower Donations:

Laura & Mark Andreas In Memory of the Andreas family

Laura & Mark Andreas In Memory of Muriel Becker

Joyce and Neil Belles In Memory of the Belles and Berbick families

Sandy Cramer In Memory of the Cramer family

Sandy Cramer In Memory of the Cramer family

Sandy Cramer In Memory of the Cramer family

Nancy Hlywiak In Memory of my parents, grandparents, uncles and aunts

Linda

Hnatow and Michael Tilson In Memory of the Hnatow family

Linda Hnatow and Michael Tilson In Memory of the Tyrawski family

Linda Hnatow and Michael Tilson For the Health of family and friends

Fr. Steve & Pani Liz Hutnick In Memory of Hutnick & Kurtasz families

Fr. Steve & Pani Liz Hutnick For the Health of the Hutnick & Kurtasz family

Leeza and Victor Kaliakin For the Health of the Kaliakin family

Leeza & Victor Kaliakin In Loving Memory of Irene, Inna, Victor, & Nikolai

Carl Krauthauser For the Health of the Krauthauser-Lano Family Members
Carl Krauthauser In Memory of Francis Lano
Barbara Mancuso In Memory of Dale Mancuso, Sr.
Barbara Mancuso For the Health of Dale Mancuso, Jr.
Barbara Mancuso In Memory of Matzko and Mancuso families
Alisa Moldavanov In Memory of Vasyly, Volodymyr, Mariya, Borys
Alisa Moldavanov For the Health of Zoia, Borys, Tetiana, Maryna, Sonia
Elsie Moroz In Memory of Marika Kmet and George Boyko family
Christine & Stephen Morrison In Memory of Father Paul & Pani-Matka
Anna Hrynyshyn
Christine & Stephen Morrison For the Health of the Morrison, Marte, & Peer
families
Otamas Family In Memory of all Ukrainian people killed during Russian
aggression
Otamas Family In Memory of Mykola and Maria Otamas
Otamas Family For the Health of the Otamas and Kahhat families
Pani Maryann Ozlanski In Memory of Fr. Jerry
John Plachuta In Memory of Plachuta family
Jennifer & Earle Robinson In Memory of Kathleen Trahan & Mary Lou
Trahan
Sokoluk Family In Memory of Samuel Sokoluk Sr & Julianna Sokoluk
Sokoluk family In Memory of Reader Samuel Sokoluk
Sokoluk family In Memory of Chemycz & Boyda families
Nancy and Steve Tur In Memory of Family and Friends
Nancy and Steve Tur For the Health of Family and Friends
Zina Twardus In Memory of Richard Twardus
Mariya Udud For the Health of Fr. Mykola & Fr. Volodymyr
Mariya Udud For the Health of Dobrodiyka Vira and Dobrodiyka Iryna
Mariya Udud For the Health of Dmytro and Anna

The Circumcision of Our Lord

Among the Israelites, circumcision became a law at the time of Abraham. Among the Jews it had a great significance for it was the symbol of their covenant with God. We read about this in the book of Genesis: "God said to Abraham, "and you therefore shall keep my covenant, and your seed after you in their generations. This is my covenant which you shall observe, between Me and you, and your seed after you: all male kind of you shall be circumcised; And you shall circumcise the flesh of your foreskin, that it may be a sign of the covenant between me and you. An infant of eight days old shall be circumcised among you, every man-child in your generations. (Genesis 17:9-12)

For the Jews the prescription had far reaching consequences. First of all, circumcision was the sign of ones being a member of the people of God. It meant submitting oneself to the law and its duties. Through circumcision every Jew became a participant in the blessing and promises God made to his people. He was necessary for participation in the paschal sacrifice. Finally, non-observance of the law of circumcision incurred excommunication from the Jewish community. In the Old Testament, the word "circumcision" is frequently used in a symbolic sense when, for example, we read of "circumcised" or "uncircumcised" hearts, lips or ears, to indicate obedience to the Lord God or rebellion against him. The Old Testament circumcision prefigured the New Testament baptism, which incorporates us into Christ. Saint Paul, calling baptism as circumcision not wrought by hands, says: "In him, you are also circumcised with circumcision not made by hand, in despoiling of the body of the flesh, but in the circumcision of Christ. Buried with him in baptism, in whom also you are risen again. (Colossians 2:11-12)

