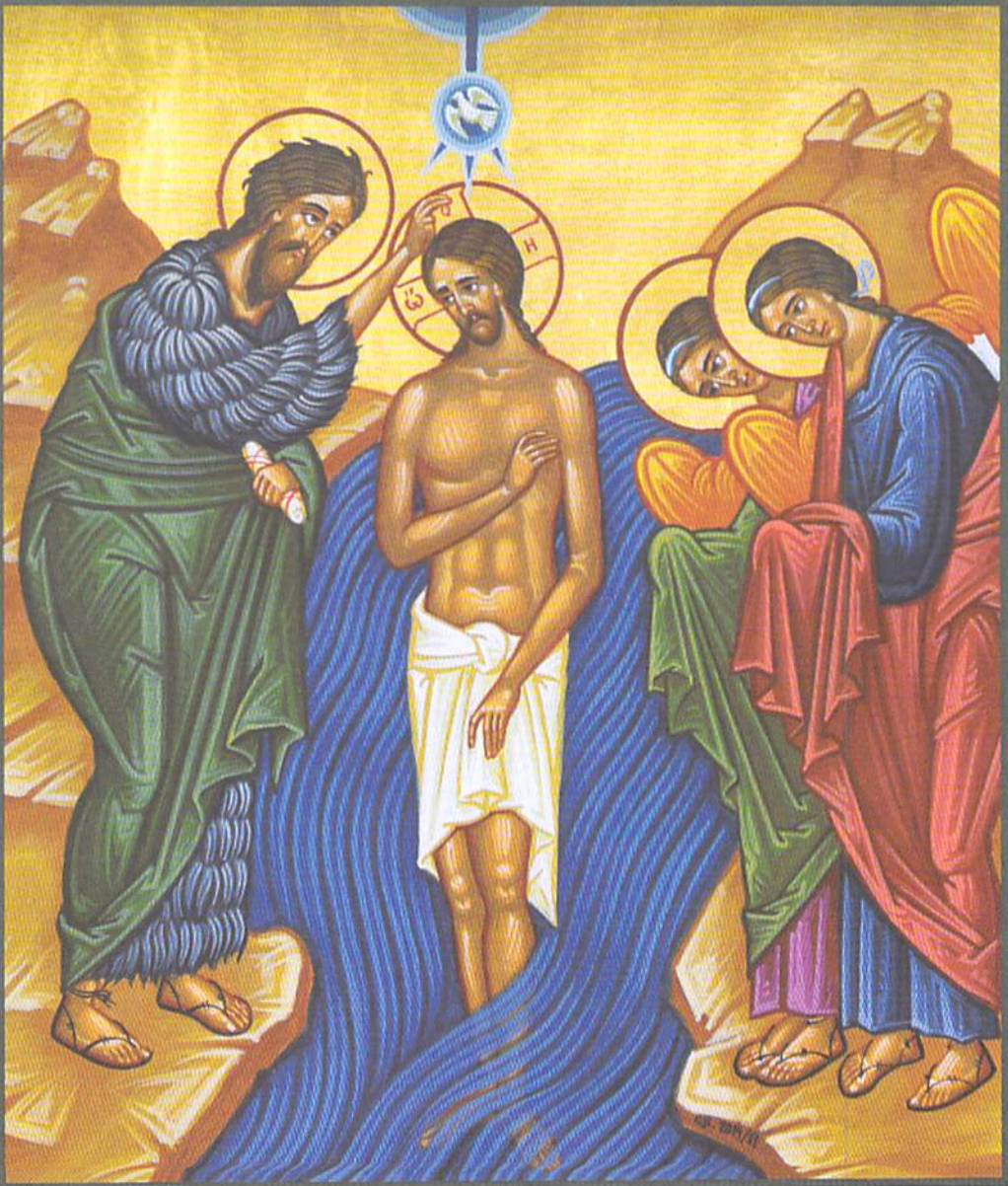


The Baptism of Our Lord



## **Saints Peter and Paul Ukrainian Orthodox Church Bulletin**

1406 Philadelphia Pike  
Wilmington, DE 19809

[www.sspeterandpauluoc.org](http://www.sspeterandpauluoc.org)

