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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

July 19, 2020
Volume 56: Number 29
Schedule of Services and Activities
Week of July 19 - 26, 2020
Celebrating our 93rd year of Service to the Lord

**ALL SERVICES ARE LIVE STREAMED
ON FACEBOOK & WEBPAGE**

Sunday, July 19 – 6th Sunday after Pentecost –Tone 5

8:30 – 9:00 AM - Confessions

9:15 AM – Hours

9:30 AM – Divine Liturgy for the Faithful

Pankahyda: +Michael Lahuta (9 Yr.) – Sonya Patronik

Outdoor Coffee Hour

Thursday, July 23 – Venerable Anthony of the Kyivan Caves

7:00 AM – Divine Liturgy

Friday, July 24 – Equal to the Apostles, Olha

8:00 AM – Divine Liturgy

Saturday, July 25

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

Sunday, July 26 - 7th Sunday after Pentecost –Tone 6

8:30 – 9:00 AM - Confessions

9:15 AM – Hours

9:30 AM – Divine Liturgy for the Faithful

Outdoor Coffee Hour

SCRIPTURE READINGS

6th Sunday after Pentecost – Matins: Luke 24:36-53; Liturgy: Romans 12:6-14; Matthew 9:1-8

Monday – 1 Corinthians 5:9-6:11; Matthew 13:54-58

Tuesday – 1 Corinthians 6:20-7:12; Matthew 14: 1-13

Wednesday – 1 Corinthians 7:12-24; Matthew 14:35-15:11

Thursday – Venerable Anthony: Matins: Matthew 11:27-30; Liturgy: Galatians 5:22-6:2; Matthew 4:25-5:12; Day: 1 Corinthians 7:24-35; Matthew 15:12-21

Friday- St. Olha – Matins: Matthew 25:1-13; Liturgy: 2 Corinthians 6:1-10; Luke 7:36-50; Day: 1 Corinthians 7:35-8:7; Matthew 15:29-31

Saturday – Romans 12:1-3; Matthew 10:37-11:1

7th Sunday after Pentecost – Matins: John 20:1-10; Liturgy: Romans 15:1-7; Matthew 9:27-35

Our Venerable Father Anthony of the Kiev Caves

Anthony was one of the founders of the Monastery of the Kiev Caves. His feast day is on September 2 with St. Theodosius, and on July 10 (July 23), when an appearance of the Mother of God foretold of his impending death.

Anthony was born in 983 in Liubech, near Chernihov. He was named Antipas by his parents. In his youth he possessed a fear of God and dressed in monastic attire. As he matured he set off on a journey to Mount Athos, where he took to the monastic life. He received a monastic tonsure with the name Anthony, and set his life on a course of pleasing God and living an ascetic life on the path to virtue. He became known for his humility and obedience.

In time, the ihumen recognized in him a great future ascetic. Inspired by God, the ihumen directed that Anthony should return to his homeland where many monks would come to him. Returning to Kyivan-Rus, Anthony visited many monasteries near Kyiv, but was not able to find the strict life that drew him to Mount Athos. In time, he came upon a cave that had been dug by the priest Hilarion (later to be Metropolitan of Kyiv), near the village of Berestovo. Here he began his struggle in prayer, vigil, work, and fasting, eating only a morsel a day and sometimes not eating for week.

In his ascetic life, people began to come to him for his blessing and counsel. Some who came decided to stay with him. Anthony's renown spread throughout the land, inspiring many to the monastic life. After twelve men had gathered with Anthony, the brethren dug a bigger cave, and within it made a church and cells for the monks. As the community became larger, Anthony appointed Barlaam as abbot of the monastery and then withdrew

to another place to dig a new cave where he secluded himself. Nevertheless, monks began to settle around his new cave of seclusion. Thus were formed the Near and Far Caves monasteries. Later, a small wooden church, dedicated to the Dormition of the Mother of God was built over the Far Caves.

After the great Prince Izyaslav of Kyiv convinced the Ihumen Barlaam to move to the Dimitriev monastery, the brethren, with Anthony's blessing, chose the meek and humble Theodosius, as ihumen. The community of the Near and Far Caves continued to grow, reaching a population of hundred. Then, Prince Izyaslav gave the community of monks the hill where a large church and cells were built, around which a palisade was built. Thus, the renowned Monastery of the Kyiv Caves came into being, the first spiritual center in the land of Kyivan-Rus, raised up through the efforts of St. Anthony, without gold but on the prayers of saints and by their tears, vigil, and fasting.

