



ΕΓΩ ΕΛΕΞΕ
ΕΜΙΟ ΝΗΩΣ
ΓΕΩΡΓΙΟΥΣ ΑΙ
ΠΑΝΗ ΑΓΗΑ

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 14, 2020
Volume 56: Number 24
Schedule of Services and Activities
Week of June 14 - 21, 2020
Celebrating our 93rd year of Service to the Lord

**ALL SERVICES ARE LIVE STREAMED ON FACEBOOK &
WEBPAGE**

Welcome Home!!!!

Sunday, June 14 – All Saints – Tone 8

9:15 AM – Hours

9:30 AM – Divine Liturgy for the Faithful

Panakhya: +Wira Bilinsky (2 Yr. An.)

Monday, June 15 – Beginning of the Apostles' Fast

Wednesday, June 17

6:00 PM – Moleben for Racial Healing

Saturday, June 20

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

**Sunday, July 21 – 2nd Sunday after Pentecost – All Saints of Ukraine – Father's Day –
Tone 1**

8:30 – 9:00 AM - Confessions

9:15 AM – Hours

9:30 AM – Divine Liturgy for the Faithful

SCRIPTURE READINGS

1st Sunday after Pentecost- All Saints – Matins: Matthew 28:16-20; Liturgy: Hebrews 11:33-12:2; Matthew 10:32-33, 37-38-19:27-30

Monday - Romans 2:28-3:18; Matthew 6:31-7:11

Tuesday - Romans 4:4-12; Matthew 7:15-21

Wednesday - Romans 4:13-25; Matthew 7:21-23

Thursday - Romans 5:10-16; Matthew 8:23-27

Friday - Romans 5:17-6:2; Matthew 9:14-17

Saturday - Romans 3:19-26; Matthew 7:1-8

2nd Sunday after Pentecost - All Saints of Ukraine Sunday: Matins: Mark 16:1-8; Liturgy: Romans 2:10-16; Matthew 4:18-23.

All Saints Sunday

Many times, when I start discussing the possibility of sainthood for every one of us, people start shaking their heads. They think of the saints as icons beautifully romanticized men and women who always seem to have "a faraway look" in their eyes.

People get caught up in the halos and the visions. Great saints were real people with everyday problems. For example, St. John Chrysostom had constant problems with the empress always being on his case.

Baptism calls all of us to sainthood, not just the extraordinary people but everyday people just like you and me. Throughout history, saints have come from all economic classes and all walks of life. Often, they have been faced with struggles for sanctity that lasted their entire lifetimes.

We all have weaknesses, and our knowledge of those weaknesses is vital if we are ever to achieve holiness. Knowing that we're not perfect helps us to love others who aren't perfect. It gives an important sense of humility and the power not to judge.

Christianity elevates our human nature by combining it with the supernatural. This life of grace enables us to respond lovingly to the trials and irritations of everyday living.

Jesus put it this way, "A good tree does not produce decayed fruit any more than a decayed tree produces good fruit. Each tree is known by its yield" (Luke 6:43-44).

Now what is Jesus talking about when He says that we are to "produce good fruit"? What is this "yield" by which we are to be known?

He is saying that we will bear signs of God's love if only we put our trust in Him. A heroic acceptance of suffering? Yes. Patience with an irritating person? Yes. Kindness to those that hurt us? Yes, that too. This is why it is so important for us to seek and embrace God's will for us.

If you are bearing good fruit, your neighbors will be able to read the Gospel in your life, even if they've never read Scripture or think little of religion or of God. They will know that there is something about you that is different, even if they do not know that "something" is God.

Saints are ordinary people like you and me. They knew God's will and they pursued that will in spite of their weakness and their humanness.

Isn't it nice to know that God calls us ordinary people to true holiness and that it is possible through His love and grace?

THE FAST OF THE APOSTLES

The Fast of the Apostles begins on the Monday following the First Sunday after Pentecost and lasts until the Feast of the Apostles Peter and Paul (July 12th). This year the fast lasts about five weeks. (The length of the Fast is determined again by when the Resurrection of Our Lord falls and subsequently Pentecost which falls 50 days later). The Fast can last up to six weeks if the Resurrection of our Lord falls at its earliest (April 6) or one week and a day at its shortest.

This Fast was celebrated from the very first century of Christianity. I would remind all of our faithful that we as Orthodox Christians are bound by the fast. Let us make this a time of spiritual growth for ourselves and our families. Let us keep this time as one of prayer and fasting.

