



# Sunday of Orthodoxy

## **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; 2<sup>nd</sup> Youth Ministry

**March 13, 2022**  
**Volume 58: Number 11**  
**Schedule of Services and Activities**  
**Week of March 13 - 20, 2022**  
**Celebrating our 95<sup>th</sup> year of Service to the Lord**

**Sunday, March 13 – 1<sup>st</sup> Sunday of the Great Fast – Sunday of Orthodoxy- Tone 5**

**8:30 AM – Confessions**

**9:15 AM – Hours**

**9:30 AM – Divine Liturgy for the Faithful – Service with the Holy Icons**

**Coffee Hour**

**4:00 PM – Orthodox Sunday Vespers – Holy Ghost Parish, Phoenixville, PA**

**Monday, March 14**

**7:00 AM – Lenten Matins**

**9:00 AM – Taking Orders for Take-out Bazaar**

**10:00 AM – Funeral Service +Milton Zankowsky**

**Tuesday, March 15**

**9:00 AM – Taking Orders for Take-out Bazaar**

**7:00 PM – Bible Study**

**Wednesday, March 16**

**7:00 AM – Lenten Matins**

**3:00 PM – 5:30 PM – Accepting Donations**

**7:00 PM – Presanctified Liturgy – Community Service**

**Thursday, March 17**

**10:00 AM – Akathist to the Passion (Holy Trinity, Whaleville, MD)**

**6:00 PM – Presanctified Liturgy (St. Nicholas, Dover, DE)**

**7:00 PM – Boy Scouts**

**Friday, March 18**

**7:00 AM – Lenten Matins**

**10:00 AM – Nut rolls**

**3:00 PM – 5:30 PM – Accepting donations**

**6:00 PM – Presanctified Liturgy**

Saturday, March 19

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

Sunday, March 20 - 2<sup>nd</sup> Sunday of the Great Fast – St. Gregory Palamas – Tone 6

8:30 AM – Confessions

9:15 AM – Hours

9:30 AM – Divine Liturgy for the Faithful

Coffee Hour

4:00 PM – Orthodox Clergy Brotherhood Vespers – Here (Sts. Peter and Paul)

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### SCRIPTURE READINGS

Sunday of Orthodoxy - Matins: Luke 24:12-35; Liturgy: Hebrews 11: 24-26; 32-12:2; John 1: 43 – 51

Monday - Monday - Isaiah 4:2–5:7 Genesis 3:21–4:7; Proverbs 3:34–4:22

Tuesday - Isaiah 5:7-16 Genesis 4:8-15; Proverbs 5:1-15

Wednesday - Isaiah 1:19–2:3 Genesis 1:14-23; Proverbs 1:20-33

Thursday - : Isaiah 6:1-12 Genesis 5:1-24; Proverbs 6:3-20

Friday - Isaiah 7:1-14 Genesis 5:32–6:8; Proverbs 6:20–7:1

Saturday – Day: Hebrews 3:12-16; Mark 1:35-44; For the deceased: 1 Thessalonians 4:13-17 John 5:24-30

2<sup>nd</sup> Sunday of the Fast – Matins: Luke 24:36-53; Liturgy: Hebrews 1:10–2:3; Mark 2:1-12 To St. Gregory: Hebrews 7:26 - 8:2; John 10:9-16

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### Lenten Proclamation of the Council of Bishops of the Ukrainian Orthodox Church of the USA

His All-Holiness, Patriarch of Constantinople, BARTHOLOMEW has profoundly expressed in his message to the world for Holy and Great Lent 2022: “Experientially and theologically it is impossible for us to comprehend the spirit of Holy and Great Lent if we do not perceive it as a journey toward Pascha. The entire period of fasting preserves the ‘paschal perception’ of life. Gloomy asceticism is a perversion of the Christian experience; it is the ignorance of the imminent grace and future Kingdom; it is life ‘as if Christ never came,’ without expectation of the ‘resurrection of the dead’ and of ‘life in the age to come.’”

