



## ✠ THE HOLY FOREFATHERS ✠

**T**he Church prepares its children for the Feast of the Lord's Nativity with a special fasting period. Its purpose is to increase the vitality of our prayer and worship, to deepen our faith and to discipline the flesh. Simply, it serves to draw us nearer to Christ.



## **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

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**December 30, 2018**  
**Volume 54: Number 52**  
**Schedule of Services and Activities**  
**Week of December 30, 2018 – January 6, 2019**  
**Celebrating our 91<sup>st</sup> year of Service to the Lord**

Sunday, December 30 – 31<sup>st</sup> Sunday after Pentecost –Sunday of the Holy Forefathers -  
Tone 6

8:30 – 9:00 AM – Confessions

9:15 AM – Hours

9:30 AM – Divine Liturgy for the Faithful

Coffee Hour

Monday, December 31

6:30 PM – Moleben for St. Phillip's Fast

Friday, January 4

8:00 AM – Royal Hours

Saturday before the Nativity, January 5

9:00 AM –Divine Liturgy

Sunday, January 6 – Sunday before the Nativity – Nativity Eve - Tone 7

8:30 – 9:00 AM – Confessions

9:15 AM – Hours

9:30 AM – Divine Liturgy for the Faithful

Coffee Hour

6:00 PM – Holy Supper

7:00 PM - Confessions

8:00 PM – Great Vespers

Monday, January 7 – Nativity of Our Lord in the Flesh

9:15 AM – Caroling

9:30 AM – Divine Liturgy for the Faithful

Tuesday, January 8 – Synaxis of the Mother of God

8:00 AM – Divine Liturgy and Veneration of the Relics

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Wednesday, January 9 – Saint Stephen  
8:00 AM – Divine Liturgy and Veneration of the Relics

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### SCRIPTURE READINGS

Sunday of the Holy Forefathers - Matins: John 20: 19-31; Liturgy: Colossians 3:4-11; Luke 14:16-24

Monday – James 2:14-26; Mark 9:42-10:1

Tuesday – James 3:1-10; Mark 10:2-12

Wednesday – James 3:11-4:6; Mark 10:11-16

Thursday – James 4:7-5:9; Mark 10:17-27

Friday - **Royal Hours:** Psalms 5,44,45-66, 86, 50-71. 131, 90-110, 85

1<sup>st</sup> Hour: Micah 5:2-4; Hebrews 1:1-12; Matthew 1:18-25

3<sup>rd</sup> Hour: Jeremiah 3:36-4:4; Galatians 3:23-29; Luke 2:1-20

6<sup>th</sup> Hour: Isaiah 7:10-16; 8:1-4, 8-10; Hebrews 1:10-14; 2:1-3; Matthew 2:1-12

9<sup>th</sup> Hour: Isaiah 9:6-7; Hebrews 2:11-18; Matthew 2:13-23

Saturday before the Nativity – Galatians 3:8-12; Luke 13:18-29

Sunday before the Nativity – Nativity Eve – Matins: John 21:1-14; Liturgy: Hebrews 11:9-10, 17-23, 32-40; Matthew 1:1-25; Vespers: 1) Genesis 1:1-13; 2) Numbers 24:2-9; 17-18; 3) Micah 4:6-7; 5:2-4; 4) Isaiah 11:1-10; 5) Baruch 3:36-38; 4:1-4; 6) Daniel 2:31-36; 44-45; 7) Isaiah 9:6-7; 8) Isaiah 7:10-16; 8:1-4; 8-10

Monday – Nativity of Our Lord: Matins: Matthew. 1:18-25; Liturgy: Galatians 4:4-7; Matthew. 2:1-12

Tuesday – Synaxis of the Mother of God: Hebrews 2:11-18; Matthew 2:13-23

Wednesday – Saint Stephen - Matins: Mark 12:1-12 Acts 6:8–15; 7:1-5, 47-60; Matthew 21:33-42

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### CHRISTMAS EVE TRADITIONS



Christmas Eve, among Ukrainians as among most Slavic peoples, is a very special day since it is the time of immediate anticipation of the Birth of the Savior of the World. Bodies and souls both tingle in expectant joy at the hope of the Bethlehem Birth of Christ. Our people observe the day with particularly beautiful traditions and customs - traditions and customs which bring the "religious" celebration into the home and make it real. All are encouraged to make Nativity Eve a very special time in order to come to a fuller and deeper understanding of the Mystery that is celebrated. All are encouraged to put **CHRIST** back into

Christmas - to stress again the meaning of this **HOLY DAY**, which has been transformed into a holiday. Christmas should mean much more than just tree trimming and gift giving. It should be a time when we truly **CELEBRATE** the fact that **GOD IS WITH US**.