The following article appeared in The Church Messenger on May 21, 1995. The Church Messenger is an Orthodox publication printed by the Carpatho-Russian Orthodox Church in Johnstown, Pa.

ANSWERS TO YOUR QUESTIONS **by Father Lawrence Barriger**

INTERCESSION OF SAINTS

Question: The Scripture teaches that there is only one intercessor between God and man, that is Jesus Christ. How then does the Orthodox Church condone prayer to Saints and the use of such things as relics and holy oils? Isn't this going against the Scripture?

In the First Letter to Timothy we read, "For there is only one God, and there is one mediator between God and man, the man Christ Jesus, who gave Himself as a ransom for all, the testimony to which was borne at the proper time" (1 Timothy 2:5-6). In the Letter of St. Paul to the Romans, another passage closely connected with this one, we read, "Is it Christ Jesus who died, yes, who was raised from the dead, who is at the right hand of God, who indeed intercedes for us?" (Romans 8:34). And in a further related passage we read "Likewise the Spirit helps us in our weakness; for we do not know how to pray as we ought, but the Spirit himself intercede for us with sighs too deep for words" (Romans 8:26). All three of these passages deal with the theme of intercession.

The first passage talks about Jesus who mediates between God and ourselves as the Great High Priest so eloquently spoken of in the Letter to the Hebrews. The "new and living way" of entering the house of God over which he is the high priest and who gives us the confidence to stand before the sanctuary of the Father by his blood (Hebrews 10:19-20).

The second passage above as well states this: it is Christ the Savior who intercedes in prayer with the Father for us. A concrete example of this is the "High Priestly Prayer" of Jesus that takes up all of chapter seventeen in the Gospel of John. The fundamental tenet of the Orthodox Faith is exactly this: that Jesus is the one and only "High Priest" before the throne of the Father through whose sacrifice on the Cross our sins are forgiven.

The third [passage from Romans though s]peaks of another kind of intercession - the intercession not of Christ but of the Holy Spirit who acting in our hearts interceded for us with the Lord. It is exactly this kind of "intercession for another" that we ask of the Mother of God and of the Saints.

MEANING OF SAINT

First of all we must define what a "Saint" is. The Apostle Paul uses the term "saint" (from the Latin word "sanctus" for "holy") to describe all the members of the Apostolic Church. Indeed, all are called to be "holy ones" and so are potentially saints but the Church at the end of the Apostolic Era began to reserve the title only for those who demonstrated through the sanctity of their lives expressed in powerful intercessory prayer - or through their martyrdoms or other circumstances in death - that the Holy Spirit was truly present and active in their lives.

We do not believe that the intercessory prayers of the saints take the place of or somehow augment the sacrifice of Christ. What we do believe is expressed in the Letter of James - "the prayer of a righteous man is of powerful effect" (James 5:16). When we honor the saints we do not say "Glory to you Saint Nicholas" but rather "Glory to the One who glorified you", realizing that is the gift of the Holy Spirit that has made the saints saints! We believe that this gift of the Holy Spirit remains active with the saint after his or her death and through the community of the Church they continue in their love for us to intercede in prayer for us as not as "other Christs" but as the friends of Christ.

The Scriptures contain many examples of people interceding with the Lord in His earthly life. For example the first miracle of Jesus at Cana in Galilee takes place at the request of His mother (John 2). Or who can forget the poignant words of Mary to Jesus concerning her brother "Lord, if you had been here my brother would not have died. And even now I know that whatever you ask from God, God will give you" (John 11:22-23). The apostles likewise responded to the requests of the faithful for prayer in the Acts of the Apostles. Recall the narrative of Peter's raising of Dorcas (Acts 9:36-42) in response to the distress of the disciples at Joppa.

PRAY FOR ONE ANOTHER

The tradition of the members of the Church praying for one another's concerns out of love stems from the Apostolic Church - "Confess your sins to one another and pray for one another that you may be healed" (James 5:15). And we ask the prayers especially of those whom the Holy Spirit has manifested through miracles or answered prayers as the "friends of Christ."

Few is any are the fundamentalists who would deny the possibility of praying for one another - if they did all of the "dial-a-prayer" services would have to be shut down. But, taken to its logical conclusion, their denial of intercessory prayer of the saints - the friends of Christ - is a denial of all intercessory prayer.