[www.orthodoxdelaware.net](http://www.orthodoxdelaware.net)

*Theophany*



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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; 2<sup>nd</sup> Youth Ministry

**January 23, 2022**  
**Volume 58: Number 04**  
**Schedule of Services and Activities**  
**Week of January 23 – 30, 2022**  
**Celebrating our 95<sup>th</sup> year of Service to the Lord**

Sunday, January 23 – Sunday after the Theophany - Tone 6

8:30 AM – Confessions

9:15 AM – Hours

9:30 AM – Divine Liturgy for the Faithful

Coffee Hour

Thursday, January 27 – Leave-taking Theophany

7:00 AM – Divine Liturgy

Sunday, January 30 – Sunday after Pentecost- Tone 7

8:30 AM – Confessions

9:15 AM – Hours

9:30 AM – Divine Liturgy for the Faithful

Panakhya: +Vasilij Bazinous (11 Yrs.) – Bazinous Family

Pankahya: +Alexei Baranov – Tatianna Tischtschenko

Coffee Hour

**SCRIPTURE READNGS**

Sunday after Theophany – Matins: John 20:19-31; Liturgy: Ephesians 4:7-13; Matthew 4:12-17

Monday – Hebrews 11:17-23, 27-31; Mark 9:42-10:1

Tuesday – Hebrews 12:25-26, 13:22-25; Mark 10:2-12

Wednesday – James 1:1-18; Mark 10:11-16

Thursday – Leave-taking Theophany – James 1:19-27; Mark 10:17-27

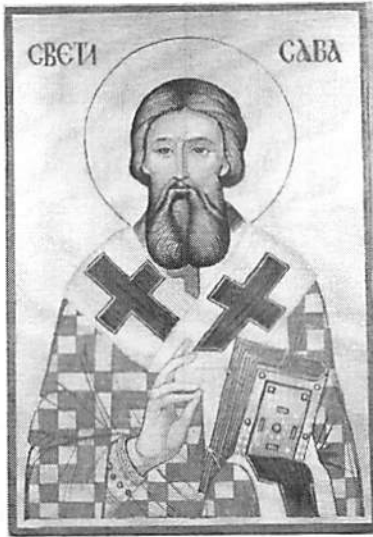
Friday – James 2:1-13; Mark 10:23-32

Saturday – Colossians 1:3-6; Luke 16:10-15

32<sup>nd</sup> Sunday after Pentecost – Matins: John 21:1-14; Liturgy: 1 Timothy 1:15-17; Luke 18:35-43

## Holy Hierarch Savva, First Archbishop of Serbia

(12/25 January)



The Hierarch Savva has a significance for the whole Orthodox world, as have all the great saints. The heritage of Hierarch Savva of Serbia lives on especially in the Church tradition of the Slavic peoples. The first introduction of the Jerusalem Typicon into Slavic monastic communities is connected with his name. The Serbian Monastery of Chilandar on Athos lives hitherto according to the Typicon of Saint Savva. The edition of the Rudder (the collection of the Church's legal norms, or the canons of the Church and the laws of the state) belonging to the Hierarch became the edition most prevalent in the Slavic Churches. Such was the contribution of Hierarch Savva to the canonical treasury of Orthodoxy.