Many miraculous happening have been recorded associated with St. Anthony, including the appearance of the Mother of God before Ss. Anthony and Theodosius in the Blachernae church in Constantinople, without their leaving their own monastery, at which the Mother of God foretold the death of Anthony. He died on May 7, 1073, and his relics, through divine providence, remain concealed.

Troparion (Tone 4): Having departed from worldly tumults * in leaving the world you followed Christ according to the Gospel. * You reached the quiet refuge of the Holy Mount Athos * living there a life equal to the angels. * Therefore, with the blessing of the Fathers * You came to the Kyivan hills. * There having fulfilled a life loving of labors * You illumined your homeland. * And having shown a multitude of monastics * The pathway leading to the heavenly kingdom * you led them to Christ. * Beseech him, O Venerable Anthony * That He may save our souls!

Kontakion (Tone 8): From your youth you gave yourself to God whom you loved above all, O Venerable One * and in love you followed after Him with your whole soul. * Scorning the passing corruption of the world, you made a cave in the earth * and in it you struggled nobly facing the snares of the invisible enemy * while illumining the ends of the earth like a bright, shining sun. * Therefore, with rejoicing you entered into the heavenly chambers. * Standing now before the throne of the Master together with the angels * remember us who honor your holy memory * that we may cry out to you: Rejoice, Anthony our Holy Father!

Equal to the Apostles, Princess Olha

While Olha's birth date is unknown, it could be as early as 890 AD and as late as 925 AD. According to the *Primary Chronicle* Olha was born and lived in Pskov. Little is known about her life before her marriage to Prince Ihor I of Kyiv and the birth of their son, Svyatoslav. Ihor was the son and heir of Rurik, founder of Rurik dynasty. After his father's death Ihor was under guardianship of Oleh, who had consolidated power in the region, conquering neighboring tribes and establishing a capital in Kyiv. This loose tribal federation became known as Kyivan Rus'.

The Drevlians were a neighboring tribe with which the growing Kyivan Rus' empire had a complex relationship. The Drevlians had joined Kyivan Rus' in military campaigns against the Byzantine Empire and paid tribute to Ihor's predecessors. They stopped paying tribute upon Oleh's death and instead gave money to a local warlord. In 945, Ihor set out to the Drevlian capital, Iskorosten (today known as Korosten in northern Ukraine), to force the tribe to pay tribute to Kyivan Rus'. Confronted by Ihor's larger army, the Drevlians backed down and paid him. As Ihor and his army rode home, however, he decided the payment was not enough and returned, with only a small envoy, seeking more tribute. Upon his arrival in their territory, the Drevlians murdered Ihor.

After Igor's death in 945, Olga ruled Kyivan-Rus as regent on behalf of their son Svyatoslav. Little is known about Olha's tenure as ruler of Kyiv, but the *Primary Chronicle* does give an account of her accession to the throne and her bloody revenge on the Drevlians for the murder of her husband as well as some insight into her role as civil leader of the Kyivan people.

In the 950s, Olha traveled to Constantinople, the capital of the Byzantine Empire, to visit Emperor Constantine VII. Once in Constantinople, Olha converted to Christianity with the assistance of the Emperor and the Patriarch. While the *Primary Chronicle* does not divulge Olha's motivation for her visit or conversion, it does go into great detail on the conversion process, in which she was baptized and instructed in the ways of Christianity: The reigning Emperor was named Constantine, son of Leo. Olha came before him, and when he saw that she was very fair of countenance and wise as well, the Emperor wondered at her intellect. He conversed with her and remarked that she was worthy to reign with him in his city. When Olha heard his words, she replied that she was still a pagan, and that if he desired to baptize her (be her godfather), he should perform this function himself; otherwise, she was unwilling to accept baptism. The Emperor, with the assistance of the Patriarch, accordingly baptized her. When Olha was enlightened, she rejoiced in soul and body. The Patriarch, who instructed her in the faith, said to her, 'Blessed art you among the women of Kyivan-Rus', for you have loved the light, and quit

the darkness. The sons of Kyivan-Rus' shall bless you to the last generation of your descendants.' He taught her the doctrine of the Church, and instructed her in prayer and fasting, in almsgiving, and in the maintenance of chastity. She bowed her head, and like a sponge absorbing water, she eagerly drank in his teachings. The Princess bowed before the Patriarch, saying, 'Through thy prayers, Holy Father, may I be preserved from the crafts and assaults of the devil!' At her baptism she was christened Helena, after the ancient Empress, mother of Constantine the Great. The Patriarch then blessed her and dismissed her.

