



Saints Peter and Paul Ukrainian Orthodox Church Bulletin

1406 Philadelphia Pike
Wilmington, DE 19809
www.sspeterandpauluoc.org
www.orthodoxdelaware.net



Father Stephen Hutnick
(302) 798-4455
E-mail: otche@aol.com

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 19, 2020
Volume 56: Number 03
Schedule of Services and Activities
Week of January 19 - 26, 2020
Celebrating our 93rd year of Service to the Lord

Sunday, January 19 – Theophany – Baptism of Our Lord in the Jordan – Tone 6

8:30 – 9:00 AM – Confessions

9:15 AM – Hours

9:30 AM – Divine Liturgy for the Faithful

Panakhya: +Nicholas Hutnick (26 Yrs.) – Fr. & Pani Stephen Hutnick

Panakhya: +Natalia McDonough

Parish Dinner – John Plachuta will talk about wills

Monday, January 20

9:00 – 11:00 AM – Pyrohy Orders

Tuesday, January 21

9:00 – 11:00 AM – Pyrohy Orders

Thursday, January 23

7:00 AM – Peeling potatoes

6:00 PM – Making potato balls

7:00 PM – Boy Scouts

Friday, January 24

7:00 AM – Making pyrohy

1:00 – 3:00 PM – pick up

Sunday, January 26 – Sunday after Theophany – Holy Fathers of the Sinai -Tone 7

8:30 – 9:00 AM – Confessions

9:15 AM – Hours

9:30 AM – Divine Liturgy for the Faithful

Coffee Hour – IOCC Rep. Rebecca Druash

SCRIPTURE READINGS

Sunday – **Theophany – Baptism of Our Lord** - Matins Mark 1:9-11; Liturgy: Titus 2:11-14;3:4-7; Matthew 3:13-17

Monday – Synaxis of John the Baptist – Acts of the Apostles 19:1-8; John 1:29-34

Tuesday – St. George the Chozebite, Venerable Gregory Wonderworker of the Kyiv Caves – Galatians 5:22-6:2; Luke 6:17-23

Wednesday – Galatians 5:22-6:2; Matthew 11:27-30

Thursday – James 4:7-5:9; Mark 13:31-14:2

Friday – 2 Corinthians 4:6-15; Matthew 11:27-30

Saturday after Theophany: Ephesians 4:7-13; Matthew 4:12-17; Day: Hebrews 5:1-8; Luke 14:1-11

Sunday after Theophany – Matins: John 21:1-14; Liturgy: Ephesians 4:7-13; Matthew 4:12-17

Theophany



THEOPHANY - EPIPHANY – THE BAPTISM OF OUR LORD AND SAVIOR JESUS CHRIST

Today, we celebrate one of the twelve major feasts of the Orthodox Church: the Theophany or the Epiphany; the Baptism of Our Lord and Savior Jesus Christ. It is a special feast in which we commemorate Jesus being baptized in the Jordan River by St. John the Baptist. You might ask, “Why do we call it Theophany”? The word Theophany means “a manifestation of God”. It is during this event that the Holy Trinity is revealed: we hear the Father’s voice; we

see Christ the Son of God in the Jordan River; we see the Holy Spirit descending in the form of a dove. The Gospel of St. Mark tells the story: “It came to pass in those days that Jesus came from Nazareth of Galilee and was baptized by John in the Jordan. And immediately, coming up from the water, He saw the heavens parting and the Spirit descending upon Him like a dove. Then a voice came from heaven, “You are My beloved Son, in Whom I am well pleased”. Immediately the Spirit drove Him into the wilderness.” (Mark 1:9-12 see also Matthew 3:13ff.; Luke 3:21ff.; John 1:29ff.).

Why do we call it Epiphany? The word Epiphany means a manifestation or a revelation. It is with this event that we come to know that Jesus is the Christ, the Son of the Living God. Through this baptism of Jesus in the Jordan, St. John the Baptist testifies about Him: "I did not know Him, but He who sent me to baptize with water said to me, 'Upon whom you see the Spirit descending, and remaining upon Him, this is He Who baptizes with the Holy Spirit.' And I have seen and testified that this is the Son of God" (John 1: 33-34).

