

ASCENSION OF OUR LORD



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 9, 2019
Volume 55: Number 23
Schedule of Services and Activities
Week of June 9 - 16, 2019
Celebrating our 92nd year of Service to the Lord

Sunday, June 9 – Fathers of the First Ecumenical Council

8:30 – 9:00 AM – Confessions

9:15 AM – Hours

9:30 AM – Divine Liturgy for the Faithful

Coffee Hour

1:00 PM – Hamilton Family Hall Rental

Tuesday, June 11

6:30 PM – Parish Board Meeting

Saturday, June 15 – Memorial Saturday

9:00 AM – Divine Liturgy for the Departed

Panakhyda: +Wira Bilinsky (1 Yr. An.)

Sunday, June 16 – Pentecost – Father’s Day

8:30 – 9:00 AM – Confessions

9:15 AM – Hours

9:30 AM – Divine Liturgy for the Faithful

Coffee Hour

12:00 Noon – Pentecost Vespers with the Kneeling Prayers

ORDINATIONS HERE AT STS. PETER AND PAUL - On Saturday, June 29, our Parish will host His Eminence, Archbishop Daniel who will celebrate a Hierarchical Liturgy and ordain to the Holy Deaconate, Timothy Kelleher who will be attached to our Parish and to the Holy Priesthood, Deacon Oleh Kravchenko. The festivities will begin at 10:00 AM. Many priests and clergy will be attending this special Liturgy. I am hoping that all of our Parishioners will make the attempt to be here for this auspicious occasion. Our Sisterhood has agreed to make a special luncheon for this occasion.

RESERVATIONS NEEDED!!! – There is a sign-up sheet in the hall. Reservations are free – but you must make your reservations by Sunday, June 22!!! Please sign in today.

SCRIPTURE READING

Sunday of the Fathers of the First Ecumenical Council – 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 **ANNOUNCEMENTS**

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.

We Have The Majority

In today’s world, God’s Word and His commandments seem to be suffering a lot. Most people today believe that if everyone believes that black is white, then it must be so.

Isaac Asimov told a hilarious story about a Rabbi Feldman who was having trouble with his congregation; they couldn't agree on anything. The president of the congregation said,

"Rabbi, this can't continue. There has to be a conference, and we have to settle all areas of dispute once and for all." The rabbi agreed.

At the appointed time the rabbi, the president, and ten elders met around a magnificent mahogany table in the conference room of the synagogue. One by one the issues were dealt with and on each issue, it became more and more apparent that the rabbi was a lonely voice in the wilderness. The president of the synagogue said, "Come, Rabbi, enough of this. Let's vote and allow the majority to rule." He passed out slips of paper and each man made his mark. The votes were collected and the president said, "You may examine them, Rabbi. It is eleven to one against you. We have the majority."

Offended, the rabbi rose to his feet and said, "So, now you think because of the vote that you're right and I'm wrong. Well, that's not so. I stand here," and he raised his arms impressively while looking heavenward, "and call upon the Holy One of Israel to give us a sign that I'm right and you're wrong."

No sooner were the words out of his mouth when there was a deafening clap of thunder and a brilliant flash of lightning that struck the mahogany table and cracked it in two. The room was filled with smoke and fumes, and the president and the elders were hurled to the floor. Surrounded by rubble the rabbi stood erect and untouched, his eyes and smile flashing with triumph. Slowly, the president lifted himself out of the rubble. His hair was singed, his glasses were hanging from one ear, his clothing was in disarray. Finally he said, "All right, eleven to two. But we still have the majority."

Right and wrong does not rest with the majority but with the Authority who is Christ. He is the One whom God has given authority over all people.

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 “pinky” 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

reflected the Orthodox victory: "I believe ...in one Lord Jesus Christ, the Son of God, the 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.

A VERY HAPPY BIRTHDAY - is expressed to the following: Svetlana Duffy, 6/11; Halyna Feleshchuk, 6/11 & Milton Zankowsky, 6/15. May God grant them a very happy birthday and keep them for many, happy and blessed years!

MEETINGS – MINISTRIES

PARISH BOARD MEETING – Tuesday, June 11 @ 6:30 PM

THE POWER OF PRAYER – Please remember your daily prayer for our country. Today, we begin Day 6.

