

Ἡ ΣΥΝΟΔΟΣ ΤῶΝ ἉΓ. ΠΑΤΕΡΩΝ

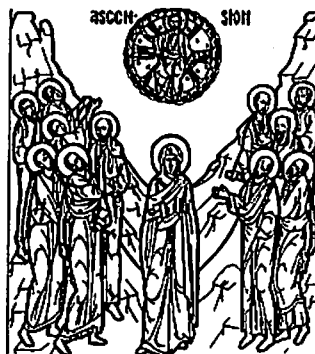


Saints Peter and Paul Ukrainian Orthodox Church Bulletin

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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 13, 2021
Volume 57: Number 24
Schedule of Services and Activities
Week of June 13 - 20, 2021
Celebrating our 94th year of Service to the Lord

Sunday, June 13 – Sunday of the Fathers of the 1st Ecumenical Council – Tone 6

8:30 AM – Confessions

9:15 AM – Hours

9:30 AM – Divine Liturgy for the Faithful

Coffee Hour

Thursday, June 17

7:00 AM – Divine Liturgy

Saturday, June 19

9:00 AM – Divine Liturgy for the Departed

5:00 PM – Great Vespers

Sunday, June 20 – Pentecost – Father’s Day - Tone 7

8:30 AM – Confessions

9:15 AM – Hours

9:30 AM – Divine Liturgy for the Faithful

Father’s Day Dinner

SCRIPTURE READNGS

Seventh Sunday of Pascha – Matins: John 21:1-14; Liturgy – Acts of the Apostles 20:16-18, 28-36; John 17:1-13

Monday – Acts of the Apostles 21:8-14; John 14:27-15:7

Tuesday - Acts of the Apostles 21:26-32; John 16:2-13

Wednesday - Acts of the Apostles 23:1-11; John 16:15-23

Thursday - Acts of the Apostles 25:13-19; John 16:23-33

Friday - Acts of the Apostles 27:1-44; John 17:18-26

Memorial Saturday - Acts of the Apostles 28:1-31; John 21:15-25; Departed: 1 Thessalonians 4:13-17; John 5:24-30; Vespers: Numbers 11:16-17; 24-29; Joel 2:23-3:5; Ezekiel 36:24-28.

Pentecost: Matins: John 20:19-23; Liturgy - Acts of the Apostles 2-1-11; John 7:37-52; 8:12

318 Fathers of Nicea



The 318 fathers of the First Ecumenical Council have a special place in the heart of the Christian Church. These great bishops and theologians of the Orthodox East were called by the great emperor, Constantine, to gather in the city of Nicea to settle certain problems that faced the growing Christian Church.

Because of certain false teachings, there was a critical need to define and set down in precise language the Faith of the Orthodox Church. After months of discussion and debate, this matter was indeed resolved in a remarkable way. The venerable Nicene Creed was the result of this council and to this day, unchanged, it stands as the sole great statement of Faith for Orthodoxy. (Its articles were completed at the

Second Ecumenical Council at Constantinople).

There was also a need to set down in good form a number of matters that dealt with the practice of the Orthodox Church. There was, for instance, the date for the celebration of Pascha, the Resurrection of the Lord. And the Fathers did set down definite guidelines and principles for the computation of this date – canons still adhered to by the Orthodox Catholic Church but largely disregarded by the rest of Christendom. Some twenty canons were passed dealing with disciplinary matters within the Church.

But the great victory of the 318 Fathers was over the Arian heresy which infected the Church. The dispute involved the Person of Jesus Christ. Finally, the Creed itself reflected the Orthodox victory: “I believe ...in one Lord Jesus Christ, the Son of God, the only-begotten of the Father, begotten not made, being one (consubstantial, or of one essence) with the Father through Whom all things were made...”