By the names we use, we see the Holy Trinity being revealed to us; we see Jesus the Christ being made manifest to us. But there is another important aspect of Orthodoxy that is proclaimed. With the Baptism of Our Lord in the Jordan we see the refashioning the re-creation of nature to the way that it was supposed to be before the fall of mankind. Our Lord takes that which is fallen and raises it up - He takes what is infirm or lacking in us and heals our very nature.

When does all this take place? It all takes place **TODAY!** Have you ever noticed in all of our services that we don't commemorate a past event as if it has already been accomplished and that's it. No, we celebrate it as if it is still going on. We celebrate the reality **TODAY**. Let us listen to some of the prayers from the Great Blessing of Waters which is celebrated with the Feast: "For today the time of the Feast is at hand for us; the choir of Saints assembles today with us and angels join with men in keeping the festival. Today the grace of the Holy Spirit in the form of a dove descended upon the waters. Today the Sun that never sets has risen and the world is filled with the splendor by the Light of the Lord. Today the glittering stars make the inhabited earth fair with the radiance of their shining. Today the clouds drop down upon mankind the dew of righteousness from on high. Today the Uncreated of His own will accepts the laying on of hands from His own creature. Today the Prophet and Forerunner approaches the Master, but stands before Him with trembling seeing the condescension of God towards us. Today the waters of the Jordan are transformed into healing by the coming of the Lord. Today the whole of creation is watered by the mystical stream. Today the transgressions of men are washed away by the waters of the Jordan...." We see that we do not bless water just to commemorate the event of our Lord's baptism. We bless and participate in the water because **TODAY WE ARE THERE**; we are at the Jordan, we witness the baptism of our Lord by John, we see the Spirit descending as a dove, we hear the voice of the Heavenly Father proclaiming that this **IS** His Son with whom He is well pleased!

Therefore, let us partake of the blessed water not as if it is just plain and ordinary. For with the coming of Christ it is transformed. Listen to the prayers to what it has become: "Confer upon it the grace of redemption, the blessing of the Jordan. Make it a source of incorruption, a gift of sanctification, a remission of sins, a protection against disease, a destruction to demons, inaccessible to the adverse powers and filled with angelic strength; that all who draw from it and partake of it may have it for the cleansing of their soul and body, for the healing of their passions, for the sanctification of their homes, and for every expedient purpose."

Let us celebrate the Feast in all faith and in all joy **TODAY!**

For Christ is Baptized!

Let us Glorify Him!

TROPAR TONE 1: At Your Baptism in the Jordan, O Lord, worship of the Trinity was revealed; for the Father's voice bore witness to You, calling You His beloved Son, and the Spirit in the form of a dove confirmed the truth of these words. O Christ God, who appeared and enlightened the world, glory be to You!

Glory to the Father and to the Son and to the Holy Spirit, now and ever and unto ages of age. Amen.

KONDAK - TONE 4: You have revealed Yourself to the world today, and Your light, O Lord, has shined upon us. We recognize You and exclaim to You; You have come and revealed Yourself, O Inaccessible Light.



THEOPHANY OF OUR LORD

The Feast of the Theophany is a celebration of an historic event, the Baptism of Christ. In addition, we celebrate all the different manifestations of God (Theophanies) to men in the Person of Jesus Christ, the Word made flesh. We celebrate in this Feast His mysterious union with humanity in the Church - a union of faith and love, engendering men to a new spiritual life in Baptism. The event of the Baptism of Christ in the Jordan River (Mark 1: 9-11) serves to reveal this union in a clear and special manner.

In accordance with the Gospel this is the first revelation of the Father, Son and Holy Spirit - the Holy Trinity. The Icon brings this revelation to us. At the top of the Icon, the opening of heaven is symbolized by the segment of a circle. This circle signifies God's presence and witness at his event. Emanating from the circle are rays of light surrounding the Holy Spirit, depicted in the figure of a dove descending upon our Savior Who is being baptized in the Jordan by John. In this graphic manner, the Father and the Holy Spirit give testimony to the appearance of the Son of God in the flesh among mankind.