Traditionally, Christmas Eve is strictly for the family. The whole day is centered around Church, the home and then again to Church. Christmas Eve is a very holy day in which the family **FASTS** until the first star appears in the sky. All are encouraged to observe Christmas Eve as a real **FAST** and **ABSTINENCE** day. If you do I can assure you that your joy will be heightened.

Of primary importance to the celebration of this Holy Evening, Christmas Eve, is the **HOLY SUPPER**, the meatless dinner of twelve dishes served and prepared with great solemnity and care. The Holy Supper is one in which each food, each activity and all decorations are symbolic. The order and the nature of the twelve foods vary from region to region because of differences of availability and geographical custom. Twelve "**MEATLESS**" dishes seem to be what is symbolically important. They represent the twelve Apostles.

By Tradition the Holy Supper can begin only after sunset - at the sighting of the **FIRST STAR**. The table is set with a white tablecloth since it symbolizes the "**SWADDIING CLOTHES**" and the "**PURITY**" of the Christ Child's Mother. Further, some hay or straw is placed under the tablecloth to remind us of the Bethlehem manger. A three-tiered "**kolach**" or braided bread, representing the Trinity is placed in the center of the table. A white, beeswax candle, a reminder of the star that shone over the stable in Bethlehem, is placed in the center of the bread.



A "**DYDUKH**" (sheaf of wheat tied into a bundle) reminds us of the Mother Earth and the sustenance she has given us. In some homes the dydukh is decorated with flowers, ribbon, basil and an embroidered cloth (Rushnyk). In some homes the candlelight from the kolach and from the tree are the only lights allowed until supper is ended.

An **EXTRA** place is set for the departed ancestors, those family members spending their holidays away from home, the wanderers, the hungry, the homeless and the deceased. (Some homes try to invite someone who doesn't have family close by to share the meal). The "household" animals also traditionally share in the meal since animals were present when Christ was born (some people even believe that animals use human language on Christmas Eve).



The **HOLY SUPPER** must begin with a prayer and the traditional Nativity greeting: Christ is Born! Glorify Him! Before sitting down to supper, the head of the household, in some traditions, greets each member of the family with **KUTIA**, which is made of wheat cooked with honey and poppy seed. It is one of the season's "ritual

foods" signifying unity with God and our ancestors.

The other dishes then follow and may be something akin to this listing: **PICKLED HERRING** or **BAKED FISH** (some make studanyna out of fish); **BORSCHT** (beet soup); **VARENYKY** OR **PYROHY**; **HOLUBTSI** (buckwheat or rice); **MUSHROOMS AND SAUCE**; **SAUERKRAUT** with **BEANS** or **PEAS**; **BUCKWHEAT KASHA**; **NALYSNYKY** or **FILLED CREPES**; **FRUIT**; **HONEYCAKE** OR **DOUGHNUTS** (Pompushky); **BREAD**.

**TRADITIONALLY** Nativity Eve was a day of strict fast and abstinence. Our Church has softened the fast for those who cannot fast all day to abstinence from meat and dairy products. It is the fasting of the day that makes the Holy Supper so special. Each one of us as families can make this "**meal**" special in some manner. The food should be simple. Let's make this Nativity Eve one that will be special in our lives. Share a common meal. Make special food. Fast. Pray together in thanksgiving because truly, **GOD IS WITH US!**



## THE GENEALOGY OF JESUS CHRIST

*Sunday of the Holy Fathers*



The Gospel reading for the Divine Liturgy on the Sunday before Christmas is the "Genealogy of Jesus Christ, the Son of David, the Son of Abraham," taken from the Gospel of St. Matthew (1:1-25). This Genealogy lists the generations of people from Abraham to David, to the Babylonian captivity of the People of Israel, to the birth of Jesus. It is a selected genealogy, ending in the appearance of "Joseph, the husband of Mary, of whom Jesus was born, who is called Christ" (Matthew 1:16). It differs from the genealogy presented in St. Luke's Gospel which begins with Jesus "being the son (as was supposed) of Joseph," and goes back all the way

not simply to Abraham but to Adam (Luke 3:23-38).

There are many purposes for presenting the genealogy of Jesus in the gospels, foremost among which is the affirmation that Jesus, being in truth the Son of God, as all the Gospels testify, has come "in the flesh" as a real human being. This affirmation was critically important in the time of the Apostles and the first Christian generations because, unlike today, the temptation of the early period of Christianity was not to deny Jesus' divinity, but to deny His real and authentic humanity.