TRUSTEES MINISTRY SCHEDULE

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

June 9 – Linda Hnatow and Lorraine Neff

June 16 – Victor Kaliakin and Ann Duncan

June 23 - Victor Kaliakin and Ann Duncan

June 30 – Thomas Bringle and Linda Hnatow

July 7 – Thomas Bringle and Linda Hnatow

July 14 – Lorraine Neff and Victor Kaliakin

READER MINISTRY SCHEDULE

June 9 - Irene Maskaly

June 16 - Andrew Duncan

June 23 - Jean Roeth

June 30 - Linda Hnatow

July 7 - Pani Elizabeth Hutnick

July 14 - Jean Roeth

July 21 - Thomas Kasprzak

July 28 - John Plachuta

GREETER MINISTRY SCHEDULE

June 9 - John and Sandy Cramer

June 16 - David & Eve Lazaration

June 23 - Lorraine Neff, Sonya Patronik & Alexander Smith

June 30 - Nancy Tur, Zina Twardus

HALL RENTALS

Sunday, June 9 – Hamilton Family

GRADUATE SUNDAY – will be Sunday, June 23rd. Please make sure that Father Stephen receives the information about your graduate from Kindergarten, High School, College or University by Sunday, June 16. Thank you.

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!

CLEANING OF THE CHURCH MINISTRY SCHEDULE

Week of June 10 - Dawn Daniels, David Duncan & Kathy Duncan

Week of June 17 - John Plachuta and David Lazaration

Week of June 24 - Mark & Laura Andreas, Paul Andreas

Week of July 1 - John Cramer, Sandy Cramer, Victor Melnychenko & Joseph Thurstlic

Week of July 8 - Earle and Jennifer Robinson

Week of July 15 - Nancy Hlywiak, Jean Roeth, Zina Twardus

Week of July 22 - Michael Tilson & Linda Hnatow, Irene Maskaly

Tentative 2019 Schedule

Sunday, June 16 – Father's Day Dinner

Sunday, June 23 – Graduate Sunday

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

Saturday, June 29 – Ordination to the Diaconate of Timothy Kelleher and the Holy Priesthood of Deacon Oleh

Sunday, July 14 – Patronal Feast Dinner

Monday, July 15 – 19 – Summer Camp

Saturday, August 3 – UOL Flea Market

Saturday, October 12 – UOL Retreat

Wednesday, October 16 – Saturday, October 19 – XXII SOBOR

Saturday, November 2 – Fall Bazaar

Tuesday, November 26 – Community Thanksgiving Service (Holy Rosary)

Sunday, December 15 – UOL Cookie Sale

ICON VISIT POSTPONED – Unfortunately, Father Mark Leisure, the Pastor and caretaker of the Kardiotissa (Tender Heart) Icon of the Mother of God has hurt his back and will not be able to bring the Icon to our Parishes at this time. Once Father is back on his feet, we shall reschedule. I have placed Father on our prayers list. Please remember him in your prayers.

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 Mark Leisure, 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, Ethel Bernhard, Yaroslav Bilinsky, Betty Bosland, Becky Bosley, 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, James Garrett, Peter Glenn, Ivan Golovniou, Kathleen Gortva, Staci Gray, Charles Gunther, David Hamilton, Mary Eleanor Hamilton, Rick Hastings, Dolores Helms, Victoria Herrschaft, Carla Hitchings, Greg Hitchings, Anthony Hnatow, Betty Hnatow, 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, 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, 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, Emily Smitheman, Georgie Smolyar, Rich Steinman, Joseph Stevens, Charles Joseph Sweeney, Evelyn Synczyszyn, Wasyl Szeremeta, Tatiana Szwec, 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, Barbara Weeks, Peter Weremedic, Stephen Wienkowitz, Laura Worley, & James Zook.

“LO, I AM WITH YOU ALWAYS”

The time had come for our Lord to bid farewell to His Apostles. For three years, Jesus had prepared them for this inevitable day. They had listened intently to His preachings. They had seen Him work miracles. They observed Him carefully as He set the perfect example of how to live a righteous life. Yes, they were nearly ready to begin the work that Christ had commissioned them to do when He said **“GO AND TEACH ALL NATIONS.”**

Christ knew that this assignment was not a simple one. He was aware that these loyal men would be met with hostility and even persecution. So as He physically departed from their midst when He ascended into heaven from the Mount of Olives, Jesus left them with this comforting assurance: **“LO, I AM WITH YOU ALWAYS.”** Jesus had promised His Apostles that He would send them the Holy Spirit, Who would give them the strength, courage, and guidance necessary for them to accomplish their missionary objectives. They were called upon to put their trust in their Master one final time and return to Jerusalem until that blessed moment when the Comforter would come to them.

Angels encouraged the Apostles with these words as Christ vanished from their sight: **“MEN OF GALILEE, WHY ARE YOU STANDING HERE STARING AT THE SKY? JESUS HAS GONE AWAY TO HEAVEN, AND SOME DAY, JUST AS HE WENT, HE WILL RETURN!”** This is the day that we **ALL** wait for!