The Feast of the Circumcision originated and developed first in the Western Church who originally called the feast the Feast of the Octave of the Lord that is the eighth day after Christmas, which fell on New Year's Day. In the East the feast of the Circumcision seems to have become universal during the 8th and 9th centuries. The Byzantine calendars had assigned the feast to January 1st along with the Feast of St. Basil the Great. On this feastday, our Church celebrates two feasts: the circumcision of our Lord and the day of naming Him Jesus which means Savior. This feast is not one of the twelve major feastdays and it does not have a pre-or post-feast. (**A Byzantine Rite Liturgical Year**, Pgs. 328-332)

The Circumcision of Our Lord

Januaty 1/14 is the feast of the Circumcision of Our Lord an also the Feast of St. Basil the Great. The feast of the Circumcision of our Lord- perhaps because it evokes the Jewish and pre Christian character of the rite, perhaps because it coincides with the first day of the civil year- is one of the feasts which seems to speak least to the soul of the modern Christian. However, its spiritual content is very rich. Our Lord, in submitting to the law of

circumcision, once both to humiliate Himself in His flesh and to mark that He is the fullness and completion of the old covenant: the perpetual sign of the covenant was on his flesh more than on any other flesh; His circumcision prefigured that other bloody consecration which his body was to receive on the Cross. Moreover, even if we no longer have to submit to physical circumcision, we still have to submit to a true spiritual circumcision. Our covenant with God, the new covenant in Jesus Christ, must bring about in us the complete submission of our flesh and of its desires to God, the complete consecration and sanctification of our body and of its natural functions, which plays such an important part in the ascetic battle. It is not only our flesh that needs spiritual circumcision; First, and before all else, it is our heart. Circumcision of the heart must reach all our thoughts, all our desires, all our feelings-and exercise everything that is in conflict with the search for God. The great commandment: "you will love the Lord your God with all your heart" expresses very well, what the circumcision of the heart means and that it does not take place without very serious effort. The feast of the circumcision and also the feast of the name of Jesus. Who reminds us of what a central place the invocation of this name must occupy in our spiritual life, and of the power it possesses. (The Year of Grace of the Lord, Pgs. 75-76)

AN UNDERSTANDING OF THE ROYAL HOURS FOR THEOPHANY

First Hour: The Royal Hours remind us of the great events of the past: Elijah's mantle parting the waters of the Jordan, as he passed over with Elishia; And we witnessed also the great event of the feast- the humility of the Creator of all things, who comes to receive baptism. "The wilderness shall rejoice, the desert shall blossom" said Isaiah, "when they see the glory of the Lord" in Isaiah 35:1-12, the promises of the coming Messiah are set out: the blind see, the deaf hear, the lame man leaps, the dumb sing. The way of holiness, where the redeemed walk-it has a beautiful familiarity. Saint Paul in his sermon at Antioch in Pisidia speaks of Saint John the Baptist, who said that he was not the Messiah, and was unworthy to loose his shoes. The Gospel reading for the First Hour is short from Matthew 3:1-6. St. John, dressed as a prophet, wearing camel's hair and a leather belt, eating frugally the locusts and wild honey of the wilderness was propheting in spirit and in fact the prophecy of Isaiah. There had been no prophet in Israel for 300 years: no wonder everyone was flocking to the Jordan to be baptized! (Praying with the Church, Pgs.47-48)

Today the nature of the waters is sanctified * Jordan is divided and holds back its own stream * seeing the washing of the Master.

Third Royal Hour: In the 3rd Hour we hear again of the beauty of holiness and the voice of God upon the waters; in Psalm 28 and in Psalm 41 "All Your waves and Your billows are gone over me." "Wash you, make you clean..." says Isaih. At Ephesus, St. Paul found

“about twelve” followers of St. John the Baptist, who had received the baptism of repentance from John, but had never heard of the Holy Spirit. St. Paul laid his hands on them and they prophesied. The Gospel reading is from Mark 1:1-8. He describes the work of St. John the Baptist, preaching in the wilderness the baptism of repentance, prophesying the coming of the Messiah. (**Praying with the Church**, Pg. 48)

Tone 8: The right hand of the Forerunner and Baptist * the prophet honored above all the prophets * trembled as he beheld you * for you are the lamb of God who cleanse the sins of the world! * He was seized with fear and he cried * I dare not touch your head, O Word! * In your mercy, sanctify and enlighten me * for you are the life and the light and the peace of the world.