Saint Savva, Rastko (Rostislav) in the world, was the son of the Autocrat of Serbia, Stefan Nemanja, and Anna, the daughter of the Greek Emperor Romanus. From early childhood, he diligently attended Church services and nourished a special love for monks. At the age of seventeen, having met a Russian monk from the Holy Mountain of Athos, Rastko secretly left his father's home and arrived at the Monastery of Saint Panteleimon. His father, upon learning that his son was on Athos, equipped a whole company, assigning it a loyal commander, and wrote to the ruler of the province in which Athos lay that if they did not return his son to him he would go to war with the Greeks. When the commander arrived at the monastery, he ordered that Rastko not be allowed out of sight. During the evening Divine service, when the soldiers fell asleep intoxicated with wine, Rastko received the tonsure (1186) and sent his worldly clothing, his hair and a letter to his parents.

The monk Savva was able to convince his sovereign parents to receive monasticism. The venerable one's father (the commemoration of Venerable Stefan, Simeon in monasticism, the King of Serbia, is on the 13th of February) struggled in asceticism together with his son in the Athonite Monastery of Vatopedi. On Athos, they restored the Serbian Monastery of Chilandar. In the Monastery of Chilandar, Venerable Savva was ordained a deacon and then a presbyter. For his monastic struggles on the Holy Mountain, the venerable one was deemed worthy of the rank of archimandrite in Thessalonica. In 1219, in Nicea, on the feast of the Dormition of the Most Holy Birth-giver of God, the Ecumenical Patriarch Germanus ordained Archimandrite Savva to the rank of Archbishop of all Serbia. Along with this, Venerable Savva requested from the Greek emperor the

right for one seeking the dignity of archbishop to be ordained in Serbia by a council of bishops, which was very important for that time of frequent wars between eastern and western rulers. When he arrived on the Holy Mountain from Nicea, the Hierarch went around to all the monasteries for the last time, venerated all the churches, and, recalling the blessed life of the desert fathers, bade farewell to the ascetics in profound compunction, "going forth from the Holy Mountain, as if from a kind of Divine paradise". On the way from Athos, the Hierarch, dispirited by the difficulty of parting from the Holy Mountain, was hardly able to walk. Only the words of the Most Holy Birth-giver of God, who appeared to the saint in a dream "having me as a surety before the King of all, my Son and God, why art you still sorrowful?" helped him out of his despondency, changing his grief into joy. In memory of this appearance, the Hierarch commissioned two large icons of the Savior and the Mother of God in Thessalonica, which were placed by him in the church at Philokalia.

In Serbia, the activity of the Chief Hierarch in ordering the affairs of Church and fatherland was accompanied by numerous signs and miracles. During the Liturgy and the All-Night Vigil, when the Hierarch came to cense the grave of his father, Venerable Simeon, the holy relics streamed forth fragrant myrrh.

In carrying out negotiations with the Hungarian King Vladislav, who had declared war against Serbia, the Hierarch, who was glorified by heavenly signs, not only obtained the desired peace for his fatherland, but also brought the Hungarian monarch to Orthodoxy. Having laid the beginning of the historical existence of the independent Serbian Church, Hierarch Savva likewise promoted the establishment of Serbian statehood. In order to strengthen the independent state of the Serbs, the holy Archbishop Savva crowned his sovereign brother, Stefan, as king.

After the death of Stefan, having crowned his eldest son, Radoslav, as king, Hierarch Savva departed for the Holy Land "to tearfully kiss the holy Tomb of Christ and the fearful Golgotha". Upon returning to his homeland, the Hierarch blessed and crowned Vladislav as king and, for the greater confirmation of the Serbian throne, he betrothed him to the daughter of the Bulgarian prince, Asan. The holy Chief Hierarch went about the whole Serbian land, corrected the monastic rules according to Athonite and Palestinian patterns, built and consecrated a multitude of churches, confirming the Orthodox in the faith. When he had completed his struggle in his homeland, he appointed Hieromonk Arsenius as his successor, ordaining him bishop, and when he had imparted a blessing to all, the hierarch departed on a journey from which he would not return, desiring "to end his days as a wanderer in a foreign land". Passing through all of Palestine, Syria and Persia, Babylon, Egypt and Anatolia, everywhere visiting holy places, conversing with great ascetics,



