



THE ENCOUNTER OF
ST. VERONICA WITH 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

July 28, 2019
Volume 55: Number 30
Schedule of Services and Activities
Week of July 28 – August 4, 2019
Celebrating our 92nd year of Service to the Lord

Sunday, July 28– 6th Sunday after Pentecost – Prince Volodymyr - Tone 5

8:30 – 9:00 AM – Confessions

9:15 AM – Hours

9:30 AM – Divine Liturgy for the Faithful

Panakhyda: +Jaroslav Kurtasz (23 Yr. An.) – Pani Liz, Fr. & Daughters

Coffee Hour – Drop Off for Flea Market

Tuesday, July 30

6:00 – 8:00 PM – Flea Market Drop Off

Wednesday, July 31

6:00 – 8:00 PM – Flea Market Drop Off

Thursday, August 1

6:00 – 8:00 PM – Flea Market Drop Off

Friday, August 2 – Prophet Elijah

8:00 AM – Divine Liturgy

Saturday, August 3

9:00 AM – 1:00 PM – UOL Flea Market

Sunday, August 4 – 7th Sunday after Pentecost – Tone 6

8:30 – 9:00 AM – Confessions

9:15 AM – Hours

9:30 AM – Divine Liturgy for the Faithful

Blessing of Cars

Coffee Hour

3:00 – 4:00 PM – Troop Committee Meeting

SCRIPTURE READINGS

6th Sunday after Pentecost – Matins: Luke 24:36-53; Liturgy: Romans 12:6-14; Matthew 9:1-8; St. Volodymyr: Galatians 1:11-19; John 10:1-9; Holy Fathers: Hebrews 13:7-16; John 17:1-13

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

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

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

Thursday - 1 Corinthians 7:24-35; Matthew 15:12-21; Vespers 1 Kings 17:1-23; 1 Kings 18:1, 17, 41-46; 19:1-16; 1 Kings 19:19-21 & 2 Kings 2:1, 6-14

Friday – Prophet Elijah – Matins: Matthew 14:1-13; Liturgy: James 5:10-20; Luke 4:22-30; Day: 1 Corinthians 7:35-8:7; Matthew 15:29-31

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

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

Saint Volodymyr the Baptizer: Wetting cultural appetites for the Gospel

Saint Volodymyr, the Great



The period between July 28 and August 14 is a significant one in the history of the Kyivan Church. These dates frame a time of celebration of St Volodymyr and his legacy to our Church. The first date is his proper feast, while the latter date marks the day on which Volodymyr officially received Orthodox Christianity as the state religion of Kyivan Rus'-Ukraine in A.D. 988. What was it exactly that this Sovereign did and why is it so significant?

Having inherited a vast empire from his grandmother, St Olha, Volodymyr pressed forward with her vision of a people united by a common spiritual culture that transcended the parochial loyalties of their local traditions. Volodymyr even considered other religions at first, including Judaism. A legendary story handed down to us affirms that Jewish missionaries approached Volodymyr to accept Judaism, much as had happened with the Hebrew Kingdom of the Khazars previously.

For Volodymyr, the reception of Byzantine Christianity had more to do with cultural proscriptions, such as the fact that his grandmother had been baptized there, than even with the all-important political considerations. The theories of some that Volodymyr actually "tried" Islam and other religions to see, one would presume, "how they fit" is a modern interpretation that has no basis in historical fact or even speculation.

Did Volodymyr "force" Christianity on his people? That question betrays a modern bias. People always followed the religion of their leaders. Did anyone ask the peoples of Scandinavia if they wanted to become Lutheran in the sixteenth century? Or those of Britain if they wanted to become Anglican or Calvinist?

Volodymyr himself followed what those did before him. Tradition was more than a series of quaint customs. It was and is a way of life based on a deep-rooted relationship to one's ancestors. The success of Christianity, once received through Baptism, would only come about, however, to the extent that it was "married" to the culture and way of life of the people. This task Volodymyr relegated to the Church itself.

A special four volume "Trebnyk" or Book of Blessings was developed by the Kyivan Church that related prayer to the daily activities of the rural populace of most of its members. The Church followed nature's cycles to the letter, respecting its inherent holiness. The people in turn respected the Church for inculturating their way of life into its vision of faith and life in accordance with the Gospel of Christ.