The Sixth Hour: The sixth hour has Isaiah’s prophecy, 12:3-6, “with joy shall you draw water out of the wells of salvation” and St. Paul’s teaching from the epistle to the Romans, 6:3-11, that baptism is baptism into the death of Christ, that we may live with him. The Gospel of St. Mark continues briefly with 1:9-11. Jesus is baptized by John, the heavens open, the Spirit like a dove descends, the voice of the Father calls Jesus the beloved Son, in whom He is well pleased. Momentous revelation of the Holy Trinity. (**Praying with the Church**, Pgs. 48-49)

Tone 6: Today the prophecy of the psalms swiftly approaches its fulfillment * the sea looked and fled * Jordan was driven back * before the face of the Lord * before the face of the God of Jacob! * he came to receive baptism from his servant * so that our souls washed clean from the defilement of idolatry * might be enlightened through him!

The Ninth Hour: In the ninth hour, the chosen Psalms refer to the Jordan being driven back, the Lord on high mightier than many waters. The prophecy of Isaiah 49:8-15, tells of the steadfast love of the Lord for His people. He does not forget them, and “even by springs of water shall He guide them.” St. Paul instructs Titus, his spiritual son in the way of salvation. This is through baptism, “the washing of regeneration, and renewing of the Holy Spirit”, so that we may be heirs of eternal life. So we live soberly, looking for the appearing of Christ. The Gospel is from Luke 3:1-18. It puts the coming of the Word of God to John into its precise historical setting. Perhaps, as some say, this was the original opening of the Gospel, before the Christmas prologue was added. John comes in fulfillment of the prophecy of Isaiah, to prepare the “way of the Lord”. John calls the people who come to him a generation of vipers, in flight from the wrath of God. It is no use to rely on being descended from Abraham, they must show the fruits of repentance. The scene is set for the great feast of the baptism of Christ. (**Praying with the Church**, Pgs. 49 - 50)

Tone 7 - What strange wonder to see the Maker of heaven and earth stand naked in the river! * As a servant he receives baptism from a servant for our salvation! * The choirs of angels were filled with amazement, fear and joy. * Joining with them, we worship you: O Lord, save us.

ANNOUNCEMENTS

A VERY HAPPY BIRTHDAY - is expressed to Jason Bochniak, 1/16. May God grant him a very happy birthday and keep him for many, happy and blessed years! ˆ

OUR DEEPEST SYMPATHIES – are expressed to Denise Lano and Carl Krauthauser and their families on the falling asleep in the Lord of her father, +Francis Lano whose funeral Service was celebrated on Wednesday, January 7. Please remember in your prayers the soul of the newly departed servant of God, +Francis, asking God to place his soul in the abode of the Saints, where there is no pain, sorrow nor mourning but only life everlasting. Also please pray for the family that God may give them His strength in this, their hour of need.

OUR DEEPEST SYMPATHIES – are expressed to Eleanore Thomas and her family on the falling asleep in the Lord of her mother, +Lydia Thomas this past week. Funeral Services will be this Tuesday beginning with a viewing at 10:00 AM and the Funeral Service at 11:00 AM. Burial will be private at the Veteran Cemetery on Wednesday, January 28. Please remember in your prayers the soul of the newly departed servant of God, +Lydia, asking God to place her soul in the abode of the Saints, where there is no pain, sorrow nor mourning but only life everlasting. Also please pray for the family that God may give them His strength in this, their hour of need.

100th ANNIVERSARY – will be held on Saturday, July 17th 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.