Perhaps what really bothers them is the concept that dead saints are called upon to pray for us. St. Seraphim of Sarov (+1833) told his spiritual children shortly before his death, "When I am no longer with you, come to my tomb often, bring all your worries, all your troubles, tell me everything that is grieving you, talk to me as to a living person because, for you, I shall go on living. . ."

The Scripture itself maintains that the "friends of God" are active for us even though their lives are now "hidden with Christ" (Col. 3:3). In the Old Testament Book of Second Maccabees, Judah Maccabee is strengthened for battle by a vision of the departed high priest Onias, a righteous servant of God in his lifetime, praying with outstretched hands for the Jews who were about to go into battle against the pagan Greeks and in the same vision the Old Testament Prophet Jeremiah hands him a golden sword to strike down the enemies of God (II Macc. 15:12-16).

WITNESS OF SCRIPTURE

Unfortunately, many Protestant churches have rejected the Book of Maccabees as being a true part of the Canon of Scripture and adopted the artificially contrived Hebrew Canon which eliminates the Maccabean books because of their Hebrew originals did not survive. (Oddly enough, the Feast of Hanukkah is drawn from these books though). It must be conceded though that the example cited shows that in the time of the Maccabees, (the second century before Christ) it was held that the "saints" continued their prayers even in death.

The New Testament, the number of whose books all Christians agree upon, also contains at least one reference to the departed saints continuing their prayers in death. The Book of Revelation tells of the martyrs of God who cried out with a loud voice under the altar, "O Sovereign Lord, holy and true, how long before You will judge and avenge our blood on those who dwell upon the earth?" (Rev. 6:10). You will remember too that the Lord's parable of the rich man and Lazarus it is "Father Abraham" - the greatest of the Jewish "saints" who was already "dead" by the time of Christ about two thousand years - who receives the beggar Lazarus into his bosom at his death (Luke 16:19-31).

According to the Scripture then the bond of love that connects the Church on earth with the Church in heaven is not severed in death but strengthened and the friends of Christ continue their compassion towards those who ask for their prayers before the Lord Jesus Christ - not because they have any special merits or graces on their own - but because of the grace given them by the Holy Spirit of Christ Himself.

VENERATION OF RELICS

While some people are willing to accept that the saints are able to continue their prayers for us in death they may not be willing to accept the possibility of the veneration of their relics or of objects associated with them, such as anointings with oil from the lamps at their tombs. The fathers of the Church believed that in death the "residue" as it were of the operation of the Holy Spirit on the lives of these remarkable men and women still remain present in their remains and these remains often were and are a vehicle through which the Holy Spirit continues to work on earth. For instance the author of the eyewitness account of the Martyrdom of Polycarp of Smyrna records that after Polycarp was martyred and his body burned the Christians of Smyrna "took up his bones, more precious than costly stones and more valuable than gold, and laid them away in a suitable place."

Polycarp was martyred on February 23, 155 A.D. at the age of 86; it would have been quite possible for him to have heard the preaching of the Apostles as a child and indeed one tradition links him with the Apostle John. The Christian Church in Smyrna was not introducing a "man-made doctrine" in venerating the relics of their martyred bishop at this early date.

This teaching about relics (which was no doubt abused in the Middle Ages when "vendors" in the Holy Land sold the gullible Western Crusaders such bizarre things as the "eggs of the Holy Spirit" - laid when the Holy Spirit was revealed as a dove) has its origins in the Scripture. The Second Book of Kings in the Old Testament tells of how a corpse came to life again after being entombed out of haste with the bones of the Prophet Elisha (II Kings 13:21).

In the New Testament Acts 19:12 tells that so many miracles were worked by God through the apostle Paul that people touched handkerchiefs and aprons to his body and then used them to heal their sick and drive out demons. Acts 5:15 tells how people put out their sick so that the Apostle Peter's shadow would fall upon them and heal them.

The tradition of Orthodox Christians in valuing the remains of their saints in consonance with the Scripture and the practice of the Apostolic Church. To deny the concept of relics is ultimately a denial of the sanctifying work of the Holy Spirit.

In closing we can bring to mind the words of St. John of Cronstadt (+1908) concerning the honoring of the saints and their prayers for us:

Those Christian communities who do not venerate the saints and do not call upon them in prayer lose much in devotion and in Christian hope. They deprive themselves of the great strengthening of their faith by the examples of peoples like unto themselves.

On Wednesday, we shall pray the Canon for Racial Healing. This Service comes to us from the Brotherhood of Saint Moses the Black. Here is his story.