For too many of us, Great Lent has, indeed, become just that “gloomy asceticism”, which prohibits so many from comprehending PASCHA as the culmination of all our life. If we fast “because we’re supposed to” or “because that’s what Babusya did” accepting a burdensome tradition, without a paschal expectation in life, then it truly is a perversion of the Christian experience. Can we possibly allow ourselves to live our life as though Christ

never came, never offered Himself up for our salvation, never rose from the dead and that there is no hope for an age to come? This truly would be gloom followed by death and nothing more.

Great Lent must be perceived as a positive opportunity to fit our life into the framework of the reality of Pascha. It must be a time of serious contemplation about the ways we fail to reflect the Light and the Power of the Resurrection through our own being life around us. We must determine not only the need to reposition ourselves in order reflect fully, but to take the necessary steps to do so. This is a challenge and when we begin to experience the great benefits resulting from our acceptance of that challenge, the gloom we may be experiencing suddenly begins to fade away.

Among the first of such steps is a need for a real increase in our prayer and fasting efforts. Here there is no better way to begin than the prayer of St. Ephraim the Syrian, which, if we pray it at some point each day and during the Liturgical Services of Great Lent, contemplating each word we say when the prayer is complete, will open the way to real personal spiritual depth during the Lenten season:

*"O Lord and Master of my life, take away from me the spirit  
of laziness, lust for power, idle talk and despair.*

*Give me rather, the spirit of chastity, humility, patience and love.*

*Yes, Lord and King, grant that I may see my own sins and judge not my brother,  
for blessed are You, unto the ages of ages. Amen.*

We pray for you all each day and have, most importantly throughout the pandemic that has so horridly affected so many of our lives. We will continue to do so during this Great Lent and all our lives. We presently have, as you all know, a further obligation in our prayers and fasting – the invasion of our beloved Ukraine by the Russian Federation. It is nearly impossible to believe that after 30 years of independence recognized by all nations of the world, we return in our prayers to utilizing the words “our long-suffering Ukraine” in beseeching God’s intercession to bring the carnage to an end. Please, please, dearly beloved, offer additional prayer and fasting for the safety, protection and healing of our brothers and sisters under attack and those who have been forced to flee from the aggression.

In addition, we will pray in gratitude for the world-wide reaction in support of the Ukrainian people and the nation. We are not speaking of an expression of “thoughts and prayers”. Rather, the world is reaching out diligently in offering physical, financial and most of all medical support to Ukraine, beyond all expectation. European nations are

welcoming refugees from all over Ukraine without any restrictions and providing for their every need. This is the will of God, and we thank all who have stepped forth.

As we have prayed fervently for weeks now in all our parishes, we beseech our Heavenly Father to send forth his legions of angels, commanded by the Patron of the City of Kyiv, Archangel Michael, to crush the aggression of those who would destroy Ukraine and her people.

May the Grace of our Lord and Savior Jesus Christ, the Love of God the Father and the Communion of the Holy Spirit be with us all.

In our Lord's All-Encompassing Love,

**+ ANTONY**

By the Grace of God, Metropolitan

**+ JEREMIAH**

By the Grace of God, Archbishop

**+ DANIEL**

By the Grace of God, Archbishop

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**Sunday of Orthodoxy by James Ross**

As we begin the road to the feast of Pascha, each week we are given an image upon which to focus our attention. The commemoration for each of the Sundays in lent are like signs that show us the way we must go. They define the steps we take, so that with a repentant and humbled heart, we may enter into the joy of His holy Resurrection.

On the first Sunday in Lent, the Sunday of Orthodoxy, we are confronted with not only an image, but also the theology of Images. The image, not only representing a person, but bringing us face to face with the reality of personhood; the individual transformed in the image of Christ.

The Holy Church, on the Sunday of Orthodoxy, commemorates the Seventh Ecumenical Council and the restoration of the Holy Icons in 787 and 842, after more than one hundred years of iconoclast opposition. In the year 726, the emperor Leo III began the controversy by ordering the removal and destruction of all Icons in the empire. Basing his actions upon the prohibition against "graven images" in Exodus chapter twenty, he and many within the church felt that the use of icons was a slipping back into paganism. How could a church, which claimed to worship God in spirit and in truth, use material images in it's worship? Wouldn't that be contrary to the spiritual nature of God and our true worship of Him?