collecting the sacred remains of the saints, the Hierarch ended his wandering in Trnovo, in Bulgaria, in the home of his relative, King Asan, where with spiritual joy he committed his soul to the Lord (+1236). During the transfer of Hierarch Savva's holy relics to Serbia in 1237, the healings were so numerous that the Bulgarians began to murmur against Asan, "Why does he yield up such a treasure". In the homeland of the Hierarch, his precious relics were placed in the church at Mileshevo, granting healing to all who came with faith. The inhabitants of Trnovo continued to receive healings from the remains of the Hierarch's coffin, which the pious Asan had ordered to be collected together and placed in a newly constructed reliquary.

### SLAVA

Krsna Slava - the celebration of the home Patron Saint-is the greatest characteristic of the national and religious life of the Serbian people. It is a beautiful and unique expression of the Orthodox faith that is deeply implanted in the Serbian Christian soul.

Krsna Slava is an exclusively Serbian custom. It is the most solemn day of the year for all Serbs of the Orthodox faith and has played a role of vital importance in the history of the Serbian people. Krsna Slava is actually the celebration of the spiritual birthday of the Serbian people. Our forefathers accepted Christianity collectively by families and by tribes. In commemoration of their baptisms, each family or tribe began to celebrate in a special way to honor the saint on whose day they received the sacrament of Holy Baptism. The mother church blessed this practice and proclaimed Krsna Slava a Christian institution.

According to the words of St. Paul (Phil. 1:2), every Christian family is a small church, and, just as churches are dedicated to one saint, who is celebrated as the protector of the church, so Serbian families place themselves under the protection of the saint on whose holiday they became Christians and to whom they refer to as their intercessor to God Almighty. To that protector of their homes, they pay special homage from generation to generation, from father to son, each and every year.

Slava is a day not only of feasting, but also a day of spiritual revival through which the Serbian national soul is formed and crystallized. To these celebrations, customs, and traditions, our nation owes its existence, and, therefore, deserves to be appreciated and perpetuated by all grateful Serbian sons and daughters all over the world. The living example of the Patron Saint gives to the celebrant assurance, persistence, and the feeling of protection, support, and the encouragement to do good. For that reason, we hear among our people the ancient saying: "Ko Slavu slavi, tome i pomaze".

Because Krsna Slava is regarded as the anniversary of the baptism of the family into Christianity, it is an annual reaffirmation of the family to its baptismal vows and the renewal of its ties to the Orthodox faith and church.

The commemoration of Krsna Slava was to our ancestors one of the most important expressions of their Orthodox faith. So they always celebrated their Krsna Slava, regardless of how dangerous the situation. In our long suffering history, the state and freedom ceased to exist, but in our homes, the candle of our Patron Saint never was extinguished.

The Serbian Krsna Slava links, as a golden string, our past and our present, our ancestors and their descendants. Serbian people should never ignore their Krsna Slava because through it the Orthodox faith was preserved and they were held together through the centuries.

The celebration of Krsna Slava requires the Icon of the family Patron Saint and several items that symbolize Christ and the believer's faith in his death and resurrection: a lighted candle, Slavsko zhito, Slava's bread (Slavski kolach), and red wine.

The lighted candle reminds us that Christ is the Light of world. Without Him we would live in darkness. Christ's light should fill our hearts and minds always, and we should not hide the Light of Christ in our lives.

Slavsko zhito represents the death and resurrection of Christ. Christ reminded us that except a grain of wheat die it cannot rise again, even as it was necessary that He die, be buried, and on the third day rise again so that we all can triumph over death. The Slavsko zhito is prepared as an offering to God for all of the blessings we have received from Him; it also is to honor the Patron Saint and to commemorate our ancestors who lived and died in the Orthodox faith.

Slava's bread represents Jesus Christ as the Bread of Life. It is also symbolic of our thanks to God for being saved through His Son. During Slava, the priest cuts a cross in the bread, which reminds us of Christ's death on the cross for the remission of our sins.