As a matter of historical fact, the first Christian heretics were those who said that Jesus was some sort of divine being (how this was explained had many variations and versions) who only appeared to be a true man, but was not really one since "flesh and blood" were taken to be intrinsically degrading if not downright evil. Thus the Apostle Paul had to insist that Jesus, who belongs to the Jews "according to the flesh" (Rom. 9:5), the "whole fullness of deity dwells bodily" (Colossians 2:9), and that it is the same Jesus who died and was buried and raised in the flesh as a real man, Who is Messiah and Lord" (I Corinthians 15:3-4; Galatians 4:4; Philippians 2:6-11).

The letter to the Hebrews is even more emphatic about the real humanity of Jesus than are the other Epistles of the Apostle Paul already noted. This letter insists that Jesus is not an Angel or some other sort of celestial spirit, but is the Son of God Himself (Hebrews 1-2). It insists with equal, if not greater power and poignancy, however, that this Son of God

was made for a while "lower than the Angels," that being a real human being, "by the grace of God He might taste death for everyone" [(Hebrews 2:9) See also Hebrews 2:14-18; Hebrews 5:7-9)].

The letters of St. John are the most powerful of all the New Testament Scriptures on this point. It seems that the Apostle and his community were plagued with people who refused to acknowledge the real incarnation of the Son of God as an authentic human being. The beloved disciple of the Lord soundly condemns them with a violence of conviction that would be shocking to many Christians today:

"Beloved, do not believe every spirit, but test the spirits to see whether they are of God; for many false prophets have gone out into the world. By this you know the Spirit of God: every spirit which confesses that Jesus Christ has come in the flesh is of God, and every spirit which does not confess Jesus is not of God. This is the spirit of the Antichrist, of which you heard that it was coming, and now it is in the world already" (1 John 4:1-3).

"For many deceivers have gone out into the world, men who will not acknowledge the coming of Jesus Christ in the flesh; such a one is the deceiver and the Antichrist. Look to yourselves, that you may not lose what you have worked for, but may win a full reward. Anyone who goes ahead and does not abide in the doctrine of Christ does not have God; he who abides in the doctrine has both the father and the Son. If anyone comes to you and does not bring this doctrine, do not receive him into your house or give him any greeting; for he who greets him shares his wicked work" (2 John 7: 11).

Another reason for the genealogies of Jesus in the gospels is to demonstrate that the Lord is indeed the fulfillment of the promise made to Abraham, affirmed, for example, in the song of the Virgin Mary in St. Luke's Gospel "As He spoke to our fathers, to Abraham and his seed forever"(Luke 1:55), and defended as a theological truth in the writings of the Apostle Paul, for example, in his letter to the Galatians where he says that "the promises were made to Abraham and to his offspring. . . which is Christ" (Galatians 3:16). Their purpose is also to demonstrate that Jesus is equally the fulfillment of the promise to King David that one of his sons will sit upon his throne and reign over God's kingdom which has literally no end (Psalm 89; Luke 1:32; 69; Heb. 1).

The genealogies in the gospels of Sts. Matthew and Luke are made to and from Joseph. This is not to give the impression that Jesus came from Joseph's seed. Both Gospels are absolutely clear on this point. Jesus is born from the Virgin Mary by the power of the holy



Spirit. The point is rather that Joseph is Jesus' father according to the Law, and it is from the father that one's lawful descent is to be traced. Jesus' legal father is "Joseph, son of David", the legal husband of Mary (Matthew 1:20). The Church teaches in her songs and hymns that Mary is also from the house and lineage of David, though this would have no significance in establishing Jesus' claims as the Anointed One, the promised Messiah.

One other important point is made in listing the human generations which led to the birth of Jesus. This is the fact that God is faithful to His promises even though His chosen people are often not faithful. Among the people from which Jesus came are both sinners and heathens. In a word, Jesus comes not only from the righteous and holy, but from the wicked and sinful. And He comes not only from the Jews but also from the Gentiles. The names of the four women specifically mentioned in St. Matthew's list - Tamar, Rahab, Ruth and the wife of Uriah (Bathsheba) - were noted, not to say notorious Gentiles, including one of David's own wives, the mother of Solomon. The point to be seen here is one beautifully made in an early Christian hymn quoted in the bible in the second letter to Timothy:

"If we have died with Him, we shall also live with Him; if we endure, we shall also reign with Him; if we deny Him, He also will deny us; If we are faithless, He remains faithful - for He cannot deny Himself" (2 Timothy 2:11-13).