The Church, in Her response to these charges reminds us that through the incarnation God who is unseen, became Man who can be seen. The Creator of all, became a creature, that by His destruction of the power of death, all of creation might be redeemed and transfigured in His Image and glory. If one refuses to honor the Image of Christ, or of His Mother, or of the Saints, one may be in danger of denying the Incarnation that made possible the salvation and sanctification of all.

St. John of Damascus (+749), who defended proper veneration of the Icons wrote, "I adore the creature created as I am, adopting creation freely.... that He might elevate our nature and make us partakers of His divine nature." In other words, by virtue of the fact that God became flesh, not only can an image be made of Him, but that by venerating or honoring the image, my honor and worship pass on to God who is the prototype of the image. There is then no question of the worship of the icon, as it is only the "vehicle" of the honor paid to Christ.

After many years of destruction and persecution of the supporters of the Icons, the Seventh Ecumenical Council convened in Nicaea in 787 declaring that icons were to be used in Churches, and honored in the same way as we honor the Gospels and the Cross. The fathers of the council reminded us that worship (latreia) is due only to God. However, we Venerate or honor the images of Christ or the saints as that which directs us to Him.

After a short period of further persecution beginning in 815 with Leo V, the Icons were finally restored permanently in 843 by the Empress

Theodora. This victory is celebrated on the first Sunday in Lent as the "Triumph of Orthodoxy". It is on this day, we are shown the first fruits, as it were, of Christ's death and resurrection. By His destruction of the kingdom of sin and death, we are able to share in His Divinity. This is an important fact that we need to reflect upon as we begin to engage ourselves in the Lenten struggle. Thus we are able to boldly proclaim, "This is the Faith of the apostles! This is the Faith of the fathers! This is the Orthodox Faith! This faith has established the universe!"

So, let us, spurred on by this joyful celebration, turn our attention to the task at hand; that purified by the spirit of repentance, we may truly share in the Paschal Feast of Faith.

## **GOD SPEAK TO ME**

The man whispered, "God, speak to me" and a meadowlark sang. But the man did not hear. So the man yelled "God, speak to me" And the thunder & lightning rolled across the sky. But the man did not listen. The man looked around and said, "God, let me see you." And a star shined brightly. But the man did not see. And, the man shouted, "God, show me a miracle" And a life was born. But the man did not notice. So, the man cried out in despair, "Touch me, God, and let me know you are here". Whereupon, God reached down and touched the man. But the man brushed the butterfly away and walked on. I found this to be a great reminder that God is always around us in the little and simple things that we take for granted. Even in our electronic age . . . so I would like to add one more: The man cried "God, I need your help" . . . and an e-mail arrived reaching out with good news and encouragement. But the man deleted it and continued crying..... The good news is that you are loved. Don't miss out on a blessing because it isn't packaged the way that you expect.

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## **THE GREAT FAST: Becoming Living Icons**

As we begin the Great Fast, the Church would have us commemorate the victory over Iconoclasm and the restoration of the veneration of Icons in Constantinople in 843. Why? Because Icons are symbols of the purpose and meaning of this earthly existence. We are here, for whatever amount of time allotted to become living "Icons" of our living God.

There are several different ways that Orthodox Christians speak about Icons. First, it is frequently said that Icons are "portals" or "windows" into the fourth dimension - the Kingdom of God. Through them we catch a glimpse of what is to come. Second, many speak about Icons being "mirrors" that reflect the Divine Life within a person. Third, Icons are the roadmaps or blueprints of what we are to become - people that are transformed into "Temples of God".

The unique thing about Icons is that while the personages they represent look human, they don't necessarily look real. This is the way the church indicates the result of "transformation" or when we "Reform your lives!" as we are directed by Jesus: "Repent, for the Kingdom of God is at hand".

What is repentance all about? What happens when we truly "repent" or reform our lives?

Repentance brings about a change in the way we live and behave. In Greek the word *metanoia* is used to indicate what happens to a person who takes time to work on their spiritual life and to repent.



