

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 13, 2019
Volume 55: Number 02
Schedule of Services and Activities
Week of January 13 - 20, 2019
Celebrating our 92nd year of Service to the Lord

Sunday, January 13 – Sunday before the Theophany - Tone 8

8:30 – 9:00 AM – Confessions

9:15 AM – Hours

9:30 AM – Divine Liturgy for the Faithful

Coffee Hour

5:00 PM – Great Vespers for the Feast

Monday, January 14 – Circumcision of Our Lord – St. Basil the Great

8:00 AM – Divine Liturgy for the Faithful

6:30 PM – Akathist to the Nativity

7:00 PM – Bible Study

Friday, January 18 – Theophany Eve

7:00 AM – Royal Hours

8:00 AM – Vespers/ Divine Liturgy of St. Basil

7:00 PM – Great Complines – Water Blessing

Saturday, January 19 – Baptism of Our Lord

9:00 AM – Divine Liturgy for the Faithful

Sunday, January 20 – Sunday after the Theophany – Tone 1

8:30 – 9:00 AM – Confessions

9:15 AM – Hours

9:30 AM – Divine Liturgy for the Faithful

Coffee Hour

3:00 PM – Blessing of the Schuylkill (2 Boathouse Rd, Philadelphia)

SCRIPTURAL READINGS

Sunday after Nativity: Matins: John 21:15-25; Liturgy: Galatians 1:11-19; Matthew 2:13-23

Monday – Circumcision of Our Lord – Matins: John 10:9-16; Liturgy: Colossians 2:8-12; Luke 2:20-21, 40-52; Saint Basil: Hebrews 7:26-28, 8:1-2; Luke 6:17-23; Day: Hebrews 3:5-11,17-19; Mark 12:13-17

Tuesday – Hebrews 4:1-13; Mark 12:18-27

Wednesday – Hebrews 5:11-6:8; Mark 12:28-37

Thursday – Hebrews 7:1-6; Mark 12:38-44

Friday - **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

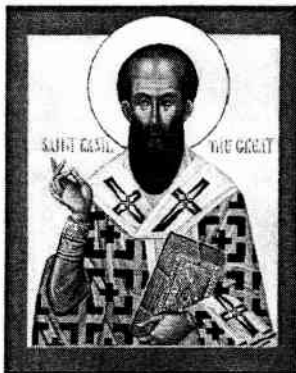
Blessing of Water: 1) Isaiah 35:1-10; 2) Isaiah 55:1-13; 3) Isaiah 12:3-6; I Corinthians 10:1-4; Mark 1:9-11

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

34th Sunday after Pentecost – Sunday after Theophany – Matthew 28:16-20; Liturgy: Ephesians 4:7-13; Matthew 4:12-17

Saint Basil the Great

Commemorated on January 1(14)



Saint Basil the Great, Archbishop of Caesarea in Cappadocia, "belongs not to the Church of Caesarea alone, nor merely to his own time, nor was he of benefit only to his own kinsmen, but rather to all lands and cities worldwide, and to all people he brought and still brings benefit, and for Christians he always was and will be a most salvific teacher." Thus spoke St Basil's contemporary, St Amphilochius, Bishop of Iconium.

St Basil was born in the year 330 at Caesarea, the administrative center of Cappadocia. He was of illustrious lineage, famed for its eminence and wealth, and zealous for the Christian Faith. The saint's grandfather and grandmother on his father's

side had to hide in the forests of Pontus for seven years during the persecution under Diocletian.

St Basil's mother St Emilia was the daughter of a martyr. On the Greek calendar, she is commemorated on May 30. St Basil's father was also named Basil. He was a lawyer and renowned rhetorician, and lived at Caesarea.

Ten children were born to the elder Basil and Emilia: five sons and five daughters. Five of them were later numbered among the saints: Basil the Great; Macrina (July 19 (August 1) was an exemplar of ascetic life, and exerted strong influence on the life and character of St Basil the Great; Gregory, afterwards Bishop of Nyssa (January 10 (23); Peter, Bishop of Sebaste (January 9 (22); and Theosebia, a deaconess (January 10 (23).

