



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

January 14, 2024
Volume 60: Number 02
Schedule of Services and Activities
Week of January 14 - 21, 2024
Celebrating our 97th year of Service to the Lord

Sunday, January 14 – Circumcision of Our Lord and Savior Jesus Christ – Feast of St. Basil

8:30 AM - Confessions

9:15 AM – Hours

9:30 AM - Baptismal Divine Liturgy for the Faithful

Panakhyda: +John Cramer (1 Yr) – Sandy Cramer

Coffee Hour



Thursday, January 18

7:00 AM – Royal Hours

8:30 AM - Vesperal Liturgy of St. Basil the Great

6:00 PM – Great Compline/Blessing of Water

Friday, January 19 – Theophany – Baptism of Our Lord

8:00 AM – Divine Liturgy for the Faithful

Saturday, January 20 – St. John the Baptist

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

Blessing of the Water

Sunday, January 21 – Sunday after the Theophany

8:30 AM - Confessions

9:15 AM – Hours

9:30 AM - Divine Liturgy for the Faithful

Coffee Hour

SCRIPTURAL READINGS

Circumcision and St. Basil the Great – Matins: John 21:1-14; Liturgy: Colossians 2:8-12; Luke 2:20-21, 40-52; St. Basil: Hebrews 7:26-28, 8:1-2; Luke 6:17-23; Sunday before the Baptism: 2 Timothy 4:5-8; Mark 1:1-8

Monday – 1 Peter 2:21-3:9; Mark 12:13-17

Tuesday – 1 Peter 3:10-22; Mark 12:18-27

Wednesday – 1 Peter 4:1-11; Mark 12:28-37

Thursday - **Theophany Eve - 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

Vespers: 1) Genesis 1:1-13; 2) Exodus 14:15-18; 21-23; 27-29; 3) Exodus 15:22-27; 16:1; 4) Joshua 3:7-8; 15-17; 5) II Kings 2:6-14; 6) II Kings 5:9-14; 7) Isaiah 1:16-20; 8) Genesis 32:1-10; 9) Exodus 2:5-10; 10) Judges 6:36-40; 11) I Kings 18:320-39; 12) II Kings 2:12-22; 13) Isaiah 49:8-15; **Liturgy:** 1 Corinthians 9:19 - 10:4; Luke 3:1-18

Blessing of Water: 1) Isaiah 35:1-10; 2) Isaiah 55:1-13; 3) Isaiah 12:3-6; I Corinthians 10:1-4; Mark 1:9-11

Friday, Theophany: Matins Mark 1:9-11; Liturgy: Titus 2:11-14; 3:4-7; Matthew 3:13-17

Saturday after Theophany – Synaxis St. John the Baptist – Ephesians 6:10-17; Mathew 4:1-11; ST. John – Acts of the Apostles 19:1-8; John 1:29-34; Day: 2 Timothy 2:11-19; Luke 18:2-8

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) (A Byz. Rite, Pgs. 328-329)

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) (A Byz. Rite, Pgs. 329-330)

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 Byz. Rite, Pgs. 330-332)

January 1/14 is the feast of the Circumcision of Our Lord and 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, Pgs. 75-76)

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Tone 8 (of the circumcision): The Savior was willing to be wrapped in swaddling clothes for the sake of mankind! * He was eight days old, on His mother's side * But eternal on the side of His Father! * He did not disdain the circumcision of His flesh. * Faithful, let us cry to Him: * You are our God; have mercy on us!

The God of all goodness did not disdain to be circumcised! * He offered Himself as a saving sign and example for us all. * He made the law, and He obeyed His own commands. * He fulfilled the words of the prophets concerning Himself. * He holds the world in His hands, yet is bound in swaddling clothes. * Let us glorify Him!

Troparion - Tone 1: Enthroned on high with the eternal Father * and your Divine Spirit * You willed to be born on earth, O Jesus * from the unwedded Handmaid, Your Mother. * Therefore You were circumcised as an eight-day Child. * Glory to Your most gracious counsel. * Glory to Your dispensation. * Glory to Your condescension, only Lover of Mankind!