What happens when we begin to live and behave in a different manner? When we act differently we, believe it or not, even begin to look different. To become living Icons of God means that we live in such a manner that our belief in God as a loving God shows forth for all to see. We experience/see this in several simple ways:

- ❖ We make an honest attempt not to judge others;
- ❖ We are more apt to be mellow and accepting of others.
- ❖ We put more things in God's hands and have less need to control things.
- ❖ We understand that there is not one right but many right ways to do things.
- ❖ It is more important to make others feel accepted and loved than to make them feel wrong.

Actually, this is just the beginning of a long, long list. If we truly *repent* and *change our lives* it means that we begin living, in a real way, the law of Jesus: *Love your neighbor as yourself*.

So our goal in life is to change our natural behavior into Christ-like behavior. This will result in our appearance changing and us becoming "Living Icons", that is, mirrors of God within us.

Lent is a time dedicated to making repentance or "metanoia" a real part of our life. How are you using this period? Is your life any different during this time? If not, why not? Are you making an honest effort to keep Lent?

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### ANNOUNCEMENTS

**A VERY HAPPY BIRTHDAY** - is expressed to the following: John Plachuta, 3/16. May God grant him a very happy birthday and keep him for many, happy and blessed years!

**OUR DEEPEST SYMPATHIES** – are expressed to Helen Zankowsky and the family on the falling asleep in the Lord of her husband, +Milton, this past Tuesday. Funeral Services will be celebrated on Monday, beginning at 10:00 AM. Burial will take place on Wednesday, March 30 due to the scheduling of the Veteran's Cemetery. Please remember the soul of the newly departed servant of God, +Milton, in your prayers, asking God to place his soul in the abode of the Saints where there is no pain, sorrow nor mourning but only life everlasting. May his memory be eternal! Let us also pray for the family, that God may give them His strength in this, their hour of need.

**GETTING READY FOR THE TAKE-OUT BAZAAR – WE HAVE A LOT OF WORK TO DO!!! Please come and help:**

Friday, March 18 – making nut rolls

Wednesday, March 23 – 200 lbs. of Butter and Onions

Saturday, March 26 – Making pyrohy

Monday, March 28 – 50 lbs of Butter and onions

Wednesday, March 30 – making holubtsi

Thursday, March 31 – making holubtsi (if needed)

Saturday, April 2 – Making pyrohy

Monday, April 4 – Frying Sauerkraut

Tuesday, April 5 – frying cabbage

Wednesday, April 6 – Making soups

Friday, April 8 – Packing

Saturday, April 9 – Spring Take-out Bazaar – Need help at the serving table

Need help for cleanup

**PRAYER SERVICE FOR UKRAINE** – I would like to offer our sincerest thanks to Revered Ruth Beresford, Pastor of Christ Episcopal Church and Bishop Kevin Brown of the Episcopal Diocese of Delaware for sponsoring a night of prayer for Ukraine which was held on Tuesday, March 8. The Service was absolutely beautiful and the cover of the Program was the Oranta – the Holy Mother of God from the apse of St. Sophia Cathedral in Kyiv. Reflections were made by Father Stephen, Matthew Meyer, New Castle County Executive who is the grandson of a Holocaust victim and whose family came from the Ivano Frankisk area of Ukraine, the Rev. Ruth Beresford, Father Volodymyr Klanichka, and the Right Rev. Bishop Kevin Brown. The Scripture Readings and prayers were definitely chosen for us to meditate well on the significance of our prayers for Ukraine. Icons were spread throughout the Church so that when there was a musical interlude provided by Janet Whitman on the harp, people were invited to come and light a candle and place it in the holders in front of the Holy Icons. Attending from our Parish were Neil Belles, Sonya Patronik and Joseph Stevens. It was definitely a prayerful evening and again our thanks for the support of good neighbors.

**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!

**WHEAT FIELDS OF UKRAINE** – by artist Andrew Duncan is on display in the vestibule of the Church. The prints which are 11 X 14 will be available for a donation of \$50.00 which will be donated to the Humanitarian Relief Fund for Ukraine. There is a rich symbolism involved with the print: the gold and the blue is obvious, the red is for the blood of the soldiers defending Ukraine, three clouds in the sky represent the Holy Trinity, white is for hope, the wheat is hard and prickly representing the hardness of the people after eight days of war, green is for the broken peace, black and dark brown is for the cheap oil to Europe which mixes with the blood. There is also a suggestion of a heart in the clouds. You can see Andy after Church or get onto his web site: [andrewduncanartist.com](http://andrewduncanartist.com) to order prints. Thanks for your support.