The red wine, of course, represents Christ's precious blood, which was required to wash our sins away. Note that understanding the symbols of Slava helps us understand the meaning of the celebration. There is one symbol, the Slavsko zhito, that needs some special explanation. Some of the faithful have the misunderstanding that the Slavsko zhito is parastos for the Patron Saint of the Slava. The wheat for Slava and the wheat for

parastos (Koljivo) are two different things. In both cases, the wheat symbolizes resurrection and eternal life (St. John 12:24). However, Slavsko zhito is prepared for the glory and honor of the Saint and for the repose of the souls of those departed members of the family who commemorated that Saint. We do not pray for the soul of the Patron Saint, but we pray that he or she intercede to the Lord our God for the forgiveness of our sins. Therefore, you should never place a candle in the Slavsko zhito.

There is no reason to refrain from celebrating Slava during a mourning period in the family because at Krsna Slava we experience the unity with our departed ones. The gaiety should be omitted, but the zhito, bread, and candle never. On that day they are signs of living union between the living and the deceased of the family. To not celebrate Krsna Slava, for whatever reason-mourning, travel, poverty, instability, sickness, and so on-creates a spiritual vacuum, which deprives us of spiritual gladness and our departed ones of a connection with us through the prayers on that day.

For the faithful, Krsna Slava creates confidence, strength, freshness, stability, spiritual and physical peace, and the ability and incentive to do good and to lend help to others. The importance of Krsna Slava is not to have a huge, elaborate, and expensive party. All you need is the Icon of your saint, a candle, wheat, bread (kolach), and wine, the service of the priest, and awareness that Krsna Slava is a great treasure passed on to you by your ancestors. Do not fail to keep this ancient and honorable Serbian Orthodox tradition and to pass it on to your children. As St. Paul says in his epistle to the Thessalonians (2:15), "Stand firm and hold to the traditions which you were taught".

## **ANNOUNCEMENTS**

**A VERY HAPPY BIRTHDAY** - is expressed to the following: Anastasios Pantelopulos , 1/24. May God grant him a very happy birthday and keep him for many, happy and blessed years!

## **CLEANING OF THE CHURCH MINISTRY SCHEDULE**

Week of January 24 - Earle and Jennifer Robinson

Week of January 31 - Nancy Hlywiak, Jean Roeth, Zina Twardus

Week of February 7 - Michael Tilson & Linda Hnatow, Irene Maskaly

Week of February 14 - Mark & Laura Andreas

Week of February 21 - Earle and Jennifer Robinson

**DONATIONS (CREDIT CARDS) ACCEPTED** – for those who are interested, we can accept donations to the Church through credit cards. See Michael Tilson or Lorraine Neff for details.



**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 may not occur.

**PYROHY ORDERS**

February 7 & 8

February 28 & March 1

We will be Making pyrohy: Saturday, **February 12**; Saturday, **March 5**; Saturday, **March 26**; Saturday, **April 2**

**PICK UP**

February 18

March 11

**UOC OF USA – STUFFED ANIMALS** - We shall be collecting stuffed animals and dolls during the Nativity Season to be sent to Ukraine to the children in the war torn areas the Mariupol and Donbas Regions. There will be a box by the Christmas Tree. Last day for donations will be Sunday, January 23 as they must be delivered to the Consistory by January 30.

**RULES FOR ATENDING SERVICES BY OUR SYNOD OF BISHOPS:** Those who have **not been vaccinated** must voluntarily wear masks at liturgy or other parish family events. Those who **have been vaccinated** but have been part of any gathering of people – indoors or outdoors – which includes individuals whose vaccination status is unknown to them should voluntarily wear masks during liturgy or other parish family events.