Kontakion - Tone 3: The Lord of all accepts to be circumcised. * Thus in His mercy He circumcises the sins of mortal men. * Today He grants the world salvation * while Basil, high priest of God our Creator * rejoices in heaven as the radiant star of Christ.

Epistle Colossians 2:8-12 - Luke 2:20-21; 40-52

Theophany – Baptism of Our Lord and Savior Jesus Christ

In the first centuries of Christianity, the feast of the Theophany was regarded as a collective feast for it embraced other events in the life of Jesus Christ which bore witness to His divinity – namely the Nativity, the homage of the wise Men from the East, His Baptism, the miracle at Cana of Galilee and the miraculous multiplication of loaves. Thus our name “Theophany” must be understood in the plural sense. (A Byz. Rite, Pg. 342)

In the eastern Church the Feast of the Theophany, except for the feasts of Pascha and Pentecost, is one of the oldest Feasts. It was first celebrated at the end of the second century or the beginning of the third century. St. Clement of Alexandris (+215) mentions it in his works. The **Apostolic Constitutions**, a work of the fourth century, speaks of this Feast: “Let them celebrate the feast of the Theophany, for on that day Christ’s divinity was revealed, which was confirmed by the Father at His baptism and by the Holy Spirit in the form of a dove pointing to Christ.” In the third century, St. Hyppolitus of Rome (c.

+235) and St. Gregory the Wonderworker of Neocaesarea (+270) mention it in the church services; and in the fourth century, St. Gregory of Nyssa, St. John Chrysostom and other Fathers of the Church preached on this Feast. (**A Byz. Rite**, Pgs. 344-345)

Regarding the history of the celebration of the feast of the Theophany in the East, we may distinguish 3 periods. In the first period, throughout the 3rd century, the feast included the Nativity of Christ, his Baptism, the homage of the wise men, the miracle of Cana in Galilee, and the multiplication of the loaves. In the second period, during the 4th century, among the above mentioned events, the Nativity of Christ held first place. During the third period toward the end of the 4th century, the feast of the Nativity of Christ and the homage of the wise men became separated from the feast of the Theophany and were transferred to the 25th of December (January 7th) January 6 (18) became the day which only the Baptism of Christ was commemorated. The feast of the Theophany during the reign of Theodosius the Younger (+450) became a state holiday. (**A Byz. Rite**, Pg. 345)

The feast on January 6th in the West came to be known as the Epiphany, with its focus on the visit of the Magi and the revelation of Christ to these men who personified the Gentile, non-Jewish world; in the East the feast has continued to be known as the Theophany or the Epiphany, and from the 4th century onwards the primary focus has been the Baptism of Christ, an event in which the Holy Trinity is revealed. Christ is baptized, and the origins of Christian baptism are discerned. St. John Chrysostom (347-407) comments on the appropriateness of the title for the feast: "It is not the day when Christ was born that should be called Epiphany, but the day when he was baptized. Not through his birth did he become known to all, but through his Baptism. Before the day of his baptism, he was not known to the people." (**Festival Icons**, Pg. 48)

In the early part of the 4th century the Church answered the fundamental questions about the divinity of Christ which had been raised by Arius, a priest in Alexandria (c. 250 to 336). He had denied that Christ was co-eternal with the Father, so various questions followed from that denial: in what sense can we speak of Jesus as divine? If He is a divine being, does that mean he is God? Or is he some created spiritual being, higher than man and the angels, who became man? If he is not God, how is human redemption achieved? And equally, if he is not truly man, how can human redemption be achieved? The Church's answer at the Council of Nicea in 325 is that in Jesus we have the second person of the Trinity, God the Son, Incarnate - One Person of the Trinity taking human flesh and blood, becoming as we are in all aspects except for sin. The teaching of Arius was condemned as heresy, and although it took many years for Arianism to be overcome, the 4th century saw great burgeoning of the Church's liturgical life and in light of the decisions reached at Nicea. The celebration of the Lord's birth as a separate feast began about this time in the West; The practice spread to the East and was vigorously promoted by Saint