This is the wonderful witness of the genealogies of Jesus: if we are faithless, the Lord God remains faithful - for He cannot deny Himself!

From the Vespers Service, we sing: "Behold the time of our salvation is at hand. Prepare yourself, O cave, for the Virgin approaches to give birth to her Son. Be glad and rejoice, O Bethlehem, land of Judah, for from you our Lord shines forth as the dawn. Give ear, you mountains and hills and all the lands surrounding Judea, for Christ is coming to save the people whom He has created and whom He loves."

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## **THE AWESOME MYSTERY**

In preparation for the Incarnation of our Lord and Savior Jesus Christ, the consoling words of Jesus Himself come to mind: "God so loved the world that He gave His Only-Begotten Son that everyone who believes in Him may not perish but may have eternal life. It was not to judge the world that God sent His Son into the world but that through Him the world might be saved" (John 3:16-17).

St. John Chrysostom explains the awesome mystery. "As God", he says, "He, Christ, is truly begotten of God. As man, He is truly born from the Virgin. In heaven, He alone is the Only-Begotten of God; as man, He is truly born from the Virgin. In heaven, He alone is the Only-Begotten of the One God; on earth, He alone is the Only-Begotten of the unique Virgin."

He continues: "And in what manner was the Almighty with her? He was as the craftsman, who, coming on some suitable material, fashions to Himself a beautiful vessel. So Christ, finding the holy body and soul of the Virgin, builds for Himself a living Temple. . . For it was to Him no lowering to put on what He himself had made. Let that handiwork be forever glorified, which became the cloak of its own Creator."

In love for mankind, Jesus emptied Himself completely by voluntarily giving up the glory of His divinity to take upon Himself human nature to serve and redeem the crown of His creation, His beloved people. He came in our likeness for all to recognize Him, while still retaining His divine nature.

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### **BE OF GOOD CHEER**

The Book of Proverbs tells us that "A joyful heart is the health of the body, but a depressed spirit dries up the bones" (Proverbs 17:22), "A glad heart lights up the face, but by mental anguish the spirit is broken" (Proverbs 15:13).

Cheerfulness is a sign of love. The creation of a flower is a sign of God's love. The giving of flowers represents the love of one for another. Flowers are created to delight us and give us some moments of pleasure and fond memories. We give flowers as a gift for people to be cheered up by them and to derive pleasure from them.

Cheerfulness, like a flower, is a gift, which represents our love for one another. It is meant to give others pleasurable moments, memories to be enjoyed.

Cheerfulness leads to love. If you wished to be loved, love! "Even as you wish others to do to you, so also do to them". These words are simple but very wise. If we long for affection and love, we must first express affection and love to others. We can improve the quality of our interpersonal relationships with cheerfulness; even the quality of our lives. It is a scientifically proven fact that worry, discord and sadness undermine a person's health. On the other hand, cheerfulness improves not only our health but also our relationships with one another.

The outer person is to a large extent an index of the inner life. The joy or sadness of the heart is visible upon the countenance. The sad heart will be revealed by a clouded countenance; the heart of care by the lines of a worn face. A peaceful heart will be revealed by a serene expression.

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### **'T'WAS THE NIGHT BEFORE JESUS CAME**

'Twas the night before Jesus came and all through the house, not a creature was praying, not one in the house. Their Bibles were lain on the shelf without care, in hope that Jesus would not come there. The children were dressing to crawl into bed, not ever kneeling or bowing a head. And Mom in her rocker and with the baby in her lap, was watching the late show while I took a nap. When out of the East there arose such a clatter, I sprang to my feet to see what was the matter. Away to the window I flew like a flash; tore open the shutters and threw open the sash! When what to my wondering eyes should appear; but Angels proclaiming that Jesus was here. With a light like the sun sending forth a bright ray, I knew in a moment this must be the day! The light on His face made me cover my head, it was Jesus! Returning just like He said. And though I possessed worldly wisdom and wealth, I cried when I saw Him in spite of myself. In the Book of Life which He held in His hand, was written the name of every saved man. He spoke not a word as He searched for my name; when He said, "It's not here", my head hung in shame. The people whose names had been written in love, He gathered to take to His Father above. With those who were ready He rose without a sound, while all the rest were left standing around. I fell to my knees, but it was too late; I had waited too long and thus sealed my fate. I stood and I cried as they rose out of sight; Oh, if only we had been ready tonight. In the words of this poem the meaning is clear; the coming of Jesus is drawing near. There's only one life and when comes the last call, we'll find that the Bible was true after all!