St Basil spent the first years of his life on an estate belonging to his parents at the River Iris, where he was raised under the supervision of his mother Emilia and grandmother Macrina. They were women of great refinement, who remembered an earlier bishop of Cappadocia, St Gregory the Wonderworker (November 17 (30). Basil received his initial education under the supervision of his father, and then he studied under the finest teachers in Caesarea of Cappadocia, and it was here that he made the acquaintance of St Gregory the Theologian (January 25 (February 7) and January 30 February (12). Later, Basil transferred to a school at Constantinople, where he listened to eminent orators and philosophers. To complete his education St Basil went to Athens, the center of classical enlightenment.

After a four or five year stay at Athens, Basil had mastered all the available disciplines. "He studied everything thoroughly, more than others are wont to study a single subject. He studied each science in its very totality, as though he would study nothing else." Philosopher, philologist, orator, jurist, naturalist, possessing profound knowledge in astronomy, mathematics and medicine, "he was a ship fully laden with learning, to the extent permitted by human nature."

At Athens a close friendship developed between Basil the Great and Gregory the Theologian (Nazianzus), which continued throughout their life. In fact, they regarded themselves as one soul in two bodies. Later on, in his eulogy for Basil the Great, St Gregory the Theologian speaks with delight about this period: "Various hopes guided us, and indeed inevitably, in learning... Two paths opened up before us: the one to our sacred temples and the teachers therein; the other towards preceptors of disciplines beyond."

About the year 357, St Basil returned to Caesarea, where for a while he devoted himself to rhetoric. But soon, refusing offers from Caesarea's citizens who wanted to entrust him with the education of their offspring, St Basil entered upon the path of ascetic life.

After the death of her husband, Basil's mother, her eldest daughter Macrina, and several female servants withdrew to the family estate at Iris and there began to lead an ascetic life. Basil was baptized by Dianios, the Bishop of Caesarea, and was tonsured a Reader (On the Holy Spirit, 29). He first read the Holy Scriptures to the people, then explained them.

Later on, "wishing to acquire a guide to the knowledge of truth", the saint undertook a journey into Egypt, Syria and Palestine, to meet the great Christian ascetics dwelling there. On returning to Cappadocia, he decided to do as they did. He distributed his wealth to the needy, then settled on the opposite side of the river not far from his mother Emilia and sister Macrina, gathering around him monks living a cenobitic life.

By his letters, Basil drew his good friend Gregory the Theologian to the monastery. Sts Basil and Gregory labored in strict abstinence in their dwelling place, which had no roof or fireplace, and the food was very humble. They themselves cleared away the stones, planted and watered the trees, and carried heavy loads. Their hands were constantly calloused from the hard work. For clothing Basil had only a tunic and monastic mantle. He wore a hairshirt, but only at night, so that it would not be obvious.

In their solitude, Sts Basil and Gregory occupied themselves in an intense study of Holy Scripture. They were guided by the writings of the Fathers and commentators of the past, especially the good writings of Origen. From all these works they compiled an anthology called Philokalia. Also at this time, at the request of the monks, St Basil wrote down a collection of rules for virtuous life. By his preaching and by his example St Basil assisted in the spiritual perfection of Christians in Cappadocia and Pontus; and many indeed turned to him. Monasteries were organized for men and for women, in which places Basil sought to combine the cenobitic (koine bios, or common) lifestyle with that of the solitary hermit.

During the reign of Constantius (337-361) the heretical teachings of Arius were spreading, and the Church summoned both its saints into service. St Basil returned to Caesarea. In the year 362 he was ordained deacon by Bishop Meletius of Antioch. In 364 he was ordained to the holy priesthood by Bishop Eusebius of Caesarea. "But seeing," as Gregory the Theologian relates, "that everyone exceedingly praised and honored Basil for his wisdom and reverence, Eusebius, through human weakness, succumbed to jealousy of him, and began to show dislike for him." The monks rose up in defense of St Basil. To avoid the feast of the Baptism of our Lord places before our eyes one of the greatest and most

causing Church discord, Basil withdrew to his own monastery and concerned himself with the organization of monasteries.

With the coming to power of the emperor Valens (364-378), who was a resolute adherent of Arianism, a time of troubles began for Orthodoxy, the onset of a great struggle. St Basil hastily returned to Caesarea at the request of Bishop Eusebius. In the words of Gregory the Theologian, he was for Bishop Eusebius "a good advisor, a righteous representative, an expounder of the Word of God, a staff for the aged, a faithful support in internal matters, and an activist in external matters."