John Chrysostom. In the Orthodox Church the celebration of the Theophany has a similar liturgical structure to that of Christmas: the feast is preceded by a fore feast, and followed by the synaxis of the Forerunner and an 8 day after feast; the liturgical text for both feasts are greatly influenced by the doctrinal decisions made at Nicea. Both feasts reverberate with the faith that Christ is the Son of God Incarnate, that He is truly God and truly man; And that God and man are united in the person of Jesus Christ by an act of the most amazing divine humility and self-giving, for the sake of our salvation. (**Festival Icons**, Pgs. 48-49)

Just as the Spirit of God brooded over the waters at the creation of the world; just as the Word of God brought all things into being from nothing, so in the desert on the banks of the Jordan, the Holy Trinity was at work bringing new life to all creation by the obedience of Jesus to the will of the Father, As the ark of Noah helped to save mankind from the flood, said the church saves us from death. As the Israelites passed through the waters of the Red Sea dry shod they were accompanied by Christ, as Saint Paul says in his letter to the Corinthians: "Moreover, brethren, I do not want you to be unaware that all our fathers were under the cloud, all passed through the sea, all were baptized into Moses in the cloud and in the sea, all ate the same spiritual food, and all drank the same spiritual drink. For they drank of that spiritual Rock that followed them, and that Rock was Christ." (1 Corinthians 10:1-4) (**Praying with the Church**, Pgs. 45-46)

Water purifies. Saint John the Baptist preached in the desert the baptism of repentance. He was preparing the people to receive the Messiah, who had come bringing baptism by the Holy Spirit and by fire. John was the new Elijah. Jesus came to Jordan and ask John to baptize him. John knew Jesus to be the Lamb of God, and he hesitated, but Jesus insisted. The heavens opened, and the Holy Trinity was revealed and the voice of the father, and the presence of the Holy Spirit; in Jesus, true God and true man, entering the waters of the Jordan. As the prophet Isaiah had foretold (61:1-3) "the Spirit of God had anointed Jesus to bring the good news to the poor, to announce the year of grace"... later, when John in prison sent his disciples to ask if Jesus was the one to come, the reply given was that the good news was given to the poor, as Isaiah had prophesied. (**Praying with the Church**, Pg. 46)

Baptism is a sign of death and resurrection. As death came into the world by sin, so in baptism we are cleansed from sin and freed from the bonds of death. In baptism we die in our resurrected in Christ, beginning the life of grace, receiving the gift of the Holy Spirit, being released from the power of death through communion and the body and blood of Christ. We are reborn. Nicodemus came to Jesus secretly, by night, asking this very question how can a man be born when he is old? By water and the spirit said the spirit. We are made in the image of God and baptism regenerates this image. We wish to be like

Christ, to whom we turn. We share in the royal priesthood of Christ. The foundation of our salvation is here in baptism. The seed of the kingdom of God is soon, to be watered by the tears of repentance. (**Praying with the Church**, Pgs. 46-47)

When we look at the liturgical texts associated with the feast of that the Theophany, it is obvious that the event of the Lord's Baptism is celebrated in a distinctive theological context. Apart from the details recorded in the Bible, there's great emphasis on Christ coming 'in the form of a servant' to his Baptism 'to fulfill all righteousness' (Philippians 2:7 Matthew 3:15); And is coming 'to save Adam the first formed man', on the significance of the Jordan and its water; And on the cleansing and enlightenment that are accomplished through Christ baptism at the hand of John. A distinctive feature of these Orthodox liturgical texts is the use of paradox as the hymn writers revel in the use of imagery to heighten this sense. We celebrate the invisible being made visible, the River of joy being baptized in the stream of the Jordan, the Master being baptized by the servant, and the Immaterial fire of Christ's divinity being wrapped in the waters of the Jordan. (**The Festival Icons**, Pg. 50-51)

As in the Christmas liturgy there is a great stress on the humility and self-emptying of the Son of God in taking our humanity, coming to human birth and to his Baptism, and following this path through to his death, descent into Hades, and Resurrection from the dead. The influence of Philippians 2:5-11 is obvious: "Have this mind among yourselves, which is yours in Christ Jesus, who, though he was in the form of God, did not count equality with God a thing to be grasped, but emptied Himself, taking the form of a servant, being born in the likeness of men"... as we have seen in earlier chapters this kenotic imagery and its paradoxes pervades a great deal of the Orthodox hymns for the feast Christ comes to his Baptism as the second Adam, the prototype and representative of renewed humanity, and he comes bearing our sinful humanity down into the waters of the Jordan, and raising it up cleansed and renewed. The Christians celebrating this feast is one with Adam in participating in the fruits of Christ work of redemption: "You have clothed yourself in Adam, and all the posterity of Adam you make new again. (**The Festival Icon**, Pg. 52)