Fairly soon, a Christian culture would intimately link the people's not too distant pagan roots with a faith that struggled to displace the old gods. In many cases, the Saints simply took over where the old gods left off. The first Church in Ukraine was built in honor of the Prophet Elias (Feast: August 2nd) on the site of a pagan temple dedicated to the god "Perun" who was the god of thunderbolts. The cult of St Elias took on that of Perun. Elias, having gone up to heaven in a chariot of fire, was said to protect against lightning during the summer flash storms. A candle would be lit before his Icon in homes during devastating storms as well as during times when people would be slowly dying. St Antipas of Pergamon became the patron for those suffering from toothache, a common malady. Thank God for our dentists today!

Sts. Savaty and Zosimas, along with St John the Baptist were and are the patrons of the bees and bee-keeping. Sts. Florus and Laurus the patrons of farming, along with St George, whose two feasts in May and November, frame the agricultural year in Ukraine.

Various local traditions that echoed ancient ones kept the integrity of the people's material culture alive while being infused with a Christian meaning. Kolbassa was, in fact, a ritual food that was bound up with the cult of the wild boar, widely worshipped throughout Central Europe at one time. To eat it was a kind of "communion" with the god of the wild boar, said to placate him. Slavs were deathly afraid of forests and of the wild animals within them . . . But the eating of kolbassa continued, especially at the Paschal season, even though Eastern Patriarchs sometimes wrote to the Kozaks asking them to stop

practicing such "pagan traditions." Among these they also included the Paschal dances, the "Hahilky" which were taken over from pre-Christian times as well.

The fact is that even if Ukraine had not become Christian, holidays such as "Sviat-Vechir" at Christmas and others would still be practiced in virtually the same form and manner as they are today! The veneration of the "holy corner" in Slavic homes continues in the "Icon Corner" where icons decorate the main corner of the home which is also where all the family celebrations always take place, a tradition peculiar to the East Slavs.

The use of the pussy-willow, an ancient pre-Christian practice, continued in the Kyivan Church, not because "real palm branches" could not be had, but because the pussy-willow exemplified the Resurrection of Christ to the Slavs in a much more meaningful way!

Saint Volodymyr baptized more than just the people on 14 August 988. He also baptized an entire culture, grafting these Ukrainian shoots onto the Vine that is Christ. This was happening in other cultures and with other peoples. It is just that the way in which the Kyivan Church conducted its process of inculturation of the Gospel throughout Kyivan Rus' was most ingenious and successful.

Centuries later, Kyivan missionaries would, under the aegis of the Russian imperial power, conduct Christian outreach in Alaska among the Aleutian peoples. They reached as far south along the North American west coast as San Francisco in 1815. The Spanish Army drove the Russians away from California and found groups of Aleutian Indians wearing three-bar Orthodox Crosses. They ordered their Catholic priests to re-baptize them. But one Peter the Aleutian refused, saying that he was already baptized. He refused to receive Catholicism and chose to die a martyr for his new Faith.

St Peter the Aleutian, as he is listed in the Calendar today, represented the first-fruits of the preaching of the Gospel by a tradition that was quick to inculturate it in the way of life of the people who were the object of that preaching. "Preach to all nations," was the command of Christ to His Apostles and their successors, the Churches they founded. If nations are the object of preaching, and the Gospel is the message, then culture is most definitely the medium.

Several years before the Baptism of Kyivan Rus,' Volodymyr was shocked to learn of the martyrdom of two Christian soldiers in his Royal Army. These were Sts. Theodore and John, one a father, the other his son. The former was killed because he refused to offer his son in sacrifice to a pagan god, the other was killed anyway. On the site of this act, Volodymyr later erected the Church of the Tithes, a Church built by the tenth of the wealth

of his nobles. Although later destroyed, it was in this Church that Volodymyr placed the miraculous Icon of Smolensk.

Later, he placed it at the source of the River Dniepro-Slavutysh as if to consecrate forever the water in which his people were baptized. That water flows to this day, holy and sacred. It is our River Jordan in whose streams we as children of the Kyivan Church are always invited to enter into to experience anew a sense of our own calling as the Baptized in Christ. And if we look up to see the statue of St Volodymyr the Great hovering over the entire site, we might just hear the words of Saint Volodymyr, spoken so long ago, by way of a prayer on behalf of his new people of Christ: "Lord, look down upon this new nation of yours and keep them under the Mantle of Your Divine Protection . . ."

AT GREAT VESPERS WE PRAY:

By your words and deeds * you became like Constantine the Great * O glorious Volodymyr * You wanted a Christian age to be born * from those prolonged years led in paganism * You came from paganism * and at once you knew and loved Christ * as He loved and chose you. * You come before the Lord, * Do not stop interceding for us, * in order that we might know and love Christ and save our souls.