In this Icon, we are immediately drawn to the Person of Christ. He stands in the waters of the Jordan. The iconographic imagery expresses that not just a part, but the entire body of Christ is immersed in the Jordan in token of His burial; for in Colossians we read: "In baptism you were not only buried with Him but also raised to life with Him because you believed in the power of God Who raised Him from the dead" (Colossians 2:12). The Icon's illustration of the total immersion of Christ as well as His right hand blessing the waters signifies the sanctification and purification of the waters by Christ. No longer is water an image of death, but an image of birth into a new life which we share with Christ Who took upon Himself the sins of the world. In Christ, we celebrate that all of creation is renewed.

A further illustration of our coming to share this new life in Christ is the symbol of Christ undergoing Baptism "clothed" in the nakedness of Adam, the father of all mankind. Through Christ's sanctification of the waters, He enables us to be raised up with Him and to put on the robes of incorruptibility.

The Icon of the Theophany brings us visually and symbolically to the presence of the manifestation of God, the revelation of the Trinity and the deep, spiritually rich significance of Baptism. In its presence we know that God does reveal Himself to us and that through our Baptism, established by the Baptism of Christ, we are made new in Christ.

Saint George the Chozivite
Commemorated on January 8(21)

Saint George the Chozebite was born on the island of Cyprus toward the end of the sixth century. After the death of his parents, he went to Palestine to worship at the holy places. Here he entered into the monastic community of Chozeba between the River Jordan and Jerusalem, and he later became head of this monastery. St George presented the monks example in fasting, vigil and physical efforts. Having lived as an angel upon the earth, he died in peace.

Troparion - Tone 5: God-bearing Father George, * you cultivated the word of grace * and gathered the splendid fruits of righteousness, * having chosen the way of godliness.* Therefore, you partook of the glory of Christ; * intercede with Him unceasingly * that He may have mercy on our souls.

Kontakion - Tone 4 - You have appeared as a brilliant light * and have illumined with divine rays those who cry to you, * O George. Pray for us to Christ the Master, * Who appeared in the waters to illumine those born on earth.

VENERABLE GREGORY THE WONDERWORKER
OF THE KIEV NEAR CAVES

Commemorated on January 8 (21)

Saint Gregory was tonsured at the Kiev Caves monastery in the time of Saint Theodosius (May 3). The saint devoted much time to



reading books, which were his sole possession. He had the ability to bring thieves to their senses. Several times robbers broke in on him in his cell or in the garden, but the saint reasoned with them, the thieves repented, and began to lead honest lives.

Once, when the monk went to the Dnieper River for water, some servants of Prince Rostislav caught sight of the Elder and rudely began making fun of him. The saint answered them, "Children, when you should be asking for everyone's prayers, you are displeasing God. Weep, for disaster approaches. Repent and ask God to be merciful to you on the Day of Judgment. All you will find death in the water with your prince." By orders of the enraged Prince Rostislav, the monk was bound hand and foot, and he was drowned in the Dnieper with a stone around his neck. Still, his prediction came true. Rostislav did

not return from the campaign. In that same year of 1093 the twenty-year-old prince drowned in sight of his brother, Vladimir Monomakh, trying to save himself as he fled from the Polovetsians.

Saint Gregory the Wonderworker died in 1093 and was buried in the Near Caves. His memory is celebrated also on September 28 and on the second Sunday of Great Lent.

Holy Hierarch Savva, First Archbishop of Serbia
(12/25 January)

The Hierarch Savva has a significance for the whole Orthodox world, as have all the great saints. The heritage of Hierarch Savva of Serbia lives on especially in the Church tradition of the Slavic peoples. The first introduction of the Jerusalem Typicon into Slavic monastic communities is connected with his name. The Serbian Monastery of Chilandar on Athos lives hitherto according to the Typicon of Saint Savva. The edition of the Rudder (the collection of the Church's legal norms, or the canons of the Church and the laws of the state) belonging to the Hierarch became the edition most prevalent in the Slavic Churches. Such was the contribution of Hierarch Savva to the canonical treasury of Orthodoxy.