In coming to the Jordan for Baptism Christ cleanses and sanctifies the waters themselves, so that water, a key element of the material of creation, can become the instrument of renewal, healing and sanctification to the ministry of his Church. The symbolism of forces of evil residing in the waters is prominent in these in the texts and is used to affirm the triumph of Christ over the evils that threaten and seduce humanity. In keeping with the whole theme of Theophany, the manifestation of God, the hymns celebrate the fact that at the Baptism of Christ the Trinity is made manifest, and also that Christ's divinity is revealed by the Spirit. The feast of the Theophany celebrates not only Christ's baptism but

also its consequences for the Church. Our life in Christ, the sonship we share, and the Enlightenment we receive are all linked to Christian Baptism. This Mystery takes us into the heritage that stems from Christ's work of redemption which was finally achieved through his death and Resurrection, but is already signified in his Baptism. (**The Festival Icon**, Pg. 53-54)

ROYAL HOURS

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 prophesying 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 Isaiah. 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)

The Lord spoke to John and said * Prophet, come and baptize me, your Creator! * for by grace I enlighten and cleanse all men. * Touch my divine head and do not doubt. * Prophet, let it be so now * for I have come to fulfill all righteousness. * Do not have any doubt at all * for I hasten to slay the enemy * the prince of darkness hidden in the waters * that I may now deliver the world from his snares * granting eternal life in my love for mankind!

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!

Tone 5: Jordan, why do you turn back your waters? * Why do you stop your streams? * Why do you no longer flow in your natural course? * I cannot bear the fire that consumes me, he said. * Before his great condescension I am filled with wonder and dread. * For I am not used to washing one who is clean * I have learned to cleanse filthy vessels * but not to bathe the sinless! * Christ who is baptized in me teaches me to burn the thorns of sin. * John, the voice of the word, bears witness with me and cries * behold the Lamb of God, who takes away the sin of the world! * Let us, the faithful cry aloud to him * O God, you are manifest for our salvation; glory to you!

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.

Tone 2: When he saw the Lord of glory draw near to him * the Forerunner cried out * behold the one who redeems the world from corruption. * Behold the one who delivers us from affliction! * Behold the one who in his mercy has come forth upon earth from a pure Virgin * granting remission of sins. * Instead of servants, he makes us the sons of God * instead of darkness he gives light to mankind * through the water of his divine baptism. * Come, let us glorify him together with the Father and the Holy Spirit!

Tone 5: With your hand you touched the immaculate head of the Master. (3 Times) And pointing, you have shown him to us. * Stretch out that same hand over him, Baptist, on our behalf * for you have great boldness before him. * He bore witness to you, that you are greater than all the prophets. * With your own eyes you have seen the Holy Spirit descend in the form of a dove. * Lift up those eyes towards him, Baptist * and let him be merciful to us. * Come and stand with us. * Come and stand with us. * Come and stand with us. * Setting the seal upon our song and beginning our feast!

ANNOUNCEMENTS

SPECIAL THANKS - are expressed to those who helped make this year's celebration of the Nativity so special:

- ❖ To Sandy Cramer, Chairperson, Kathy Duncan, Linda Hnatow, Michael Kapeluck, John Plachuta & Sam for bringing in the flowers and arranging them so beautifully.
- ❖ To Kathy Duncan, Chairperson, and all who helped in the cooking and cleanup after the Holy Supper.
- ❖ Linda Hnatow and Kathy Duncan for bringing the hay and washing the white table cloths for the Holy Supper

May God grant all of you many, happy and blessed years!

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 & blessed years!

ENVELOPES FOR 2024 – The Church envelopes and Calendars for 2024 are ready and can be picked up in the back of the Church.

SCHEDULING FOR THE PARISH – Please remember that all events, work parties, use of the hall must be cleared through the calendar kept by Father Stephen so that dueling events can be avoided.