Life of St. Moses the Black

Saint Moses the Black lived during the fourth century in Egypt. He was an Ethiopian, and he was black of skin and therefore called “Murin” (meaning “like an Ethiopian”). In his youth he was the slave of an important man, but after he committed a murder, his master banished him, and he joined a band of robbers.

Because of his bad character and great physical strength they chose him as their leader. Moses and his band of brigands did many evil deeds, both murders and robberies. People were afraid at the mere mention of his name.

Moses the brigand spent several years leading a sinful life, but through the great mercy of God he repented, left his band of robbers and went to one of the desert monasteries. Here he wept for a long time, begging to be admitted as one of the brethren. The monks were not convinced of the sincerity of his repentance, but the former robber would not be driven away nor silenced. He continued to ask that they accept him.

St Moses was completely obedient to the Ighumen and the brethren, and he poured forth many tears of sorrow for his sinful life. After a certain while St Moses withdrew to a solitary cell, where he spent the time in prayer and the strictest fasting in a very austere lifestyle.

Once, four of the robbers of his former band descended upon the cell of St Moses. He had lost none of his great physical strength, so he tied them all up. Throwing them over his shoulder, he brought them to the monastery, where he asked the Elders what to do with them. The Elders ordered that they be set free. The robbers, learning that they had chanced upon their former ringleader, and that he had dealt kindly with them, followed his example: they repented and became monks. Later, when the rest of the band of robbers heard about the repentance of St Moses, then they also gave up their thievery and became fervent monks.

St Moses was not quickly freed from the passions. He went often to the igumen, Abba Isidore, seeking advice on how to be delivered from the passions of profligacy. Being

experienced in the spiritual struggle, the Elder taught him never to eat too much food, to remain partly hungry while observing the strictest moderation. But the passions did not cease to trouble St Moses in his dreams.

Then Abba Isidore taught him the all-night vigil. The monk stood the whole night at prayer, so he would not fall asleep. From his prolonged struggles St Moses fell into despondency, and when there arose thoughts about leaving his solitary cell, Abba Isidore instead strengthened the resolve of his disciple.

In a vision he showed him many demons in the west, prepared for battle, and in the east a still greater quantity of holy angels, also ready for fighting. Abba Isidore explained to St Moses that the power of the angels would prevail over the power of the demons, and in the long struggle with the passions it was necessary for him to become completely cleansed of his former sins.

St Moses undertook a new effort. Making the rounds by night of the wilderness cells, he carried water from the well to each brother. He did this especially for the Elders, who lived far from the well and who were not easily able to carry their own water. Once, kneeling over the well, St Moses felt a powerful blow upon his back and he fell down at the well like one dead, laying there in that position until dawn. Thus did the devils take revenge upon the monk for his victory over them. In the morning the brethren carried him to his cell, and he lay there a whole year crippled. Having recovered, the monk with firm resolve confessed to the Ithumen, that he would continue to live in asceticism. But the Lord Himself put limits to this struggle of many years: Abba Isidore blessed his disciple and said to him that the passions had already gone from him. The Elder commanded him to receive the Holy Mysteries, and to go to his own cell in peace. From that time, St Moses received from the Lord power over demons.

Accounts about his exploits spread among the monks and even beyond the bounds of the wilderness. The governor of the land wanted to see the saint. When he heard of this, St Moses decided to hide from any visitors, and he departed his own cell. Along the way he met servants of the governor, who asked him how to get to the cell of the desert-dweller Moses. The monk answered them: "Go no farther to see this false and unworthy monk." The servants returned to the monastery where the governor was waiting, and they told him the words of the Elder they had chanced to meet. The brethren, hearing a description of the Elder's appearance, told them that they had encountered St Moses himself.

After many years of monastic exploits, St Moses was ordained deacon. The bishop clothed him in white vestments and said, "Now Abba Moses is entirely white!" The saint replied, "Only outwardly, for God knows that I am still dark within."

Through humility, the saint believed himself unworthy of the office of deacon. Once, the bishop decided to test him and he bade the clergy to drive him out of the altar, reviling him as an unworthy Ethiopian. In all humility, the monk accepted the abuse. Having put him to the test, the bishop then ordained St Moses to be presbyter. St Moses labored for fifteen years in this rank, and gathered around himself 75 disciples.