### **GREETER MINISTRY SCHEDULE**

March 13 - David and Eve Lazaration  
March 20 - Nancy Tur, Zina Twardus  
March 27 - John and Sandy Cramer  
April 3 - Lorraine Neff, Sonya Patronik

### **MINISTRY SCHEDULE**

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

March 13 – Matthew Andreas and Victor Kaliakin  
March 20 - Matthew Andreas and Victor Kaliakin  
March 27 – Lorraine Neff and Ann Duncan  
April 3 – Lorraine Neff and Ann Duncan  
April 10 – Linda Hnatow and Matthew Andreas  
April 17 - Linda Hnatow and Matthew Andreas  
April 24 – Victor Kaliakin and Lorraine Neff

### **ORTHODOX CLERGY BROTHERHOOD LENTEN SERVICES 4:00 PM**

March 13 Orthodox Sunday – Holy Ghost Parish– 70 Holy Ghost Way, Phoenixville, PA  
March 20 – Sts. Peter and Paul UOC (Here)  
March 27 – St. Stephen Cathedral 8598 Verree Road, Philadelphia, PA  
April 3 – Descent of the Holy Spirit Parish – 723 N. Bodine St., Philadelphia, PA  
April 10 – Holy Assumption Parish 2101 South 28<sup>th</sup> St., Philadelphia, PA

**COLLECTING CLOTHES AND MEDICAL SUPPLIES FOR UKRAINE** – Thanks to Sandy Cramer, we have a resource for getting these materials to Ukraine. LSG Fencing Company 305 Ruthar Drive in Newark, DE has graciously volunteered to help in this matter. We will be accepting gently worn (and clean) clothes as well as medical supplies (gauze, dressings, Neosporin, ibuprofen, acetaminophen, bandages (large), tape, etc. All donations must be in by March 20!!!! If you would like to help fund this endeavor, please see Linda Hnatow or Nancy Hlywiak. Thank you!!!

**SPECIAL THANKS** – are offered to Ivy Harley, the Chief Executive Officer of the Siegal Jewish Community Center for their kind gifts of sweets and other goodies in the hopes of brightening our day in this difficult time. May God reward their kindness a hundredfold!

### **CLEANING OF THE CHURCH MINISTRY SCHEDULE**

Week of March 14 - Michael Tilson & Linda Hnatow, Irene Maskaly

Week of March 21 - Mark & Laura Andreas

Week of March 28 - Earle and Jennifer Robinson

Week of April 4 - Nancy Hlywiak, Jean Roeth, Zina Twardus

Week of April 11 - Earle and Jennifer Robinson

**DONATIONS (CREDIT CARDS) ACCEPTED** – for those who are interested, we can accept donations to the Church through credit cards. See Michael Tilson or Lorraine Neff for details.

**UOL RETREAT** – April 2, 2022 at the St. Francis Center for Renewal, 395 Bridle Path Road in Bethlehem, PA. The Retreat will focus on Holy Week. Father Anthony Perkins will be the Retreat Master. Registration is \$40 for adults (\$50 after March 22); \$30 for adolescents 13 – 18 (\$40 after March 22); \$20 for children 7-12 (\$30 after March 22) Registration includes breakfast, lunch and snacks. For more information contact Oleh or Natalie Bilynsky at [nsufler@aol.com](mailto:nsufler@aol.com) or call (610) 892-7315. Registration forms are on the coffee hour table.