**AUTHOR UNKNOWN**

## PASTOR'S CORNER

My Dear Spiritual Children,

Let us ask ourselves, are we prepared to receive Our Lord and Savior Jesus Christ this Christmas day? Have we taken the time to read the Scriptures, to pray a little more, to fast during this period of St. Philip's Fast, to attend the extra Church services, to be nicer to our fellow man, to make a good confession, and so forth? If the answer to any or all of these questions is "NO", then let us take this last week of the Fast seriously in true Orthodox fashion. Let us become like the Cave of Bethlehem and prepare ourselves for the Birth of the Christ Child. Let us prepare our hearts and souls by fasting, prayer and a good confession to be the manger in which the Christ Child is placed. Let us prepare our whole being that Christ may enter into us through our reception of the Holy Eucharist. Let us prepare ourselves for:

**"CHRIST IS BORN!**

**GLORIFY HIM!"**

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### ANNOUNCEMENTS

**A VERY HAPPY BIRTHDAY** - is expressed to the following: Julia Kaszytski, 12/31; Wasyl Bernhard, 1/1; Maria Borowenski, 1/1 & Anna Tigan, 1/4. May God grant them a very happy birthday and keep them for many, happy and blessed years!

**FLOWERS FOR THE NATIVITY** – A requested \$15.00 towards the flowers for the Nativity is asked. You may make the donation in Memory of a loved one or for the health of a loved one. Please see Linda Hnatow for more info.

**HOLY SUPPER SIGN UP** – Holy Supper will be on Sunday, January 6 beginning at 6:00 PM. We need to have an approximate number of people so that we have enough food. Please sign in and let us know if you can bring some food for the evening. Thanks.

**MALANKA NEWS** – Our Annual Malanka is scheduled for **Saturday, January 12<sup>th</sup>**. Our Sisterhood has graciously volunteered to subsidize our Parishioner's tickets for the affair. Price for our Parishioners will be \$20.00 for adults and \$15 for youth. Non-Parishioner prices are still \$35 for adults and \$15 for youth. We will also have a contest to find the Parishioner who brings the most people. Their ticket will be free. We are changing the times for the Malanka: Doors open at 4:30, the Malanka will be from 5:00 – 9:00 PM. Let's fill the hall!!!

### MEETINGS - MINISTRIES

**PARISH BOARD MEETING** – Tuesday, January 8 @ 6:30 PM

### **GREETER MINISTRY SCHEDULE**

December 30 - David & Eve Lazaration

January 6 - Lorraine Neff, Sonya Patronik & Alexander Smith

January 13 - Nancy Tur, Zina Twardus

January 20 - John and Sandy Cramer

### **READER MINISTRY SCHEDULE**

December 30 - Andrew Duncan

January 6 - Jean Roeth

January 13 - Linda Hnatow

January 20 - Pani Elizabeth Hutnick

January 27 - Jean Roeth

February 3 - Thomas Kasprzak

February 10 - John Plachta

February 17 - Irene Maskaly

**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!

**THE POWER OF PRAYER** – Please remember your daily prayer for our country.  
Today, we begin Day 5.

### **TRUSTEES MINISTRY SCHEDULE**

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

December 23 - Linda Hnatow and Lorraine Neff

December 30 – Ann Duncan and Irene Maskaly

January 6 - Ann Duncan and Irene Maskaly

January 13 – Linda Hnatow and Lorraine Neff

January 20 – Linda Hnatow and Lorraine Neff

January 27 – Victor Kaliakin and Ann Duncan

February 3 - Victor Kaliakin and Ann Duncan

February 10 – Irene Maskaly and Linda Hnatow

February 17 – Irene Maskaly and Linda Hnatow

**PYROHY – ORDERS (9-11AM) (302) 798-4588**

**Monday – Tuesday**

January 21 & 22, 2019

February 18 & 19

March 18 & 19

**MAKING & PICKUP**

**Friday**

January 25

February 22

March 22

**CLEANING OF THE CHURCH MINISTRY SCHEDULE**

Week of December 31 - John Cramer, Victor Melnychenko & Joseph Thurstlic

Week of January 7 - John Plachuta and David Lazaration

Week of January 14 - Nancy Hlywiak, Jean Roeth, Zina Twardus

Week of January 21 - Michael Tilson & Linda Hnatow, Irene Maskaly

Week of January 28 - Dawn Daniels, David Duncan & Kathy Duncan

Week of February 4 - Mark & Laura Andreas, Paul Andreas

**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.

**Tentative 2019 Schedule**

Sunday, January 6 – Holy Supper (Reservations are being accepted)