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

MINISTRY SCHEDULE

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

January 14 – Victor Kaliakin and Lorraine Neff

January 21 – John Plachuta and Linda Hnatow

January 28 – John Plachuta and Linda Hnatow

February 4 – Matthew Andreas and Victor Kaliakin

February 11 – Matthew Andreas and Victor Kaliakin

February 18 – Lorraine Neff and John Plachuta

CLEANING OF THE CHURCH MINISTRY SCHEDULE

Week of January 15 - John Plachuta and David Lazaration

Week of January 22 - Earle and Jennifer Robinson

Week of January 29 - Thomas and Lynn Sulpizi

Week of February 5 - Nancy Hlwiak, Jean Roeth, Zina Twardus

Week of February 12 - Earle and Jennifer Robinson

Week of February 19 - Michael Tilson & Linda Hnatow, Irene Maskaly

Week of February 26 – Mark & Laura Andreas

Week of March 4 - Earle and Jennifer Robinson

GREETER MINISTRY SCHEDULE

January 14 - David and Eve Lazaration

January 21 - Zina Twardus and Nancy Tur

January 28 – Sandy Cramer

February 4 - Lorraine Neff, Sonya Patronik

MEETINGS

PARISH BOARD – Tuesday, February 13 @ 6:30 PM

READERS MINISTRY SCHEDULE

January 14 - John Plachuta
January 21 - Thomas Sulpizi
January 28 - Pani Elizabeth Hutnick
February 4 - Linda Hnatow
February 11 - Jean Roeth
February 18 - Andrew Duncan

TENTATIVE CALENDER OF EVENTS

Friday and Saturday February 2 – 3 – Boy Scouts in Hall
Sunday, February 4 – Annual Meeting – Souper Bowl Sunday (UOL)
Sunday, February 11 – Tentative Scout Sunday
Wednesday, February 28 – Community Lenten Service (here)
Sunday, March 10 – Eagle Court of Honor
Monday, March 18 – 1st Day of the Great Fast
Saturday, March 23 – Spring Bazaar
Friday, May 3 – Good and Holy Friday
Sunday, May 5 – Pascha
Saturday, May 11 – Visit Cemeteries
Sunday, May 12 – Mother's Day Dinner
Sunday, June 16 – Father's Day Dinner
Monday, July 1 – Apostles' Fast
Sunday, July 14 – Patronal Dinner
Saturday, August 3 – UOL Flea Market
Saturday, November 2 – Fall Bazaar
Tuesday, November 26 – Community Thanksgiving Service – Atonement Methodist



CHRIST IS BORN TO US

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

◆◆◆◆◆ ARE YOU A GOOD LISTENER? ◆◆◆◆◆

At one time or another, we are all guilty of having “selective hearing.” Children approach their parents, eager to share an experience or seek advice. A husband comes home and tries to relate to his wife some difficulty he encountered at work that day. A friend calls another, looking for a sympathetic ear. In cases like this, and in far too many of life’s situations, it seems that we humans have this unfortunate ability to “tune out” those with whom we are speaking. We “HEAR” them, but aren’t really “LISTENING.”

Our Lord said on numerous occasions: “He who has ears to hear, let him hear.” (Matt 11:15) One could argue that what He really meant was “He who has ears to hear, let him LISTEN,” for Christ goes on to tell us: “Take heed what you hear. With the same measure you use, it will be measured to you.” (Mark 4:24) It is imperative then for a good Christian to be a GOOD LISTENER. To do so, our Savior gives us words of guidance: “Do unto others as you would have others do unto you.” (Matt 7:12) When we have problems & difficulties - when we have questions to ask or burdens to be lessened - don’t we expect the undivided attention of the person to whom we are speaking? Of course, we do! Others expect the same of us as well. A good listener must be patient, sincere & compassionate. It must be said as well that being a good listener also means knowing when to remain silent! Those who seek our ear do not always need our advice - they merely want our silent reassurance that all will be well. Countless lives have been saved from suicide & numerous scarred souls have been healed through the simple act of COMPASSIONATE LISTENING. Rest assured, hearing is not nearly enough!

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