### **READER MINISTRY SCHEDULE**

March 13 – John Plachuta

March 20 - Andrew Duncan

March 27 - Linda Hnatow

April 3 - Jean Roeth

April 10 - Pani Elizabeth Hutnick

## **TENTATIVE CALENDER OF EVENTS**

Sunday, March 6 – Cheesefare Sunday – Forgiveness Sunday

Monday, March 7 – 1<sup>st</sup> Day of the Great Fast

Saturday, April 9 – Spring Bazaar

Sunday, April 24 – Paskha

Sunday, May 1 – St. Thomas Sunday – Cemeteries

Sunday, May 8 – Mother's Day

Sunday, June 19 – Father's Day

Sunday, June 19 – Graduate Sunday

Sunday, July 17 – Patronal Dinner

Saturday, August 6 – UOL Flea Market

Sunday, August 14 – Dormition Fast Begins

Saturday, September 24 – 50<sup>th</sup> Anniversary of Troop #70 (Tentative)

October 12 – 15 – UOC Sobor

Saturday, November 5 – Fall Bazaar

Tuesday, November 22 – Community Thanksgiving Service (Sts. Peter & Paul)

Sunday, December 18 – UOL Cookie Sale

**SCHEDULING FOR THE PARISH** – Please remember that all events, work parties, use of the hall must be cleared through the calendar kept by Father Stephen so that dueling events may not occur.

**IOCC RELIEF KITS** – Our UOL is collecting items for the International Orthodox Christian Charities to provide relief in disaster areas. Beginning today, you can either donate a complete kit or any of the items so that we can make a kit. The items are: A one-gallon plastic bag with a zipper closure and fill it with the following items: One cotton hand towel measuring approximately 15" x 28" to 16" x 32" (no fingertip, bath, dish towel or microfiber); One cotton washcloth (no microfiber); One wide-tooth comb removed from the package; One fingernail or toenail clipper removed from the package; One bath-size bar of soap in the wrapper; One toothbrush in the package; Ten standard size Band-Aids. The IOCC has boots on the ground in any natural disaster any where in the world. Please help us to complete these kits to help them help others. Thank you.

**RULES FOR ATENDING SERVICES BY OUR SYNOD OF BISHOPS:** Those who have **not been vaccinated** must voluntarily wear masks at liturgy or other parish family events. Those who **have been vaccinated** but have been part of any gathering of people – indoors or outdoors – which includes individuals whose vaccination status is unknown to them should voluntarily wear masks during liturgy or other parish family events.

**THERE HAS BEEN A REAL OUTPOURING OF LOVE AND SUPPORT!**

I have been fielding 70 – 90 phone calls a day since the invasion of the Russian army into the sovereign territory of Ukraine. So many people have donated money, clothes and medical supplies in their attempt to help those in need. Here are two letters of support that we received:

Dear Brothers and Sisters in Christ,

We stand united with you in support of the Ukrainian people against tyranny and those who are trying to usurp their freedom and independence as a sovereign people.

Please know that we are praying for you and all the people of Ukraine, and we hope that you take some comfort in the knowledge that God is good and He is standing together with you and with the people of Ukraine.

RiverCross Fellowship  
77 McCullough Drive, Suite 2  
Southgate Center, New Castle, DE 19720

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Father Steven,

At the suggestion of members of our board, I am writing to express the Grand's deep sympathy for the members of your local congregation and also for your friends and families in Ukraine. We are heartsick at the terrible hardship and tragedy being forced on your people, and want you to know that we embrace you all as part of the Wilmington Community, and you're all in our prayers.