While the *Primary Chronicle* notes that Olha was christened with the name "Helena" after the ancient Saint Helena (the mother of Constantine the Great), Jonathan Shepard argues that Olha's baptismal name comes from the contemporary emperor's wife, Helena. The observation that Olha was "worthy to reign with him in his city" suggests that the emperor was interested in marrying her. While the *Chronicle* explains Constantine's desire to take Olha as his wife as stemming from the fact that she was "fair of countenance and wise as well," marrying Olha could certainly have helped him gain power over Kyivan Rus'. The *Chronicle* recounts that Olha asked the Emperor to be her godfather knowing that his baptismal sponsorship, by the rules of spiritual kinship, would make marriage between them a kind of spiritual incest. Though her desire to become Christian may have been genuine, this request was also a way for her to maintain political independence. After the baptism, when Constantine repeated his marriage proposal, Olha answered that she could not marry him since Church law forbade a goddaughter to marry her godfather: After her baptism, the Emperor summoned Olha and made known to her that he wished her to become his wife. But she replied, 'How can you marry me, after yourself baptizing me and calling me your daughter? For among Christians that is unlawful, as you yourself must know.' Then the Emperor said, 'Olha, you have outwitted me.' He gave her many gifts of gold, silver, silks, and various vases, and dismissed her, still calling her his daughter.

The Primary Chronicle reports that Olha received the Patriarch's blessing for her journey home, and that once she arrived, she unsuccessfully attempted to convert her son to Christianity: Now Olha dwelt with her son Svyatoslav, and she urged him to be baptized, but he would not listen to her suggestion, though when any man wished to be baptized, he was not hindered, but only mocked. For to the infidels, the Christian faith is foolishness. They do not comprehend it, because they walk in darkness and do not see the glory of God. Their hearts are hardened, and they can neither hear with their ears nor see with their eyes. For Solomon has said, 'The deeds of the unrighteous are far from wisdom. Inasmuch as I have called you, and ye heard me not, I sharpened my words, and ye understood not. But you have set at nought all my counsel, and would have none of my reproach. For they

have hated knowledge, and the fear of God they have not chosen. They would none of my counsel, but despised all my reproof.

This passage highlights the hostility towards Christianity in Kievan Rus' in the tenth century. In the *Chronicle*, Svyatoslav declares that his followers would "laugh" if he were to accept Christianity. While Olha tried to convince her son that his followers would follow his example if he converted, her efforts were in vain. However, her son agreed not to persecute those in his kingdom who did convert, which marked a crucial turning point for Christianity in the area. Despite the resistance of her people to Christianity, Olha built churches in Kiev, Pskov, and elsewhere.

According to the *Primary Chronicle*, Olha died from illness in 969. At the time of her death, it seemed that Olha's attempt to make Kyivan Rus' a Christian territory had been a failure. Nonetheless, Olha's Christianizing mission would be brought to fruition by her grandson, Volodymyr, who officially adopted Christianity in 988. The *Primary Chronicle* highlights Olha's holiness in contrast to the pagans around her during her life as well as the significance of her decision to convert to Christianity: Olha was the precursor of the Christian land, even as the day-spring precedes the sun and as the dawn precedes the day. For she shone like the moon by night, and she was radiant among the infidels like a pearl in the mire, since the people were soiled, and not yet purified of their sin by holy baptism. But she herself was cleansed by this sacred purification.... She was the first from Kyivan Rus' to enter the kingdom of God, and the son of Kyivan Rus' thus praise her as their leader, for since her death she has interceded with God in their behalf.

Troparion - Tone 1: Giving your mind the wings of divine understanding * you soared above visible creation seeking God the Creator of all. * When you had found Him, you received rebirth through baptism. * As one who enjoys the Tree of Life. * you remain eternally incorrupt, ever-glorious Olha.

Kontakion - Tone 4: Today let us praise God the Benefactor of all * who glorified divinely-wise Olha * that through her prayers, He may grant our souls remission of sins.

ANNOUNCEMENTS

A VERY HAPPY BIRTHDAY - is expressed to the following: Pani Elizabeth Hutnick, 7/21; Olga Nazarenko, 7/21 & Elsie Moroz, 7/25. May God grant them a very happy birthday and keep them for many, happy and blessed years!