From this time church governance passed over to Basil, though he was subordinate to the hierarch. He preached daily, and often twice, in the morning and in the evening. During this time St Basil composed his Liturgy. He wrote a work "On the Six Days of Creation" (Hexaemeron) and another on the Prophet Isaiah in sixteen chapters, yet another on the Psalms, and also a second compilation of monastic rules. St Basil wrote also three books "Against Eunomius," an Arian teacher who, with the help of Aristotelian concepts, had presented the Arian dogma in philosophic form, converting Christian teaching into a logical scheme of rational concepts.

St Gregory the Theologian, speaking about the activity of Basil the Great during this period, points to "the caring for the destitute and the taking in of strangers, the supervision of virgins, written and unwritten monastic rules for monks, the arrangement of prayers [Liturgy], the felicitous arrangement of altars and other things." Upon the death of Eusebius, the Bishop of Caesarea, St Basil was chosen to succeed him in the year 370. As Bishop of Caesarea, St Basil the Great was the newest of fifty bishops in eleven provinces. St Athanasius the Great (May 2), with joy and with thanks to God welcomed the appointment to Cappadocia of such a bishop as Basil, famed for his reverence, deep knowledge of Holy Scripture, great learning, and his efforts for the welfare of Church peace and unity.

Under Valens, the external government belonged to the Arians, who held various opinions regarding the divinity of the Son of God, and were divided into several factions. These dogmatic disputes were concerned with questions about the Holy Spirit. In his books *Against Eunomios*, St Basil the Great taught the divinity of the Holy Spirit and His equality with the Father and the Son. Subsequently, in order to provide a full explanation of Orthodox teaching on this question, St Basil wrote his book **On the Holy Spirit** at the request of St Amphilochius, the Bishop of Iconium.

The emperor Valens, mercilessly sending into exile any bishop who displeased him, and having implanted Arianism into other Asia Minor provinces, suddenly appeared in Cappadocia for this same purpose. He sent the prefect Modestus to St Basil. He began to threaten the saint with the confiscation of his property, banishment, beatings, and even death.

St Basil said, "If you take away my possessions, you will not enrich yourself, nor will you make me a pauper. You have no need of my old worn-out clothing, nor of my few books, of which the entirety of my wealth is comprised. Exile means nothing to me, since I am bound to no particular place. This place in which I now dwell is not mine, and any place you send me shall be mine. Better to say: every place is God's. Where would I be neither a stranger and sojourner (Ps. 38/39:13)? Who can torture me? I am so weak, that the very first blow would render me insensible. Death would be a kindness to me, for it will bring me all the sooner to God, for Whom I live and labor, and to Whom I hasten."

The official was stunned by his answer. "No one has ever spoken so audaciously to me," he said.

"Perhaps," the saint remarked, "that is because you've never spoken to a bishop before. In all else we are meek, the most humble of all. But when it concerns God, and people rise up against Him, then we, counting everything else as naught, look to Him alone. Then fire, sword, wild beasts and iron rods that rend the body, serve to fill us with joy, rather than fear."

Reporting to Valens that St Basil was not to be intimidated, Modestus said, "Emperor, we stand defeated by a leader of the Church." Basil the Great again showed firmness before the emperor and his retinue and made such a strong impression on Valens that the emperor dared not give in to the Arians demanding Basil's exile. "On the day of Theophany, amidst an innumerable multitude of the people, Valens entered the church and mixed in with the throng, in order to give the appearance of being in unity with the Church. When the singing of Psalms began in the church, it was like thunder to his hearing. The emperor beheld a sea of people, and in the altar and all around was splendor; in front of all was Basil, who acknowledged neither by gesture nor by glance, that anything else was going on in church." Everything was focused only on God and the altar-table, and the clergy serving there in awe and reverence.