JULY 20 (August 2) – Feast of the Prophet Elijah - Bulgakov

He was born in Tishbe (in Palestine), the son of Shobach, from the family of Levi. According to the tradition which has reached us from St. Epiphanius of Cyprus, when Elijah was born, his father had a mysterious vision, that noble men greeted the child, wrapped him in swaddling clothes of fire and gave him a fiery flame to eat. Shobach declared this vision to the Jerusalem priests who said to him: "Fear not, your son will dwell in light and judge the Israelites with sword and with fire".

Really, St. Elijah, chosen a vessel of the grace of the Holy Spirit since his very birth, was one of the most flaming adherents to true faith and piety, so that he could never indifferently know the impious, who left the true God and His law, and he was ready to exterminate them immediately if he did not see them repenting and turning to God. Although "Elijah was a person who suffered like us", he, "having cleansed his mind from every impurity, was holy in everything, leading all to the divine light".

Elijah was called by God for prophetic service during the reign of the Israelite King Ahab (900 years before Christ). After this calling "Elijah the wonderful prophet", "having instantly created a virtuous and pure way of life for God", became a great and marvelous source doing wonders. For teaching the impious King Ahab and the Israelite people seduced by him, Elijah struck the earth with a three year drought, "ended by prayer to the

heavens". After this, according to the word of God, he "hid himself by the brook Cherith" where "ravens brought him bread and meat every morning and evening" for his livelihood. Within a year "the Divine Prophet" wonderfully satisfied the Zarephath "widow and son with a jar of flour and a cruse of oil increased through prayer" and "resurrected her son through prayer". Then, St. Elijah through prayer "brought down fire from the heavens" on the offering on Mount Carmel and proved to those people that the God of Israel is the true God; after this by earnest prayers he stopped the rain on the ground thirsting from a prolonged drought, and "burning with zeal he slew the priests of shame (priests of Baal and Astarte who seduced the people into idolatry) with his own blameless hands".

On Mount Horeb the great prophet was worthy as far as it is possible for one in the flesh of human nature to contemplate God face to face. By these great miracles Elijah contributed much to the maintenance of the true faith in God among the Israelite people and to the destruction of idolatry and prepared the way for the One who was the expectation of Israel and of all the world.

Flaming zeal for the glory of God (Sir. 48:1) sufficient to consume (Lk. 9:54), the unconditional obedience to the word of God, the complete self-deepening in his highest calling, the pure and undefiled life, the love for prayer and self-renunciation are those distinctive properties of this most remarkable Israelite prophet. His contemporaries, clearly seeing the grace of God in him, called him a man of God and in a sign of special awesomeness for him during a meeting with them he prostrated to the ground.

Because of his saintly life and for his extraordinary flaming zeal for the glory of God St. Elijah was taken into heaven alive. For us this mysterious taking of Elijah alive into the upper world, according to the explanation of the Holy Church, "assures that the dead will arise" and serves "as a proof of the general resurrection of the dead and the translation alive on the final day of judgment". According to the belief of the Church, Elijah together with Enoch will be the forerunners of the second coming of Christ and at that time they will taste bodily death according to general human fate and law. "The human mind" cannot "worthily praise" Elijah as he is "the great prophet, an earthly angel" who "more than the intelligent ranks" was magnified, "seeing the transfiguration of Christ", was "the ruler over passions", "a pillar of piety", "the first-fruits of purity and virginity with divine growth", for he was the first in the Old Testament known as a glorious virgin .

ANNOUNCEMENTS

A VERY HAPPY BIRTHDAY - is expressed to the following: Anastasia Hutnick, 7/31. May God grant her a very happy birthday and keep her for many, happy and blessed years!

MEETINGS – MINISTRIES

SISTERHOODBOARD MEETIG – Monday, August 5 @ 6:00 PM

PARISH BOARD MEETING – Tuesday, August 13 @ 6:30 PM

THE POWER OF PRAYER – Please remember your daily prayer for our country.
Today, we begin Day 16.

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!