PARISH BOARD MEETING – Tuesday, August 11 @ 6:30 PM (Zoom Meeting)

TRUSTEES MINISTRY SCHEDULE

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

July 19 – Thomas Bringle and Linda Hnatow

July 26 – Ann Duncan and Victor Kaliakin

August 2 – Ann Duncan and Victor Kaliakin

August 9 – Lorraine Neff and Thomas Bringle

August 16 – Lorraine Neff and Thomas Bringle

August 23 – Linda Hnatow and Ann Duncan

SOMETHING TO DO – during this stay at home time: gather your treasures for the UOL Flea Market which is still scheduled for Saturday, August 1. All precautions will be taken. Drop off for the Bazaar will begin next Sunday, July 26 after Liturgy; Monday (July 27) and Tuesday, (July 28) from 6- 8PM. Please make sure all clothes have been laundered and only lightly worn.

READER MINISTRY SCHEDULE

July 19 - John Plachuta

July 26 - Irene Maskaly

August 2 - Pani Elizabeth Hutnick

August 9 – Andrew Duncan

August 16 - Linda Hnatow

August 23 – Jean Roeth

CLEANING OF THE CHURCH MINISTRY SCHEDULE

Week of July 20 - Michael Tilson & Linda Hnatow, Irene Maskaly

Week of July 27 - Mark & Laura Andreas

Week of August 3 - Earle and Jennifer Robinson

Week of August 10 - John Plachuta and David Lazaration

Week of August 17 - Nancy Hlywiak, Jean Roeth, Zina Twardus

ELECTRONIC 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.

RULES FOR ATTENDING ALL SERVICES: * Masks **MUST** be worn during the service – if you do not have one, a mask will be provided. There will be a special section for those who have breathing problems and cannot wear a mask **up front**. * The collection basket will be placed where you can drop off your offering. Collections will not be taken. * The doors of the Church will remain open so no one needs to touch them. * **PLEASE:** It is crucial for the safety and health of all participants that if you have a fever of over 100°, or have any symptoms **PLEASE STAY HOME!!** We have a thermal scanning thermometers for the Parishes. If anyone comes with a fever over 100°, you will be asked to go home. * For everyone's safety, names and contact information will be taken at every service so that if someone who attends develops the virus, all attendees will be notified and then would quarantine themselves for 14 days. That includes us as priests. * Bulletins will continue to be sent by email and by mail. Copies will be available in the Church for those who do not receive them. Bulletins are also uploaded on the Parish Website by the Thursday or Friday prior to the Sunday Service. * The bathroom by the Elevator will be used. The Parish Hall bathrooms can be used in an emergency. This will allow us to sanitize in between each use. The person using the bathroom will be reminded to use a Clorox wipe to sanitize any surfaces which they have touched. * Anyone who is 65 or older and who has any health condition should stay home. The Hierarchs are recommending and not making this mandatory at this time. We shall continue to live stream all services until the pandemic is over. *** **HOLY COMMUNION** – It is imperative that you understand that **YOU CANNOT GET DISEASE FROM HOLY COMMUNION!!!** This is the Body and Blood of Christ. Father and the Altar Boys (or whoever will be holding the Communion Cloth) will be wearing a mask. The Communion Cloth is not to be touched. **PLEASE** – when you come to Communion, tilt your head back slightly and open your mouth widely, Father will drop Communion in your mouth. Please wait until you see Father remove the spoon before you close your mouth. * All of our faithful who have not confessed during the Great Fast or afterwards are required to go to Holy Confession prior to receiving the Eucharist. * After the Liturgy, each person **MUST** sanitize the area in which he/she is using. Sanitizing wipes can be found at the entrance of the Church and at the back of the Church. Hand sanitizer will be placed also at the entrance of the Church and on the tetrapod. * We shall have one person who is gloved who will operate the elevator.

*** AFTER HAVING PARTICIPATED IN THE DIVINE SERVICES AND YOU BECOME SYMPTOMATIC – YOU MUST NOTIFY FATHER STEPHEN AT ONCE SO THAT ALL WHO PARTICIPATED COULD QUARENTINE THEMSELVES!!**

* If you have any questions or concerns, please do not hesitate to **CALL ME (302) 798-4455**. I will be happy to assist you in any way that I can.