The great and the small took part in the deliberations of this historical council. There was the majestic figure of the Emperor himself, St. Constantine, so instrumental in the success of this meeting. There was Hosius of Cordova; Marcellus, Bishop of Ancyra; and most important of all, Archdeacon Athanasius of Alexandria, attending with his bishop, Alexander. When all was said and done, it was Athanasius who stood as the majestic theological figure of Nicea, and it is no wonder that in three months time, at the death of Alexander, it was Athanasius the Great who assumed the Episcopal throne. For nearly fifty years he held the see and fought against the tides of heresy in the Orthodox Church.

And so it is that each year on the Sunday before the feast of Pentecost, the Church turns its

attention to the Fathers of the first council and honors their sacred memory. The Synaxarion says: *"Since the Church regards those divine Fathers as preachers of the Faith next to the divinely-speaking Apostles, and confesses the same, it decreed that their memory be celebrated each year on this Sunday, for the glorification of God and His praise, and to honor and praise those Fathers for the establishment of the Orthodox Faith."*

One of the Verses of this day speaks of the doctrinal difficulties of the times and of the victory over Arius: *"When You were asked, O Savior, who rent Your garment, You replied that it was Arius, who divided the headship of the Trinity, united in honor, into parts. For it was this same one who denied that You are One of the Most Holy Trinity. He it was who taught the transgressing Nestorius not to say that the Virgin is the Theotokos (Birth-giver of God). But the Nicene Council warned openly that You are the Son of God, equal in the throne to the Father, and to the Spirit also."*

What an inspiring scene it must have been to see this awesome assembly of Bishops and theologians of the Church! Many still bore the marks of persecution and suffering for Christ on their bodies. And they came from far and near to witness to the Orthodox Faith entrusted to them. It behooves us to join in honoring the memory of the 318 Fathers.

PASTOR'S CORNER

Q. I have always wondered why Orthodoxy makes the sign of the Cross by going from the right shoulder to the left while the Catholic Church goes from the left to the right? Why would there be a difference in making the sign of the Cross?

A. Believe it or not, **ALL** Christians made the Sign of the Cross the same way - the way we Orthodox Christians do. It wasn't until the 12th Century that the Western Churches changed the way they made the Sign of the Cross. If you don't believe me, please read the following article which I thought was interesting from the Catholic perspective. It is taken from the **Arlington Catholic Herald**, the Diocesan Catholic Newspaper from the January 7th, 1999 issue.

KNOW YOUR FAITH

Straight Answers from Father William Saunders

THE SIGN OF OUR SALVATION

My friend is Greek Orthodox. In his church, they make the sign of the cross crossing themselves from the right shoulder to the left, but we do the opposite. Why is there a difference? When did this come into practice? A reader in Annandale

The sign of the cross is a beautiful gesture which reminds the faithful of the cross of salvation while invoking the Holy Trinity. Technically, the sign of the cross is a sacramental, a sacred sign instituted by the Church which prepares a person to receive grace and which sanctifies a moment or circumstance. Along this thought, this gesture has been used since the earliest times of the Church to begin and to conclude prayer and the Mass.

The early Church Fathers attested to the use of the sign of the cross. Tertullian (d. ca. 250) described the commonness of the sign of the cross” “In all our travels and movements, in all our coming in and going out, in putting on our shoes, at the bath, at the table, in lighting our candles, in lying down, in sitting down, whatever employment occupies us, we mark our foreheads with the sign of the cross” (*De corona*, 30).

St. Cyril of Jerusalem (d. 386) in his *Catechetical Lectures* stated, “Let us then not be ashamed to confess the Crucified. Be the cross our seal, made with boldness by our fingers on our brow and in everything; over the bread we eat and the cups we drink, in our comings and in our goings out; before our sleep, when we lie down and when we awake; when we are traveling and when we are at rest” (*Catecheses*, 13). Gradually, the sign of the cross was incorporated in different acts of the Mass. The three-fold signing of the forehead, lips and heart at the reading of the Gospel or the blessing and signing of the bread and wine to be offered occurs about the ninth century.