MINISTRY SCHEDULE

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

January 11- Matthew Andreas and Victor Kaliakin

January 18 – Sonya Patronik and John Plachuta

January 25 - Sonya Patronik and John Plachuta

February 1 – Linda Hnatow and Matthew Andreas

February 8 – Linda Hnatow and Matthew Andreas

February 15 – Victor Kaliakin and Sonya Patronik

CALENDER OF EVENTS - 2026

Sunday, February 1 – Annual Meeting

Monday, February 23 – 1st Day of the Great Fast

Saturday, March 28 – Spring Bazaar

Sunday, April 5 – Palm Sunday – Easter Egg Hunt

Sunday, April 12 – Resurrection of the Lord

Sunday, April 19 – St. Thomas Sunday – Visiting Cemeteries

Sunday, May 31 – Pentecost

Monday, June 8 – Apostle' Fast

Sunday, July 12 – Feast of Sts. Peter and Paul – Patronal Dinner

Saturday, November 7 – Fall Bazaar

Saturday, November 28 – St. Philip Fast

Sunday, December 20 – UOL Cookie Sale

GREETER MINISTRY SCHEDULE

January 18 - Kathy and Michael Chalfont

January 25 - Sandy Cramer

February 1 - Sonya Patronik

February 8 - Zina Twardus and Nancy Tur

February 15 – David and Eve Lazaration

READERS MINISTRY SCHEDULE

January 11 - Pani Elizabeth Hutnick

January 18 - Linda Hnatow

January 25 - Jean Roeth

February 1 - Thomas Scholz

February 8 – Andrew Duncan

February 15 – John Plachuta

February 22 – Thomas Sulpizi

CLEANING OF THE CHURCH MINISTRY SCHEDULE

Week of January 12 – John Plachuta and David Lazaration

Week of January 19 - Thomas and Lynn Sulpizi

Week of January 26 - Nancy Hlywiak, Jean Roeth, Zina Twardus

Week of February 2 - Earle and Jennifer Robinson

Week of February 9 - Michael Tilson & Linda Hnatow, Irene Maskaly

Week of February 16 - Mark & Laura Andreas

Week of February 23 - Earle and Jennifer Robinson

MEETINGS

Parish Board – Wednesday, January 14 @ 6:30 PM

Annual Meeting – Sunday, February 1

PLEASE 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 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, 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 Golovnirov, Kathleen Gortva, Staci Gray, Charles Gunther, David Hamilton, Richard Haslam, Rick Hastings, Victoria Herrschaft, Carla Hitchings, Greg Hitchings, Alicia Hlywak, John Hlywak, Daniel Holoviak, Jennifer Huertes, Serhii Ivashyna, Violet Jaskolka, Stephen Johnson, Bill Jones, Linda Josepinson, Michael Kapelus, Walter Katolik, Diane Keyser, Wendy Klinedinst, Tommy Knight, Judith Kocinski, Lorissa Kozakova, Francis Lano, Ed Lavender, Ron Lazaration, Joan Libera, Karen Livick, Charles Lontor, Alla Lysenko, Jeremy Madea, Andrew Makolynyk, Jean Marano, Frederick McCarthy, 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, 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, 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, Joseph Stevens, Noel Strobino, Charles Joseph Sweeney, Evelyn Synczyszyn, Michael Synczyszyn, Pavlo Tabak, Nicholas Taylor, Sue Taylor, Elenora Thomas, 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, Laura Worley, Jack Ziegler & James Zook

ST. JOHN OF DAMASCUS

The Syrian town of Damascus is one of the world's oldest cities. It offered its most famous "son" to the Christian world, a saint who would distinguish himself as one of the greatest hymn-writers the Church would ever know. St. John of Damascus was born in 675 A.D. At this time in history, Syria was ruled by Muslim Caliphs, who grudgingly tolerated Christianity. It is said that St. John's father was a personal friend of the Caliph, enabling the saint to hold the lofty position of Prime Minister in the ruler's court.

St. John had many enemies, who envied his position in the court. While John was away in Constantinople for an extended period of time, his detractors convinced the Caliph that he was organizing an army to overthrow him! When John returned, the Caliph arrested him and ordered his right hand be cut off. Tradition tells us that John prayed fervently before an icon of the Theotokos, and his hand was restored!

The Caliph repented of his treachery, and John made the most important decision of his life. He left his life of relative comfort and entered the Monastery of St. Sabbas, outside of Jerusalem. Here he spent the remainder of his life, writing and composing liturgical masterpieces such as the Resurrection Canon, the Eight Tones and the beautiful and moving hymns of the Funeral Service. His works will live forever in the services of our Church.