PLEASE REMEMBER TO PRAY FOR THOSE WHO ARE ILL – Metropolitan Antony, Archimandrite Raphael, Father Vasili Andrejuk, Father Paul Bigelow, Father John Bohush, Father Oleh Hucul, Father Mark Leisure, Father Andrew Molewski, Father John Nakonechney, Father James Norton, Father Victor Wronskyj, Father Volodymyr Wronskyj, Deacon Adrian, Pani Dobrodyka Lisa Weremedic, Mykola, Brennan, Deborah, Charles, Galina, Dolores, Julian, Madison, 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, George Burns, 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, Rose Eldridge, Thomas Fagan, James Garrett, Peter Glenn, Ivan Golovniou, Kathleen Gortva, Staci Gray, Charles Gunther, David Hamilton, Rick Hastings, Celeste Heiser, Dolores Helms, Victoria Herrschaft, Carla Hitchings, Greg Hitchings, Anthony Hnатов, Daniel Holoviak, Caroline Humphrey, Richard Humphrey, Sally Hutnick, Joette Jago, Stephen Johnson, Linda Josepinson, Rosalie Ann Kane, Sandra Kasch, Thomas Kasprzak, Charles Kaszytski, Julia Kaszytski, Diane Keyser, Barbara Kirylic, Wendy Klinedinst, Judith Kocinski, Ludmyla Krawchenko, Mykola Krawchenko, Emma Krasnopera, Volodymyr Krasnopera, Sue Kreisa-Christian, Marlene Kuhar, Karen Livick, Charles Lontor, Alla Lysenko, Andrew Makolynyk, Jean Marano, Paul Markow, Frederick McCarthy, Ronald Michel, Lisa Miller, Matthew Miller, Mary Elizabeth Moran, Barry Morris, Elsie Moroz, Michael Moroz, Linda Muldoon, Karen Needham, Julie Neff, Ann Nester, Laurie Newman, Betty Painter, Anastasios Pantelopulos, Anthony Pantelopulos, Linda Phillips, Joseph Pierson, Barry Pinkowicz, Bernice Pinkowicz, Ryan Pinkowicz, Valentina Plachuta, Maria Plumpton, Joseph Porini, Robert Powers, Joanne Procak, Joseph Ptak, Carol Purse, Sharon Reigh, Christopher Riehl, Arlene Roginski, Wyatt Roland, Andrea Roman, Alla Rudawsky, John Ruczhak, Glenn Runyan, Carol Rusk, Maria Russak, Anthony Saldutti, Dana Sargent, Doris Scully, Joella Seale, Clay Seman, Larissa Serth, Dawn Sheets, Justin Sheets, Emily Smitheman, Georgie Smolyar, Rich Steinman, Joseph Stevens, Noel Strobino, Charles Joseph Sweeney, Evelyn Synczyszyn, Tatiana Szweg, Pavlo Tabak, Nicholas Taylor, Sue Taylor, Elenora Thomas, Lydia Thomas, Brysen Tomei, Dominic Tomei, Mark Tomei, Violet Tomei, Aria Tonner, Mariel Trimble, Anna Tur, 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, & James Zook.

THOSE WHO DIED FOR THEIR FAITH

It has often been said that "the blood of the martyrs is the seed of the Church." That is to say, the killing of believers in Christ has not destroyed the Faith, but in fact has nurtured it to greater growth. The example of those valiant men and women who have suffered and given up their lives for Christ has inspired faithful throughout the ages and continues to do so today.

We often think that the age of martyrdom has long since passed. Certainly the Calendar of Saints records the amazing stories of the martyrs of the early centuries of the Christian Church. History records the persecutions by the Roman emperors of the era. But there have been martyrs in every age, and certainly there have been in our times.

Many martyrs are commemorated during the course of the year. Some of these are termed "**Great Martyrs**" for their outstanding witness for Christ. Other saints who were not killed but who suffered much for their faith are called "**Confessors.**" Normally, saints are remembered on the day of their falling-asleep in Christ, since that day is looked upon as their "**birthday into eternal life.**"

The icon of our bulletin depicts the **GREAT MARTYR KIRIAKIA**, born to a pious Christian family of Asia Minor in the 3rd century. When her parents were arrested for their faith and sent to prison, Kiriakia carried on missionary work. She then was arrested and sentenced to death by the authorities of Emperor Diocletian. She fell asleep in the Lord at the age of 21.