Saint Savva, Rastko (Rostislav) in the world, was the son of the Autocrat of Serbia, Stefan Nemanja, and Anna, the daughter of the Greek Emperor Romanus. From early childhood, he diligently attended Church services and nourished a special love for monks. At the age of seventeen, having met a Russian monk from the Holy Mountain of Athos, Rastko secretly left his father's home and arrived at the Monastery of Saint Panteleimon. His father, upon learning that his son was on Athos, equipped a whole company, assigning it a loyal commander, and wrote to the ruler of the province in which Athos lay that if they did not return his son to him he would go to war with the Greeks. When the commander arrived at the monastery, he ordered that Rastko not be allowed out of sight. During the evening Divine service, when the soldiers fell asleep intoxicated with wine, Rastko received the tonsure (1186) and sent his worldly clothing, his hair and a letter to his parents.

The monk Savva was able to convince his sovereign parents to receive monasticism. The venerable one's father (the commemoration of Venerable Stefan, Simeon in monasticism, the King of Serbia, is on the 13th of February) struggled in asceticism together with his son in the Athonite Monastery of Vatopedi. On Athos, they restored the Serbian Monastery of Chilandar. In the Monastery of Chilandar, Venerable Savva was ordained a deacon and then a

presbyter. For his monastic struggles on the Holy Mountain, the venerable one was deemed worthy of the rank of archimandrite in Thessalonica. In 1219, in Nicea, on the feast of the Dormition of the Most Holy Birth-giver of God, the Ecumenical Patriarch Germanus ordained Archimandrite Savva to the rank of Archbishop of all Serbia. Along with this, Venerable Savva requested from the Greek emperor the right for one seeking the dignity of archbishop to be ordained in Serbia by a council of bishops, which was very important for that time of frequent wars between eastern and western rulers. When he arrived on the Holy Mountain from Nicea, the Hierarch went around to all the monasteries for the last time, venerated all the churches, and, recalling the blessed life of the desert fathers, bade farewell to the ascetics in profound compunction, "going forth from the Holy Mountain, as if from a kind of Divine paradise". On the way from Athos, the Hierarch, dispirited by the difficulty of parting from the Holy Mountain, was hardly able to walk. Only the words of the Most Holy Birth-giver of God, who appeared to the saint in a dream "having me as a surety before the King of all, my Son and God, why art you still sorrowful?" helped him out of his despondency, changing his grief into joy. In memory of this appearance, the Hierarch commissioned two large icons of the Savior and the Mother of God in Thessalonica, which were placed by him in the church at Philokalia.

In Serbia, the activity of the Chief Hierarch in ordering the affairs of Church and fatherland was accompanied by numerous signs and miracles. During the Liturgy and the All-Night Vigil, when the Hierarch came to cense the grave of his father, Venerable Simeon, the holy relics streamed forth fragrant myrrh.

In carrying out negotiations with the Hungarian King Vladislav, who had declared war against Serbia, the Hierarch, who was glorified by heavenly signs, not only obtained the desired peace for his fatherland, but also brought the Hungarian monarch to Orthodoxy. Having laid the beginning of the historical existence of the independent Serbian Church, Hierarch Savva likewise promoted the establishment of Serbian statehood. In order to strengthen the independent state of the Serbs, the holy Archbishop Savva crowned his sovereign brother, Stefan, as king.

After the death of Stefan, having crowned his eldest son, Radoslav, as king, Hierarch Savva departed for the Holy Land "to tearfully kiss the holy Tomb of Christ and the fearful Golgotha". Upon returning to his homeland, the Hierarch blessed and crowned Vladislav as king and, for the greater confirmation of the Serbian throne, he betrothed him to the daughter of the Bulgarian prince, Asan. The holy Chief Hierarch went about the whole Serbian land, corrected the

monastic rules according to Athonite and Palestinian patterns, built and consecrated a multitude of churches, confirming the Orthodox in the faith. When he had completed his struggle in his homeland, he appointed Hieromonk Arsenius as his successor, ordaining him bishop, and when he had imparted a blessing to all, the hierarch departed on a journey from which he would not return, desiring "to end his days as a wanderer in a foreign land". Passing through all of Palestine, Syria and Persia, Babylon, Egypt and Anatolia, everywhere visiting holy places, conversing with great ascetics, collecting the sacred remains of the saints, the Hierarch ended his wandering in Trnovo, in Bulgaria, in the home of his relative, King Asan, where with spiritual joy he committed his soul to the Lord (+1236). During the transfer of Hierarch Savva's holy relics to Serbia in 1237, the healings were so numerous that the Bulgarians began to murmur against Asan, "Why does he yield up such a treasure". In the homeland of the Hierarch, his precious relics were placed in the church at Mileshevo, granting healing to all who came with faith. The inhabitants of Trnovo continued to receive healings from the remains of the Hierarch's coffin, which the pious Asan had ordered to be collected together and placed in a newly constructed reliquary.