The earliest formalized way of making the sign of the cross appeared about the 400’s during the Monophysite heresy which denied the two natures in the divine person of Jesus Christ and thereby the unity of the Holy Trinity. The sign of the cross was made from forehead to chest, and then from right shoulder to left shoulder with the right hand. The thumb, forefinger and middle fingers were held together to symbolize the Holy Trinity - Father, Son and Holy Spirit. Moreover, these fingers were held in such a way that they represented the Greek abbreviation I X C (Isus Christos Soter - Jesus Christ, Savior): the straight forefinger representing the “I”; the middle finger crossed with the thumb, the “X”; and the bent middle finger, the “C”. The ring finger and the “pinkie” finger were bent downward against the palm and symbolize the unity of the human nature and divine nature, and the human will and divine will in the person of Christ. This practice was universal for the whole Church until about the twelfth century, but continues to be the practice for the Eastern Rites of the Catholic Church and the Orthodox Church.

An instruction of Pope Innocent III (1198-1216) evidences the traditional practice but also indicates a shift in the Latin Rite practice of the Catholic Church: “The sign of the cross is made with three fingers, because the signing is done together with the invocation of the Holy Trinity... This is how it is done: from above to below, and from the right to the left,

because Christ descended from the heavens to the earth and from the Jews (right) He passed to the Gentiles (left).” While noting the custom of making the cross from the right to the left shoulder was for both the Western and Eastern Churches, Pope Innocent continued, “Others, however, make the sign of the cross from the left to the right, because from misery (left) we must cross over to glory (right), just as Christ crossed over from death to life, and from Hades to Paradise. [Some priests] do it this way so that they and the people will be signing themselves in the same way. You can easily verify this - picture the priest facing the people for the blessing - when we make the sign of the cross over the people, it is from left to right...” Therefore, about this time, the people began to imitate the priest imparting the blessing, going from the left shoulder to the right shoulder with an open hand. Eventually this practice became the custom of the Western Church.

In the classic work, **The Ceremonies of the Roman Rite** by Adrian Fortescue and J.B. O’Connell, the sign of the cross is made as follows: “Place the left hand extended under the breast. Hold the right hand extended also. At the word *Patris* [Father] raise it and touch the forehead; at *Filii* [Son] touch the breast at a sufficient distance down, but above the left hand; at *Spiritus Sancti* [Holy Spirit] touch the left and right shoulders; at Amen join the hands if they are to be joined.” Although this practice may have evolved from the original and still current practice of the Eastern Rite, it nevertheless has been the standing custom for the Latin Rite Church for centuries.

No matter how one technically makes the sign of the cross, the gesture should be made conscientiously and devoutly. The individual must be mindful of the Holy Trinity, that central dogma that makes Christians “Christians”. Also, the individual must remember that the cross is the sign of our salvation: Jesus Christ, true God who became true man, offered the perfect sacrifice for our redemption from sin on the altar of the cross. This simple yet profound act makes each person mindful of the great love of God for us, a love that is stronger than death and promises everlasting life. The sign of the cross should be made with purpose and precision, not hastily or carelessly.

ANNOUNCEMENTS

A VERY HAPPY BIRTHDAY - is expressed to the following: Milton Zankowsky, 6/15; John Billon, 6/16; Alexander Czernik, 6/17; Jacob Dylan Duncan, 6/17 & Janilyn Pinkowicz, 6/18. May God grant them a very happy birthday and keep them for many, happy and blessed years!

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.

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.

OUTDOOR WALK IN FREEZER – is being ordered for the Parish. It will reside in the back of the Church outside the back doors of the hall. Our problem in preparing for any of our bigger sales is the space in which to store our food. The cost of the freezer complete will be about \$15K dollars. We need your help. A **SPECIAL COLLECTION** will be taken for the next few months to help us to reach this goal. Thank you.

GRADUATE SUNDAY – will be celebrated with Father's Day. Please **CALL ME before Wednesday** of this week so the appropriate gifts can be purchased. I am looking for all of our graduates from Kindergarten, High School and College or University. Please include the name, school attended, if Kindergarten, where will they attend 1st grade; if High School, where they will be attending college or future plans, if college or university, the name of the institution and what their future plans are. I need this ASAP!! Thanks.