The Grand  
818 N. Market Street  
Wilmington, DE 19801

**PLEASE REMEMBER TO PRAY FOR THOSE WHO ARE ILL** – Archimandrite Raphael, Father Vasili Andrejuk, Father George Bazylevsky, Father Vasyl Dovhan, Father Oleh Hucul, Father Andrew Molewski, Father John Nakonechney, Father James Norton, Father Volodymyr Wronskyj, Matushka Andrejuk, Matushka Lisa Weremedic, Alicia, Nerry, Mykola, Brennan, Deborah, Galina, Dolores, Julian, Madison, Matt, Michele, Mykola, Rita, Ryan, Randy Allen, Carolyn Angelo, Colby Atkinson, Shannon Austin, Stephania Bacha, Joyce Belles, Neil Belles, Ethel Bernhard, Yaroslav Bilinsky, Maria Borowski Betty Bosland, Becky Bosley, Angie Brengle, Paul Brengle, Patricia Bringle, Richard Bringle, Thomas Bringle, John Brick, Fedir Bukacz, 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, Kathleen Dugan, Larry Dugan, Margaret Durell, Mary Eagleton, Rose Eldridge, Thomas Fagan, James Garrett, Peter Glenn, Ivan Golovnirov, Kathleen Gortva, Staci Gray, Charles Gunther, David Hamilton, Rick Hastings, Celeste Heiser, Victoria Herrschaft, Carla Hitchings, Greg Hitchings, Alicia Hlywak, John Hlywak, Michael Hnатов, Daniel Holoviak, Jennifer Huertes, Caroline Humphrey, Richard Humphrey, Sally Hutnick, Joette Jago, Stephen Johnson, Linda Josepinson, Elizabeth Kaliakin, Rosalie Ann Kane, Michael Kapelus, Sandra Kasch, Charles Kaszytski, Julia Kaszytski, Diane Keyser, Wendy Klinedinst, Judith Kocinski, Lorissa Kozakova, Ludmyla Krawchenko, Mykola Krawchenko, Volodymyr Krasnopera, Sue Kreisa-Christian, Marlene Kuhar, Karen Livick, Charles Lontor, Alla Lysenko, Jeremy Madea, Andrew Makolynyk, Jean Marano, Paul Markow, Frederick McCarthy, Victor Melnychenko, Ronald Michel, Lisa Miller, Matthew Miller, Mary Elizabeth Moran, Barry Morris, Elsie Moroz, Michael Moroz, Linda Muldoon, Karen Needham, Julie Neff, Lorraine Neff, Ann Nester, Laurie Newman, Ivan Otamas, Betty Painter, Anastasios Pantelopulos, Anthony Pantelopulos, Linda Phillips, Joseph Pierson, Barry Pinkowicz, Bernice Pinkowicz, Janylyn Pinkowicz, Ryan Pinkowicz, Valentina Plachuta, Daphne Pantelopulos, Joseph Porini, Robert Powers, Joanne Procak, Joseph Ptak, Carol Purse, Sharon Reigh, Christopher Riehl, Arlene Roginski, Wyatt Roland, Andrea Roman, John Ruczhak, Glenn Runyan, Carol Rusk, Isaac Schmidt, Joella Seale, Clay Seman, Larissa Serth, Dawn Sheets, Justin Sheets, Emily Smitheman, Kimberly Smitheman, Georgie Smolyar, Natalia Stanford, Rich Steinman, Joseph Stevens, Noel Strobino, Charles Joseph Sweeney, Evelyn Synczyszyn, Pavlo Tabak, Nicholas Taylor, Sue Taylor, Elenora Thomas, Lydia Thomas, Brysen Tomei, Dominic Tomei, Mark Tomei, Violet Tomei, Aria Tonner, Mariel Trimble, 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, Sophia Zomcahk & James Zook.

**"WE VENERATE YOUR MOST-PURE IMAGE, O GOOD ONE"**

**C**an you imagine walking into an Orthodox Church and **NOT** seeing any icons adorning the edifice? Can you visualize being told that icons could **NOT** be displayed in your own home? Indeed, there was a period in Church History when these preposterous suppositions were realities!

During the reign of Emperor Leo III (717 A.D. - 741 A.D.), the veneration of icons was deemed to be **IDOLATRY**. All such sacred images were ordered to be destroyed, and their defenders cast into prison. A bloody struggle broke out over this edict, and for over a century, the dispute raged, with both factions gaining control at various times. Finally, the iconoclasts were decisively defeated in 842 A.D. Through the efforts of the Empress Theodora and Patriarch Methodius I, the use and veneration of icons was restored. The day this blessed victory took place was the first Sunday of Lent, providing the basis for our annual liturgical celebration and procession with holy icons. We refer to this day as the **SUNDAY OF ORTHODOXY**, reminding us that the focal point of our celebration is the triumph of a **TRUTH** and **DOGMA** of the undivided Church.

One of the hymns from Matins on the First Sunday of Great Lent beautifully captures the spirit of the Church's position on holy icons: "**Preserving the ancestral laws of the church, we depict images of Christ, His blessed mother and the saints. As we venerate them with our lips, we cry out from the depths of our hearts: Bless, O Lord, all the works of Your hands.**"