ANNOUNCEMENTS

A VERY HAPPY BIRTHDAY - is expressed to the following: Halyna Bacha, 1/21; Thomas Kasprzyk, 1/21; Valentina Plachuta, 1/23 & Anastasios Pantelopulos, 1/24. May God grant them a very happy birthday and keep them for many, happy and blessed years!

OUR DEEPEST SYMPATHIES – are expressed to Sonya Patronik on the falling asleep in the Lord of her Aunt (her Mother's Sister), +Natalia McDonough this past week. A Panakhyda will be celebrated today. Let us pray asking God to place the soul of the newly departed Servant of God, +Natalia, in the abode of the Saints where there is no pain, sorrow nor mourning but only life everlasting, Let us also pray for the family that God may give them His strength in this, their hour of need.

THE POWER OF PRAYER – Today, we begin Day 30.

IOCC REPORT – Rebecca Druash, a member of our Cathedral of St. Vladimir in Philadelphia and a representative of the International Orthodox Christian Charities, will give a report at coffee hour on Sunday, January 26. Please plan to attend.

MEETINGS – MINISTRIES

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

A SPECIAL PRESENTATION – will be made at the Annual Meeting about a new fund raising project in which I believe everyone will be interested. Always remember that each tiny effort builds on the next so that brick by brick magnificent things can be created.

TRUSTEES MINISTRY SCHEDULE

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

January 19 - Victor Kaliakin and Ann Duncan

January 26 – Thomas Bringle and Linda Hnatow

February 2 – Thomas Bringle and Linda Hnatow

February 9 – Lorraine Neff and Victor Kaliakin

February 16 – Lorraine Neff and Victor Kaliakin

February 23 – Ann Duncan and Thomas Bringle

FEEDING THE HUNGRY – please see Linda Hnatow, Chairperson, if you are interested in continuing this ministry at Emmanuel Dining Room West. Four people are needed. We have been scheduled for the first Saturday of each month.

COFFEE HOUR – IMPORTANT – ALL coffee hour dates must be cleared by Linda Hnatow, Chairperson, so that food is not wasted. There is no automatic sponsorship for a Sunday. Your donations to coffee hour are greatly appreciated. Please book a date. Thanks

CLEANING OF THE CHURCH MINISTRY SCHEDULE

Week of January 20 - Nancy Hlywiak, Jean Roeth, Zina Twardus

Week of January 27 - Michael Tilson & Linda Hnatow, Irene Maskaly

Week of February 3 - Mark & Laura Andreas, Paul Andreas

Week of February 10 - Earle and Jennifer Robinson

Week of February 17 – **WE NEED A TEAM TO FILL THIS SLOT**

READER MINISTRY SCHEDULE

January 19 - Thomas Kasprszak

January 26 - Pani Elizabeth Hutnick

February 2 - Jean Roeth

February 9 - Linda Hnatow

February 16 - John Plachuta

February 23 - Irene Maskaly

March 1 - Andrew Duncan

PASKA BREADS – are available at let's make room in the freezer price!! \$4 a loaf!!
Please see Kathy Duncan or Loraine Neff.

Tentative 2020 Schedule

Sunday, February 2 – Parish Annual Meeting
Sunday, February 2 – UOL Souper Bowl Sunday
Monday, March 2 – Great Lent Begins – Clean Monday
Sunday, March 8 – Orthodox Sunday – tentative Orthodox Clergy Brotherhood here
Saturday, April 4 – Spring Bazaar
Sunday, April 12 – Palm Sunday – Holy Week
Sunday, April 19 – PASKHA
Sunday, April 26 – St. Thomas Sunday – Cemeteries
Sunday, May 10 – Mother's Day
Sunday, June 21 – Father's Day
Sunday, July 12 – Feast of Sts. Peter and Paul – Parish Appreciation Day
Saturday, August 1 – UOL Flea Market
Saturday, November 7 – Fall Bazaar
Tuesday, November 24 – Community Thanksgiving Service (Ascension Episcopal)
Sunday, December 13 – St. Nicholas (Sts. Peter and Paul) UOL Cookie Sale

PYROHY SCHEDULE

2020 - Tentative

Friday, January 24
Friday, February 21
Friday, March 20
Wednesday, April 1 (for the Spring Bazaar)
Friday, May 15

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!