**MINISTRY SCHEDULE**

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

January 9 – Victor Kaliakin and Lorraine Neff

January 16 – Pani Elizabeth Hutnick and Linda Hnatow

January 23 - Pani Elizabeth Hutnick and Linda Hnatow

January 30 – Ann Duncan and Victor Kaliakin

February 6 – Ann Duncan and Victor Kaliakin

February 13 – Lorraine Neff and Pani Elizabeth Hutnick

**GREETER MINISTRY SCHEDULE**

January 23 - Nancy Tur, Zina Twardus

January 30 - John and Sandy Cramer

February 6 - Lorraine Neff, Sonya Patronik & Alexander Smith

February 13 - David and Eve Lazaration

## **TENTATIVE CALENDER OF EVENTS**

**Sunday, February 6 –Annual Parish Meeting**

Sunday, February 6 – Souper Bowl Sunday

Sunday, February 13 – Installation of Officers

Sunday, February 13 – Scout Sunday

Sunday, March 6 – Cheesefare Sunday – Forgiveness Sunday

Monday, March 7 – 1<sup>st</sup> Day of the Great Fast

Saturday, April 9 – Spring Bazaar

Sunday, April 24 – Paskha

Sunday, May 1 – St. Thomas Sunday - Cemeteries

Sunday, July 17 – Patronal Dinner

Saturday, November 5 – Fall Bazaar

## **READER MINISTRY SCHEDULE**

January 23 – Jean Roeth

January 30 - Pani Elizabeth Hutnick

February 6 - John Plachuta

February 13 - Andrew Duncan

February 20 - Linda Hnatow

**DO YOU SHOP ON AMAZON?** – Did you know that if you would get on Smile Amazon and choose our Parish as your beneficiary that Amazon would donate a percentage of your purchase to us? Search on Orthodox Wilmington and choose SS Peter & Paul Ukrainiaan (yes it is misspelled and we've tried to correct it). Try it and help our Parish Family benefit from your shopping experience!

**BOY SCOUT VALENTINE DAY SALE** – Our Scout Troop is selling chocolate covered stick pretzels as a Valentine Day Fund Raiser. Donation is \$5 for three sticks. Please see Mark Andreas if you would like to order. All orders must be in by Sunday, January 30. Please support our Troop!