St Basil celebrated the church services almost every day. He was particularly concerned about the strict fulfilling of the Canons of the Church, and took care that only worthy individuals should enter into the clergy. He incessantly made the rounds of his own

church, lest anywhere there be an infraction of Church discipline, and setting aright any unseemliness. At Caesarea, St Basil built two monasteries, a men's and a women's, with a church in honor of the Forty Martyrs (March 9) whose relics were buried there. Following the example of monks, the saint's clergy, even deacons and priests, lived in remarkable poverty, to toil and lead chaste and virtuous lives. For his clergy St Basil obtained an exemption from taxation. He used all his personal wealth and the income from his church for the benefit of the destitute; in every center of his diocese he built a poor-house; and at Caesarea, a home for wanderers and the homeless.

Sickly since youth, the toil of teaching, his life of abstinence, and the concerns and sorrows of pastoral service took their toll on him. St Basil died on January 1 (14), 379 at age 49. Shortly before his death, the saint blessed St Gregory the Theologian to accept the See of Constantinople.

Upon the repose of St Basil, the Church immediately began to celebrate his memory. St Amphilocheus, Bishop of Iconium (November 23), in his eulogy to St Basil the Great, said: "It is neither without a reason nor by chance that holy Basil has taken leave from the body and had repose from the world unto God on the day of the Circumcision of Jesus, celebrated between the day of the Nativity and the day of the Baptism of Christ. Therefore, this most blessed one, preaching and praising the Nativity and Baptism of Christ, extolling spiritual circumcision, himself forsaking the flesh, now ascends to Christ on the sacred day of remembrance of the Circumcision of Christ. Therefore, let it also be established on this present day annually to honor the memory of Basil the Great festively and with solemnity."

St Basil is also called "the revealer of heavenly mysteries" (Ouranophantor), a "renowned and bright star," and "the glory and beauty of the Church." His honorable head is in the Great Lavra on Mount Athos.

In some countries it is customary to sing special carols today in honor of St Basil. He is believed to visit the homes of the faithful, and a place is set for him at the table. People visit the homes of friends and relatives, and the mistress of the house gives a small gift to the children. A special bread (Vasilopita) is blessed and distributed after the Liturgy. A silver coin is baked into the bread, and whoever receives the slice with the coin is said to receive the blessing of St Basil for the coming year.

Troparion - Tone 1 - Your proclamation has gone out into all the earth * Which was divinely taught by hearing your voice * Expounding the nature of creatures, * Ennobling

the manners of men. * O holy father of a royal priesthood, * Entreat Christ God that our souls may be saved.

Kontakion - Tone 4 - You were revealed as the sure foundation of the Church, * granting all mankind a lordship which cannot be taken away, * sealing it with your precepts, * venerable Basil, revealer of heaven.

THE FEAST OF THE THEOPHANY BAPTISM OF OUR LORD IN THE JORDAN

On January 19th we celebrated the second greatest feast in the Church year - the Feast of the Theophany. Before this feast, the Church exhorts her faithful: *“Leaving the glorious miracle of Bethlehem, let us quickly hasten to the Jordan with an ardent spirit; there we shall witness An awesome mystery”*. That awesome mystery is the mystery of the Theophany of the Lord, the self-revelation of God at the baptism of our Lord in the River Jordan.

The feast of the Theophany of our Lord is among the most ancient and greatest feasts of our Church. In the first centuries of Christianity, the feast of the Theophany was regarded as a collective feast (see the beginning paragraphs of this article) for it embraced other events in the life of Jesus Christ which bore witness to His divinity. Thus our name “Theophany” must be understood in a plural sense for it means a feast of Theophanies or holy Manifestations.

In ancient times, on the feast of the Theophany, the solemn baptism of catechumens took place. This baptism was also called light or enlightenment and the catechumens were called “the enlightened”. Hence the feast of the Theophany was called Enlightenment or illumination, the Feast of Lights and Holy Lights for Jesus came to enlighten all people. Some authors are of the opinion that this feast was also called the feast of lights because during the baptism of the catechumens the Church was lit up with a great number of candles, symbols of the light of the knowledge of the true God.