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!

UOL FLEA MARKET – is scheduled for Saturday, August 7. Please start gathering up your treasures to be donated. Please do not bring them to the Church before Sunday, August 1st. If you are donating clothing, they must be gently worn and washed. More on the drop off dates later. We would also need donations of finger desserts (cookies, brownies, etc.).

GREETER MINISTRY SCHEDULE

June 13 - Nancy Tur, Zina Twardus

June 20 - John and Sandy Cramer

June 27 - Lorraine Neff, Sonya Patronik & Alexander Smith

July 4 - David and Eve Lazaration

AUTONOMY LOST AND REGAINED - The Ukrainian Orthodox Metropolia of Kyiv, 1633-2019 (<https://www.ukrhec.org/exhibits>) Check out the newest exhibit at our Ukrainian History and Education Center.

MEETINGS

UOL MEETING – Sunday, June 27 during coffee hour

PARISH BOARD MEETING – Tuesday, July 13, 2021 @ 6:30 PM.

CLEANING OF THE CHURCH MINISTRY SCHEDULE

Week of June 14 - Earle and Jennifer Robinson

Week of June 21 - Nancy Hlywiak, Jean Roeth, Zina Twardus

Week of June 28 - Earle and Jennifer Robinson

Week of July 5 - Michael Tilson & Linda Hnatow, Irene Maskaly

Week of July 12 - John Plachuta and David Lazaration

Week of July 19 - Mark & Laura Andreas

READER MINISTRY SCHEDULE

June 13 - Andrew Duncan

June 20 - Pani Elizabeth Hutnick

June 27 - Linda Hnatow

July 4 - Jean Roeth

July 11 - John Plachuta

TRUSTEES MINISTRY SCHEDULE

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

June 13 – Victor Kaliakin and Lorraine Neff

June 20 – Victor Kaliakin and Lorraine Neff

June 27 – Thomas Bringle and Linda Hnatow

July 4 - Thomas Bringle and Linda Hnatow

July 11 – Ann Duncan and Victor Kaliakin

July 18 – Ann Duncan and Victor Kaliakin

TENTATIVE CALENDER OF EVENTS

Sunday, June 20 – Pentecost – Father’s Day Dinner – Graduate Sunday

Monday, June 28 – Apostle’s Fast Begins

Sunday, July 18 – Metropolitan Antony: Blessing of the Patron’s Path

Saturday, August 7 – UOL Flea Market

Monday, September 13 – Bible Study Resumes

Saturday, September 18 – Karaoke Night (6:00 PM)

Sunday, September 19 – Religious Education Begins

Saturday, November 6 – Fall Bazaar

FATHER MAY HAVE JURY DUTY – On Monday, June 14th, I may be called to jury duty. In case of emergency, please call Father Jerry at (302) 798-7935.

RULES FOR ATTENDING ALL SERVICES: *

If you are not vaccinated, masks **MUST** be worn during the service – if you do not have one, a mask will be provided. * **PLEASE:** if you have a fever of over 100°, or have any symptoms: **PLEASE STAY HOME!!** 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.

NEWS FROM OUR FINANCIAL OFFICERS – Summer is upon us which means that many of us are going to be on vacation. The problem that we face as a Parish is that the bills are the same whether or not you are here; the lights are used, the air conditioning is running, etc. We need your help as we are falling behind on our bills due to the lack of funds. Please be generous in your offering to God and if you are away, please try to help make up the deficit in funding. Thank you and have a wonderful summer!

THIS TIME IN HISTORY

From the Bulletin of May 25, 1969

Special thanks to Mr. John Cramer for donating these Bulletins

- ❖ The parishioners were informed that the summer schedule pushed back the Divine Liturgy on Sunday to 8:30 AM beginning Father's Day, June 15th .
- ❖ The First Anniversary of the Dedication of the Church would be celebrated on Sunday, June 1 with the 9:30 AM Divine Liturgy. The buffet would be served at 12 Noon. A musical-choral program would be performed by our Parish Choir under the direction of Mr. Serhij Kowalchuk. Tickets: \$2.50 for adults; \$1.00 for students.
- ❖ Father's Day dinner tickets: \$1.25 for adults and \$.75 for students
- ❖ Church mortgage contributions for the previous week was \$188.00
- ❖ \$40.00 was donated to defray the cost of the carpeting in the choir loft. Up to this date \$470.00 was collected. \$50.00 donation was still needed to complete the project.
- ❖ The hand wash bowl was donated by Mrs. Anna Biliski in memory of her mother, +Katherine Bohack.