**PLEASE REMEMBER TO PRAY FOR THOSE WHO ARE ILL –** Archimandrite Raphael, Father Vasili Andrejuk, Father George Bazylevsky, Father John Bohush, Father Vasyl Dovhan, Father George Hnatko, Father Oleh Hucul, Father Andrew Molewski, Father John Nakonechney, Father James Norton, Father Daniel Troyan, Father Volodymyr Wronskyj, Matushka Andrejuk, Matushka Lisa Weremedic, Alicia, Nerry, Mykola, Brennan, Deborah, Galina, Dolores, Julian, Madison, Matt, Michele, Mykola, Rita, Ryan, Randy Allen, Carolyn Angelo, Colby Atkinson, Shannon Austin, Stephania Bacha, Joyce Belles, Neil Belles, Ethel Bernhard, Yaroslav Bilinsky, Maria Borowski Betty Bosland, Becky Bosley, Angie Brengle, Paul Brengle, Patricia Bringle, Richard Bringle, Thomas Bringle, John Brick, Fedir Bukacz, Christine Cain, Mark Cello, Betty Charney, Mildred (Myrophora) Christo, Erik Colazo, Patricia Crystal, Alex Czernik, Sharon Dalaski, Stephen Dalecki, David Dalldorf, Peter DiVirgilio, John Dmytryk, James Dudrick, Kathleen Dugan, Larry Dugan, Margaret Durell, Mary Eagleton, Rose Eldridge, Thomas Fagan, James Garrett, Peter Glenn, Ivan Golovnirov, Kathleen Gortva, Staci Gray, Charles Gunther, David Hamilton, Rick Hastings, Celeste Heiser, Victoria Herrschaft, Carla Hitchings, Greg Hitchings, Michael Hnatow, Daniel Holoviak, Jennifer Huertes, Caroline Humphrey, Richard Humphrey, Sally Hutnick, Joette Jago, Stephen Johnson, Linda Josepinson, Elizabeth Kaliakin, Rosalie Ann Kane, Michael Kapelus, Sandra Kasch, Charles Kaszytski, Julia Kaszytski, Diane Keyser, Wendy Klinedinst, Judith Kocinski, Lorissa Kozakova, Ludmyla Krawchenko, Mykola Krawchenko, Volodymyr Krasnopera, Sue Kreisa-Christian, Marlene Kuhar, Karen Livick, Charles Lontor, Alla Lysenko, Jeremy Madea, Andrew Makolynyk, Jean Marano, Paul Markow, Frederick McCarthy, Victor Melnychenko, Ronald Michel, Lisa Miller, Matthew Miller, Mary Elizabeth Moran, Barry Morris, Elsie Moroz, Michael Moroz, Linda Muldoon, Karen Needham, Julie Neff, Lorraine Neff, Ann Nester, Laurie Newman, Ivan Otamas, Betty Painter, Anastasios Pantelopulos, Anthony Pantelopulos, Linda Phillips, Joseph Pierson, Barry Pinkowicz, Bernice Pinkowicz, Janylyn Pinkowicz, Ryan Pinkowicz, Valentina Plachuta, Daphne Pantelopulos, Joseph Porini, Robert Powers, Joanne Procak, Joseph Ptak, Carol Purse, Sharon Reigh, Christopher Riehl, Arlene Roginski, Wyatt Roland, Andrea Roman, John Ruczhak, Petro Rudyj, Glenn Runyan, Carol Rusk, Isaac Schmidt, Joella Seale, Clay Seman, Larissa Serth, Dawn Sheets, Justin Sheets, Emily Smitheman, Kimberly Smitheman, Georgie Smolyar, Natalia Stanford, Rich Steinman, Joseph Stevens, Noel Strobino, Charles Joseph Sweeney, Evelyn Synczyszyn, Pavlo Tabak, Nicholas Taylor, Sue Taylor, Elenora Thomas, Lydia Thomas, Brysen Tomei, Dominic Tomei, Mark Tomei, Violet Tomei, Aria Tonner, Mariel Trimble, Richard Twardus, Martha Vignali, Jack Vognetz, Margaret Vognetz, Marilyn Wagner, Olena Wasylevska, James Watts, Chris Way, Leah Way, Barbara Weeks, Peter Weremedic, Stephen Wienkowitz, Laura Worley, Sophia Zomcahk & James Zook.

## ASPECTS OF THE FEASTDAY OF THEOPHANY

**T**he Feast of Theophany marks the time that our Lord was baptized in the waters of the Jordan. It is termed the day of "**Divine Manifestation**" because of the revelation that day of Christ's true identity, along with that of the Holy Trinity.

It is not surprising that **WATER** is emphasized this day, since Jesus went to the Jordan River to receive baptism by St. John the Baptist. So the blessing of this basic element of life has a prominent part in the Feast.

Many people also know this day as the Feast of "**Enlightenment or Illumination.**" **LIGHT** is one of the earth's remarkable substances. St. Basil the Great, in his profound work on the six days of creation, wrote that the making of light was God's first gift and blessing to mankind. It has been said that man has polluted the air, the land, the seas, but light cannot be defiled.

No wonder that light has theological dimensions and has a part in the thinking, praying, and worship of the Church. Christ called Himself the "**Light of the world.**" What is perhaps the oldest hymn of Christendom, sung at Vespers, speaks of "**Serene Light, the glory of the Immortal Father . . .**" And we cannot conceive of a worship service in church without the illumination from lamps and candles.

The Church has always felt that the baptism of Christ has great spiritual significance. It is viewed as a renewal of nature, a re-creation to undo the harm of man's sin, a restoration to pristine wholeness and holiness. Indeed, this is a magnificent Feast of the Church!