In holy Orthodoxy, the Feast of the Theophany, except for the feasts of the Resurrection and Pentecost is one of the oldest festivals. This feast was first celebrated at the end of the second or the start of the third century. The feast later spread from the east to the west. In holy Orthodoxy, this feast is one of the 12 major Feasts. The **Apostolic Constitutions** say in regard to the Theophany: *“Let the day on which the Lord revealed His divinity be held among you in high respect”*. It has a 4 day pre-feast and an 8 day post-feast.

profound truths of our holy faith - the mystery of the Most Holy Trinity. At the Baptism of Christ, the most Holy Trinity was clearly revealed and bore witness to the divinity of Christ. We read in one of the prayers of the feast:

“The Trinity, our God, revealed Himself to us today as free from division; for the Father uttered the clear testimony to His Son, the Spirit descended from heaven in the likeness of a dove, and the Son bowed His pure head to the forerunner, and being baptized, saved mankind from bondage, since He is the Lover of mankind.”

Closely connected with the feast is the Great Blessing of Water. This sacred tradition can be traced back to the first centuries of Christianity. In the course of time, different rubrics developed for this blessing.

The first 4 centuries do not give us clear information regarding the time when the blessing of the Jordan water took place. St. John Chrysostom speaks of blessing it at midnight (hence at the Great Compline Service). Ever since the fifth century, the blessing of the water has generally been celebrated on the EVE of the Theophany. The custom of having two blessings dates from the 11th century. The second blessing, which is done on the feast itself, usually took place outside the Church and included the blessings of rivers, springs and wells.

The ceremonies for the Great Water Blessing took hundreds of years to develop. We do not know the form of the original ceremony. It wasn't until the 14th century that the blessing took on its present form. It wasn't until St. Petro Mohyla, Metropolitan of Kiev and all Ukraine, Exarch to the Throne of Constantinople, that the blessing has the priest submerge a three-branch candle in the water, breathe upon it and part it with his hand, and submerge a Cross in it. The Greek tradition does not contain these blessing gestures.

ANNOUNCEMENTS

A VERY HAPPY BIRTHDAY - is expressed to the following: Anna Tur, 1/17 & Victoria Moore, 1/18. May God grant them a very happy birthday and keep them for many, happy and blessed years!

ENVELOPES FOR 2019 – The Church envelopes and Calendars for 2019 are ready and can be picked up in the back of the Church.

THE POWER OF PRAYER – Please remember your daily prayer for our country. Today, we begin Day 19.

GREAT BLESSING OF THE WATERS AT THE SCHYLKYLL – The Greater Philadelphia Orthodox Clergy Brotherhood invites all to come and pray with them on Sunday, January 20 beginning at 3:00 PM at 2 Boathouse Row in Philadelphia. The Pan Orthodox Choir will be singing the responses. All are invited to attend.

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 Ukrainian (yes it is misspelled and we've tried to correct it). Try it and help our Parish Family benefit from your shopping experience!

MEETINGS - MINISTRIES

ANNUAL PARISH MEETING – Sunday, February 3

PARISH BOARD MEETING – Tuesday, March 5 @ 6:30 PM

GREETER MINISTRY SCHEDULE

January 13 - Nancy Tur, Zina Twardus

January 20 - John and Sandy Cramer

January 27 - David & Eve Lazaration

February 3 - Lorraine Neff, Sonya Patronik & Alexander Smith

READER MINISTRY SCHEDULE

January 13 - Linda Hnatow

January 20 - Pani Elizabeth Hutnick

January 27 - Jean Roeth

February 3 - Thomas Kasprzak

February 10 - John Plachta

February 17 - Irene Maskaly

February 24 - Andrew Duncan

March 3 - Jean Roeth

TRUSTEES MINISTRY SCHEDULE

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

January 13 – Linda Hnatow and Lorraine Neff

January 20 – Linda Hnatow and Lorraine Neff

January 27 – Victor Kaliakin and Ann Duncan

February 3 - Victor Kaliakin and Ann Duncan

February 10 – Irene Maskaly and Linda Hnatow

February 17 – Irene Maskaly and Linda Hnatow

MALANKA NEWS – Special thanks to Andrew and Annie Duncan, Chairpersons for this wonderful event and to all who helped in the set up, clean up and everything in between. Special thanks to the Ladies Auxiliary for the wonderful food and the wonderful bartenders as well. God bless!