GREETER MINISTRY SCHEDULE

January 12 - Nancy Tur, Zina Twardus
January 19 - John and Sandy Cramer
January 26 - David & Eve Lazaration
February 2 - Lorraine Neff, Sonya Patronik & Alexander Smith

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, Julian, Madison, Michele, 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, 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 Golovnirov, Kathleen Gortva, Staci Gray, Charles Gunther, David Hamilton, Rick Hastings, Celeste Heiser, Dolores Helms, Victoria Herrschaft, Carla Hitchings, Greg Hitchings, Anthony Hnatow, 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, Frederick McCarthy, 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, Maria Plumpton, Joseph Porini, Robert Powers, Joanne Procak, Lynn Procak, Joseph Ptak, Carol Purse, Sharon Reigh, Christopher Riehl, Arlene Roginski, Wyatt Roland, Andrea Roman, Alla Rudawsky, John Ruczhak, Glenn Runyan, Carol Rusk, Maria Russak, Anthony Saldutti, Dana Sargent, 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 Szewc, Pavlo Tabak, Nicholas Taylor, Sue Taylor, Elenora Thomas, Lydia Thomas, Brysen Tomei, Dominic Tomei, Mark Tomei, Violet Tomei, Aria Tonner, Anna Tur, Richard Twardus, Martha Vignali, Jack Vognetz, Margaret Vognetz, Marilyn Wagner, Olena Wasylevska, James Watts, Chris Way, Leah Way, Barbara Weeks, Peter Weremedic, Janet Wheeler, 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
 N O A Z E S O P R T Q I A V E N A G D L
 T E C P E S N J C X O T Y E G S N I Q O
 E V B H O S S M I J I Y X B N O E V C V
 R O I S C H R I S T A N S A C L L E A E
 I N D M I X Y Q G J V E W T E Y O N Q D
 H H O L Y S P I R I T N G E P C V E G S
 J T V J X C G A H L O W D R I T E S J O
 O Y E G A T E Q R E O A S X P P C S O N
 R A X D E V N O S S T T A V H G Z A Q I
 I N L S T J O H N C Q E P E A L A S U V
 T D O Q U B A C Q K L R A D N Q X H C E
 D O V E V E T H E O P H A N Y O W N Q N
 W A S H I N G N I T Y U C H C H O G I O
 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.

“THIS IS MY BELOVED SON”

For years, John the Baptist preached along the banks of the Jordan River, urging those who listened to repent. Although scores of people answered his plea by being baptized, the Church will forever focus upon the day when John was approached by *“the One Whose sandals I am not worthy to carry.”* The **BAPTISM OF CHRIST** is celebrated by our Holy Church as the Feast Day of **THEOPHANY**. It is a day of great theological significance.

Theophany is not merely a historical account of our Saviour’s Baptism, nor is it simply a commemoration of the beginning of Christ’s public ministry. It is rather a wonderful manifestation of God’s glory, of His love for mankind, and of His mercy and compassion, as expressed in the Divine Person of Jesus Christ. He became Incarnate in order to become a sacrifice of salvation for the sake of all humanity.

This Feast Day is also remembered for the manifestation of the Holy Trinity to the world for the first time. On Theophany, God the Father speaks to us from Heaven, God the Son is baptized in the waters of the Jordan and God the Holy Spirit appears to us in the form of a dove.

In the early Church, Theophany was a day reserved for the baptism of catechumens, unceasingly repeating the words of St. Paul: *As many as have been baptized into Christ have put on Christ. Alleluia.* It has also been a long-standing custom to bless water on this day. Faithful Orthodox Christians look forward to having their homes blessed and sanctified with holy water during this season.

Icon by Fr. Paul Drozdowski — www.pd-icons.com