When the saint reached age 75, he warned his monks that soon brigands would descend upon the skete and murder all that were there. The saint blessed his monks to leave, in order to avoid violent death. His disciples began to beseech the monk to leave with them, but he replied: "For many years already I have awaited the time when the words which my Master, the Lord Jesus Christ, should be fulfilled: "All who take up the sword, shall perish by the sword" (Mt. 26: 52). After this, seven of the brethren remained with the monk, and one of them hid nearby during the attack of the robbers. The robbers killed St Moses and the six monks who remained with him. Their death occurred in about the year 400.

Our Church celebrates his feastday on August 25 (which falls on September 7).

RULES FOR ATTENDING ALL SERVICES

- * Masks **MUST** be worn during the service – if you do not have one, a mask will be provided. There will be a special section for those who have breathing problems and cannot wear a mask.
- * The collection basket will be placed where you can drop off your offering. Collections will not be taken.
- * The doors of the Church will remain open so no one needs to touch them.
- * **PLEASE:** It is crucial for the safety and health of all participants that if you have a fever of over 100°, **PLEASE STAY HOME!!**
- * For everyone's safety, names and contact information will be taken at every service so that if someone who attends develops the virus, all attendees will be notified and then would quarantine themselves for 14 days. That includes us as priests. **PLEASE** – if you have any symptoms, please stay home.
- * We have a thermal scanning thermometers for the Parishes. If anyone comes with a fever over 100°, you will be asked to go home.

* Bulletins will continue to be sent by email and by mail. Copies will be available in the Church for those who do not receive them. Bulletins are also uploaded on the Parish Website by the Thursday or Friday prior to the Sunday Service.

* The bathroom by the Elevator will be used. The Parish Hall bathrooms can be used in an emergency. This will allow us to sanitize in between each use. The person using the bathroom will be reminded to use a Clorox wipe to sanitize any surfaces which they have touched.

* Anyone who is 65 or older and who has any health condition (other than being healthy) should stay home. The Hierarchs are recommending and not making this mandatory at this time. We shall continue to live stream all services until the pandemic is over.

* The Bread that is used for Zapivka (after Communion) is cut by a person who has thoroughly washed their hands, dried them and wears gloves. This bread is then placed into a plastic bag (a few pieces) and offered to the faithful. Please do not come to take the bag of bread if you are not going to Communion.

***** HOLY COMMUNION – It is imperative that you understand that YOU CANNOT GET DISEASE FROM HOLY COMMUNION!!!** This is the Body and Blood of Christ and He came to save the world, not to make everyone sick!!! This is part of the foundation of our faith. Father and the Altar Boys (or whoever will be holding the Communion Cloth) will be wearing a mask. The Communion Cloth is not to be touched. **PLEASE** – when you come to Communion, tilt your head slightly and open your mouth widely, Father will drop Communion in your mouth. Please wait until you see Father remove the spoon before you close your mouth. Please remember that I use the same spoon to consume the chalice. In 36 years of the Holy Priesthood I have never become ill from consuming the chalice.

* All of our faithful who have not confessed during the Great Fast or afterwards are required to go to Holy Confession prior to receiving the Eucharist.

* After the Liturgy, each person **MUST** sanitize the area in which he/she is using.

* Sanitizing wipes can be found at the entrance of the Church and at the back of the Church. Hand sanitizer will be placed also at the entrance of the Church and on the tetrapod.

* We shall have one person who is gloved who will operate the elevator.

*** AFTER HAVING PARTICIPATED IN THE DIVINE SERVICES AND YOU BECOME SYMPTOMATIC – YOU MUST NOTIFY FATHER STEPHEN AT ONCE SO THAT ALL WHO PARTICIPATED COULD QUARENTINE THEMSELVES!!**

* If you have any questions or concerns, please do not hesitate to **CALL ME (302) 798-4455**. I will be happy to assist you in any way that I can.

ANNOUNCEMENTS

A VERY HAPPY BIRTHDAY - is expressed to the following: Milton Zankowsky, 6/15; John Billon, 6/16; Alexander Czernik, 6/17; Jacob Dylan Duncan, 6/17; Jamilyn Pinkowicz, 6/18 & Valeria Podoguts, 6/20. May God grant them a very happy birthday and keep them for many, happy and blessed years!

COVID-19 NEWS – Through the grace of God and our prayers, I can report the following: Mildred (Myrophora) Christo is fully recovered. Anna Tur is also fully recovered, off oxygen and is eating. I have not received any news of Doris Scully to report. Please keep all of our ill Parishioners in your prayers.