PYROHY – ORDERS (9-11AM) (302) 798-4588

Monday – Tuesday

January 21 & 22, 2019

February 18 & 19

March 18 & 19

MAKING & PICKUP

Friday

January 25

February 22

March 22

CLEANING OF THE CHURCH MINISTRY SCHEDULE

Week of January 14 - Nancy Hlywiak, Jean Roeth, Zina Twardus

Week of January 21 - Michael Tilson & Linda Hnatow, Irene Maskaly

Week of January 28 - Dawn Daniels, David Duncan & Kathy Duncan

Week of February 4 - Mark & Laura Andreas, Paul Andreas

Week of February 11 - John Cramer, Victor Melnychenko & Joseph Thurstlic

Week of February 18 - WE NEED A TEAM TO TAKE THIS TIME SLOT

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.

Tentative 2019 Schedule

Sunday, February 3 – Parish Annual Meeting – Election of Officers

Sunday, February 3 – UOL Souper Bowl Sunday

Monday, March 11 – First Day of the Fast

Saturday, April 13 – Spring Bazaar

Sunday, April 28 – Pascha

Sunday, May 5 – St. Thomas Sunday – Cemeteries

Sunday, May 12 – Mother’s Day Dinner

Sunday, June 16 – Father’s Day Dinner

Monday, June 24 – First Day of the Apostle’s Fast

Sunday, July 14 – Patronal Feast Dinner

Monday, July 15 – 19 – Summer Camp

Saturday, August 3 – UOL Flea Market

Saturday, November 2 – Fall Bazaar

Tuesday, November 26 – Community Thanksgiving Service

Sunday, December 15 – UOL Cookie Sale

I APOLOGIZE, I MISSED THIS FLOWER DONATION FOR THE NATIVITY

Michael and Elsie Moroz

In Memory of the +Boyko Family

Michael and Elsie Moroz

In Memory of the +Moroz Family

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 Nestor Kowal, Father Andrew Molewski, Father John Nakonechney, Father James Norton, Father Victor Wronskyj, father Volodymyr Wronskyj, Pani Dobrodyka Lisa Weremedic, Mykola, Brennan, Deborah, Charles, Galina, Dolores, Krystyna, Julian, Madison, Mykola, Rita, Ryan, Randy Allen, Carolyn Angelo, Colby Atkinson, Shannon Austin, Stephania Bacha, Joyce Belles, Neil Belles, Mary Berbick, Ethel Bernhard, Yaroslav Bilinsky, Betty Bosland, Angie Brengle, Paul Brengle, Patricia Bringle, Richard Bringle, John Brick, Fedir Bukacz, George Burns, Christine Cain, Mark Cello, Betty Charney, Mildred (Myrophora) Christo, Erik Colazo, Mary Crystal, Patricia Crystal, Alex Czernik, Sharon Dalaski, Stephen Dalecki, David Dalldorf, Peter DiVirgilio, John Dmytryk, James Dudrick, David Duncan, Rose Eldridge, Thomas Fagan, Stephen Farrell, James Garrett, Peter Glenn, Ivan Golovnirov, Kathleen Gortva, Staci Gray, Charles Gunther, David Hamilton, Mary Eleanor Hamilton, Rick Hastings, Dolores Helms, Victoria Herrschaft, Daniel Holoviak, Caroline Humphrey, Richard Humphrey, Sally Hutnick, Joette Jago, Stephen Johnson, Linda Josepinson, Rosalie Ann Kane, Josephine Kapelus, Sandra Kasch, Thomas Kasprzak, Charles Kaszytski, Julia Kaszytski, Diane Keyser, Barbara Kirylic, Judith Kocinski, Ludmyla Krawchenko, Mykola Krawchenko, Emma Krasnopera, Volodymyr Krasnopera, Sue Kreisa-Christian, Marlene Kuhar, Karen Livick, Charles Lontor, Alla Lysenko, Andrew Makolynyk, Paul Markow, Natalia McDonough, Ronald Michel, Lisa Miller, Matthew Miller, Mary Elizabeth Moran, Barry Morris, Elsie Moroz, Michael Moroz, Karen Needham, Julie Neff, Ann Nester, Laurie Newman, Betty Painter, Anastasios Pantelopulos, Linda Phillips, Joseph Pierson, Barry Pinkowicz, Bernice Pinkowicz, Ryan Pinkowicz, Valentina Plachuta, Joseph Porini, Robert Powers, Joanne Procak, Lynn Procak, Joseph Ptak, Carol Purse, Sharon Reigh, Christopher Riehl, Arlene Roginski, Wyatt Roland, Andrea Roman, Fred Royer, Alla Rudawsky, John Ruczhak, Glenn Runyan, Carol Rusk, Maria Russak, Dana Sargent, Charles Scully, Doris Scully, Joella Seale, Clay Seman, Larissa Serth, Dawn Sheets, Justin Sheets, Richard Simmons, Emily Smitheman, Georgie Smolyar, Rich Steinman, Joseph Stevens, Charles Joseph Sweeney, Evelyn Synczyszyn, Wasyl Szeremeta, Tatiana Szweg, Pavlo Tabak, Nicholas Taylor, Sue Taylor, Elenora Thomas, Lydia Thomas, Brysen Tomei, Dominic Tomei, Mark Tomei, Violet Tomei, Aria Tonner, Anna Tur, Charles Tyrawsky, Richard Twardus, Martha Vignali, Jack Vognetz, Margaret Vognetz, Marilyn Wagner, John Wardigo, Olena Wasylevska, James Watts, Chris Way, Leah Way, Peter Weremedic, Stephen Wienkowitz, Laura Worley, & James Zook.