TRUSTEES MINISTRY SCHEDULE

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

July 28 – Ann Duncan and Thomas Bringle

August 4 – Ann Duncan and Thomas Bringle

August 11 – Linda Hnatow and Lorraine Neff

August 18 – Linda Hnatow and Lorraine Neff

August 25 – Victor Kaliakin and Ann Duncan

September 1 – Victor Kaliakin and Ann Duncan

GREETER MINISTRY SCHEDULE

July 28 - Nancy Tur, Zina Twardus

August 4 - John and Sandy Cramer

August 11 - David & Eve Lazaration

August 18 - Lorraine Neff, Sonya Patronik & Alexander Smith

READER MINISTRY SCHEDULE

July 28 - John Plachuta

August 5 - Irene Maskaly

August 12 - Andrew Duncan

August 19 - Jean Roeth

August 26 – Thomas Kasprszak

September 1 - Pani Elizabeth Hutnick

September 8 - Jean Roeth

September 15 - Linda Hnatow

CLEANING OF THE CHURCH MINISTRY SCHEDULE

Week of July 29 - Dawn Daniels, David Duncan & Kathy Duncan

Week of August 5 - John Plachuta and David Lazaration

Week of August 12 - Mark & Laura Andreas, Paul Andreas

Week of Aug. 19 - John Cramer, Sandy Cramer, Victor Melnychenko & Joseph Thurstlic

Week of August 26 - Earle and Jennifer Robinson

Week of September 2 - Nancy Hlywiak, Jean Roeth, Zina Twardus

Week of September 9 - Michael Tilson & Linda Hnatow, Irene Maskaly

Both Charles Tyrawsky and Mildred Christo are at:

Brandywine Nursing & rehabilitation Center

505 Greenbank Road

Wilmington, DE 19808

Send a card or dropin to visit them!

UOL FLEA MARKET

Our UOL is sponsoring their annual Flea Market on Saturday, August 3 from 9:00 AM – 1:00 PM. All donations of your treasures will be graciously accepted. **Please note that all donations of clothing must be clean and only gently worn.**

All donations will be accepted on the flowing days:

Sunday, July 28 after the Divine Liturgy

Tuesday, July 30 - Drop off 6:00 -8:00 PM

Wednesday, July 31 Drop off 6:00 -8:00 PM

Thursday, August 1 - Drop off 6:00 -8:00 PM

Also, any finger snacks like cupcakes, brownies, etc. will be graciously accepted. Our UOL has graciously donated twice this year full mortgage payments. Please support this event!!!

Tentative 2019 Schedule

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

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 Hnатов, Daniel Holoviak, Caroline Humphrey, Richard Humphrey, Sally Hutnick, Joette Jago, Stephen Johnson, Linda Josepinson, Rosalie Ann Kane, Sandra Kasch, Thomas Kasprzak, Charles Kaszytski, Julia Kaszytski, Diane Keyser, Barbara Kirylic, Wendy Klinedinst, Judith Kocinski, Ludmyla Krawchenko, Mykola Krawchenko, Emma Krasnopera, Volodymyr Krasnopera, Sue Kreisa-Christian, Marlene Kuhar, Karen Livick, Charles Lontor, Alla Lysenko, Andrew Makolynyk, Jean Marano, Paul Markow, Natalia McDonough, Ronald Michel, Lisa Miller, Matthew Miller, Mary Elizabeth Moran, Barry Morris, Elsie Moroz, Michael Moroz, Linda Muldoon, Karen Needham, Julie Neff, Ann Nester, Laurie Newman, Betty Painter, Anastasios Pantelopulos, 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 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, Barbara Weeks, Peter Weremedic, Stephen Wienkowitz, Laura Worley, & James Zook.

A BEARER OF THE TRUE IMAGE OF CHRIST

In Church History, it is often difficult to distinguish between fact and legend. In the early years of Christianity, stories abounded concerning the spiritual exploits of saintly men and women, often making them out to be larger than life. Nevertheless, the embellishments associated with them do nothing to diminish the sincerity of their commitment to Christ.

ST. VERONICA certainly falls into that category. The Church has adhered to the pious tradition that she was, in fact, the woman with the issue of blood who touched the hem of the garment of our Lord as He was passing by (Matthew 9:20). After her divine healing, St. Veronica had such a deep devotion to Christ that it is said that she erected a statue of Him and placed it in front of her home as a token of gratitude.

The name "Veronica" comes from the Latin word "vera" (true) and the Greek word "eikon" (image). It is little wonder then that the story developed about St. Veronica stepping out of the crowd that fateful Good Friday and wiping the perspiring Face of the Lord with her veil - an act of kindness that left an imprint of the suffering Messiah upon it.

Through the years, several traditions have surfaced concerning "Veronica's Veil." Veronica is said to have married a Christian convert named Zacchaios, who joined her in extensive missionary efforts. The veil was their constant companion. One such adventure brought them to the court of the Emperor Tiberius, who was grievously ill. Miraculously, when the Emperor was shown the veil he was instantly cured of his disease. Little else can be factually verified about her life.