OUTDOOR LITURGY – I was surprised pleasantly that we had so many people! I told the Metropolitan I would be overjoyed if we had 25 people and we had 37!! Special thanks to John Plachuta, Pani Elizabeth, Joseph Thurstlic, Michael Tilson and Linda Hnatow for their help in the set up. Thanks to all who helped in the clean up!!

SOMETHING TO DO – during this stay at home time: gather your treasures for the UOL Flea Market which is still scheduled for Saturday, August 1st!!!!

PARISH BOARD MEETING – Tuesday, July 14 @ 6:30 PM (Zoom Meeting)

MINISTRIES OF THE PARISH – I would like to start publishing again the schedules for the ministries of the Parish (Readers, Trustees and Cleaning of the Church). Please notify me during this week if you would volunteer to become a member of any of the ministries or if you do not feel comfortable at this time to continue in the ministry of the Church. A new schedule will be printed in next week's Bulletin.

GRADUATE SUNDAY – will take place on Sunday, June 28. Please give me a listing of all the Graduates from Kindergarten, High School or College-University by Monday, June 22nd.

GETTING BACK TO NORMAL: OUTDOOR COFFEE HOUR – Unfortunately, this will take some time. Father's Day Dinner will be cancelled for this year. Starting with Graduate Sunday, (June 28) I would like to begin an outdoor coffee hour where one person would pour the coffees (other beverages will be on the table) and another person would put the offerings on plates so that social distancing and no touch delivery can be maintained. Please let me know if you are willing to help or if you have any ideas how to make this happen.

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 Mark Leisure, Father Andrew Molewski, Father John Nakonechney, Father James Norton, Father Victor Wronskyj, Father Volodymyr Wronskyj, Deacon Adrian, 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, Maria Borowenski Betty Bosland, Becky Bosley, Angie Brengle, Paul Brengle, Patricia Bringle, Richard Bringle, Thomas 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, Rose Eldridge, Thomas Fagan, James Garrett, Peter Glenn, Ivan Golovniou, 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, Anthony Pantelopulos, Linda Phillips, Joseph Pierson, Barry Pinkowicz, Bernice Pinkowicz, Ryan Pinkowicz, Valentina Plachuta, Maria Plumpton, Joseph Porini, Robert Powers, Joanne 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, Noel Strobino, Charles Joseph Sweeney, Evelyn Synczyszyn, Tatiana Szwec, Pavlo Tabak, Nicholas Taylor, Sue Taylor, Elenora Thomas, Lydia Thomas, Brysen Tomei, Dominic Tomei, Mark Tomei, Violet Tomei, Aria Tonner, Mariel Trimble, Anna Tur, Richard Twardus, Martha Vignali, Jack Vognetz, Margaret Vognetz, Marilyn Wagner, Olena Wasylevska, James Watts, Chris Way, Leah Way, Barbara Weeks, Peter Weremedic, Stephen Wienkowitz, Laura Worley, & James Zook.

THE ROOT OF JESSE SHALL RISE TO REIGN OVER THE GENTILES

Have you ever tried to trace your family tree? It is fascinating to go back several generations to learn about your ancestors and to study your roots.

Perhaps there is no genealogy as impressive as that of our Lord, Jesus Christ, nor one more important. In order for the early Christians to convincingly prove that Jesus was the Messiah for Whom the Jews had waited for centuries, it had to be shown that He was the fulfillment of all the prophecies of the Old Testament that dealt with this matter. St. Matthew begins his Gospel by tracing Christ's lineage back to Abraham, the father of the Hebrew nation. It is significantly shown that Jesus is a descendant of King David, for the Saviour would be looked upon as the new "King of Israel." Jesse was the father of King David, thus connecting Christ to the prophecy of Isaiah, who wrote: "There shall be a Root of Jesse; and He shall rise to reign over the Gentiles, in Him the Gentiles shall hope." A mosaic of the "Root of Jesse" can be found on the walls of the Church of the Nativity of Bethlehem, lending credence to the fact that Christians believed Christ to be the One of whom Isaiah wrote since the formative years of the Church's existence. The Christmas services poetically describe Jesus as the "Flower" that blossomed forth from the Root of Jesse.

In his Gospel, St. Luke looks at the genealogy of Christ from a slightly different perspective. Unlike St. Matthew, who starts Christ's family tree with Abraham and works down through Joseph, St. Luke begins with Joseph and works upward through Adam, thereby connecting Jesus with the inception of the human race.