THEOPHANY

J A N U A R Y U E N S O F A T H E R A Q
 O Q C E L A N C B A P T I S M E J J B Z
 R I V E R D T I J K L R E Q F A I F D Y
 D B B C D E H C O A X I P S A V M O A B
 A X B L I N E Q R P O N H O N E S R C E
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 J A I G H P N M O X Y W Z O N N Q I P N
 Q C N C P H A N R I T I N Q S P I A S Z



- BAPTISM** – The event that launched the public life of Jesus Christ at age 30
- BELOVED SON** – God the Father's voice was heard speaking of Jesus as His
- BLESS** – Water is blessed today.
- CHRIST** – The Messiah – the Son of God – Baptized today in the Jordan by John
- DOVE** – The Holy Spirit descended from heaven in the form of a dove.
- EPIPHANY** – Literally: The Manifestation another name for the Holy day
- FATHER** – The Father manifested Himself by His voice heard.
- FORGIVENESS** – In Baptism we are cleansed of our sins
- HEAVEN** – The dwelling place of God.
- HOLY SPIRIT** – Manifested Himself by descending in the form of a Dove.
- JANUARY** – This holy day falls on January 6th (19th).
- JORDAN** – The River where Jesus was baptized by St. John
- RIVER** – See Jordan
- SIN** – “Missing the mark” failing to live the way God wants us to live.
- SON** – Jesus is the Son of God.
- ST JOHN** – It was St. John the Baptist who baptizes Jesus
- THEOPHANY** – The name of the Feast as God in Trinity reveal themselves to us.
- TRINITY** – Three persons in One God revealed today in the baptism of Jesus
- WASHING** – Baptism is for the cleansing of sin and entrance into a life of Christ
- WATER** – The visible element used in Baptism.

☯ ☯ **A COMFORTING THOUGHT** ☯ ☯

When people are asked the question "Why do you want to go to Heaven?" many different answers may result. Probably one response would be "To reunite with a departed loved one."

The prospect of Heaven is one of the most comforting truths in the Bible. In addition to being in our Lord's presence, we also anticipate seeing loved ones who are waiting for us. We are given a wonderful promise of reunion in God's eternal home. Christ said at His Last Supper "In My Father's house are many mansions, if it were not so, I would have told you. I go to prepare a place for you." (John 14:2) Heaven is a place where Jesus makes all things right.

The scriptures are also clear as to who will participate in the Second Coming of Christ. "But I do not want you to be ignorant, brethren, concerning those who have fallen asleep, lest you sorrow as others who have no hope, for if we believe that Jesus died and rose again, even so God will bring with Him those who sleep in Jesus." (1 Thess. 4:13-14) This passage is one of comfort to those who have lost a loved one. It speaks of family reunion and of fellowship. It is comforting to know that we have the opportunity to be reunited with them in Heaven.

The ultimate goal of every Christian life is to attain the Kingdom of God. When our time comes, we should look forward to this loving, communal, eternal experience.