PLEASE REMEMBER TO PRAY FOR THOSE WHO ARE ILL – Metropolitan Antony, Archbishop Daniel, Archimandrite Raphael, Father Vasili Andrejuk, Father John Bohush, Father Vasyl Dovhan, Father George Hnatko, Father Oleh Hucul, Father Andrew Molewski, Father John Nakonechney, Father James Norton, Father Victor Wronskyj, Father Volodymyr Wronskyj, Pani Dobrodyka Lillian Hnatko, Pani Dobrodyka 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 Borowenski 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, 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, Anthony Hnatow, Michael Hnatow, Daniel Holoviak, Jennifer Huertes, Caroline Humphrey, Richard Humphrey, Sally Hutnick, Joette Jago, Stephen Johnson, Linda Josepinson, Rosalie Ann Kane, Sandra Kasch, Charles Kaszytski, Julia Kaszytski, Diane Keyser, Wendy Klinedinst, Judith Kocinski, Lorissa Kozakova, 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, Victor Melnychenko, 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, Ivan Otamas, Betty Painter, Anastasios Pantelopulos, Anthony Pantelopulos, Linda Phillips, Joseph Pierson, Barry Pinkowicz, Bernice Pinkowicz, Janylyn Pinkowicz, Ryan Pinkowicz, Valentina Plachuta, Joseph Porini, Robert Powers, Joanne Procak, Joseph Ptak, Carol Purse, Sharon Reigh, Christopher Riehl, Arlene Roginski, Wyatt Roland, Andrea Roman, John Ruczhak, Glenn Runyan, Carol Rusk, Isaac Schmidt, Doris Scully, Joella Seale, Clay Seman, Larissa Serth, Dawn Sheets, Justin Sheets, Emily Smitheman, Kimberly Smitheman, Georgie Smolyar, Rich Steinman, Joseph Stevens, Noel Strobino, Charles Joseph Sweeney, Evelyn Synczszyn, 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.

THE CREED: COMPOSED BY THE ANCIENT FATHERS

This day on the Church calendar is known as the **SUNDAY OF THE HOLY FATHERS OF THE FIRST ECUMENICAL COUNCIL**. They assembled in the year 325 in the ancient city of Nicea (now a village called Iznik in Turkey.) This Church Council compiled the Creed that is recited at every Divine Liturgy. Actually, the Fathers dealt with the first part of the Creed that speaks of the Person of Christ. The section on the Holy Spirit, to the conclusion, was compiled at the 2nd Council in the year 381 at Constantinople.

The Creed is nearly 1,700 years old and has been recited unchanged through all the centuries of the Faith. It contains the basic statement of Christian beliefs. There were 318 Fathers of the Church at the first Council in Nicea. The fine icon of our bulletin depicts some of them, holding the Greek version of the Statement of Faith.

The Creed begins with the words "I believe . . ." This is somewhat unusual, since invariably in the Church's worship the plural form of "we" is used. Thus, we pray "Our Father . . ." and "Let us pray to the Lord . . ." and "Let us lay aside all earthly care . . ." This is so, because we are gathered together as Christ's family, as the Church, the people of God, the body of Christ.

We say "I believe . . ." because faith is a personal matter. No one can believe for me; I must believe. What does it mean, to believe? This goes to the heart of religion. We cannot "prove" the articles of faith; we cannot see them, touch them or feel them. We believe they are real and they are true. St. Paul put it this way, we "walk by faith and not by sight." Let us honor those Fathers of Nicea today.