Saturday, January 12 – Malanka – Millcreek Fire Company

Sunday, February 3 – Parish Annual Meeting – Election of Officers

Sunday, February 3 – UOL Souper Bowl Sunday

Monday, March 11 – First Day of the Fast

Saturday, April 13 – Spring Bazaar

Sunday, April 28 – Pascha

Sunday, May 5 – St. Thomas Sunday – Cemeteries

Sunday, May 12 – Mother’s Day Dinner

Sunday, June 16 – Father’s Day Dinner

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

Sunday, July 14 – Patronal Feast Dinner

Monday, July 15 – 19 – Summer Camp

Saturday, August 3 – UOL Flea Market

Saturday, November 2 – Fall Bazaar

Tuesday, November 26 – Community Thanksgiving Service

Sunday, December 15 – UOL Cookie Sale

**PLEASE REMEMBER TO PRAY FOR THOSE WHO ARE ILL** – Metropolitan Antony, Archimandrite Raphael, Father Vasili Andrejuk, Father Paul Bigelow, Father John Bohush, Father Oleh Hucul, Father Nestor Kowal, Father Andrew Molewski, Father John Nakonechney, Father James Norton, Father Victor Wronskyj, father Volodymyr Wronskyj, Pani Dobrodyka Lisa Weremedic, Mykola, Brennan, Deborah, Charles, Galina, Dolores, Krystyna, Julian, Madison, Mykola, Rita, Ryan, Randy Allen, Carolyn Angelo, Colby Atkinson, Shannon Austin, Stephania Bacha, Joyce Belles, Neil Belles, Mary Berbick, Ethel Bernhard, Yaroslav Bilinsky, Betty Bosland, Angie Brengle, Paul Brengle, Patricia Bringle, Richard Bringle, John Brick, Fedir Bukacz, George Burns, Christine Cain, Mark Cello, Betty Charney, Mildred (Myrophora) Christo, Erik Colazo, Mary Crystal, Patricia Crystal, Alex Czernik, Sharon Dalaski, Stephen Dalecki, Peter DiVirgilio, John Dmytryk, James Dudrick, David Duncan, Rose Eldridge, Thomas Fagan, Stephen Farrell, James Garrett, Peter Glenn, Ivan Golovniiov, Kathleen Gortva, Staci Gray, Charles Gunther, David Hamilton, Mary Eleanor Hamilton, Rick Hastings, Dolores Helms, Victoria Herrschaft, Daniel Holoziak, Caroline Humphrey, Richard Humphrey, Sally Hutnick, Joette Jago, Stephen Johnson, Linda Josepinson, Rosalie Ann Kane, Josephine Kapelus, Sandra Kasch, Thomas Kasprzak, Charles Kaszytski, Julia Kaszytski, Diane Keyser, Barbara Kirylic, Judith Kocinski, Ludmyla Krawchenko, Mykola Krawchenko, Emma Krasnopera, Volodymyr Krasnopera, Marlene Kuhar, Karen Livick, Charles Lontor, Alla Lysenko, Andrew Makolynyk, Paul Markow, Natalia McDonough, Ronald Michel, Lisa Miller, Matthew Miller, Mary Elizabeth Moran, Barry Morris, Elsie Moroz, Michael Moroz, Karen Needham, Julie Neff, Ann Nester, Laurie Newman, Betty Painter, Anastasios Pantelopulos, Linda Phillips, Joseph Pierson, Barry Pinkowicz, Bernice Pinkowicz, Ryan Pinkowicz, Valentina Plachuta, Joseph Porini, Robert Powers, Joanne Procak, Lynn Procak, Joseph Ptak, Carol Purse, Sharon Reigh, Christopher Riehl, Arlene Roginski, Wyatt Roland, Andrea Roman, Fred Royer, Alla Rudawsky, John Ruczhak, Glenn Runyan, Carol Rusk, Maria Russak, Dana Sargent, Charles Scully, Doris Scully, Joella Seale, Clay Seman, Larissa Serth, Dawn Sheets, Justin Sheets, Richard Simmons, 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, Stella Thomas, Brysen Tomei, Dominic Tomei, Mark Tomei, Violet Tomei, Aria Tonner, Anna Tur, Charles Tyrawsky, Richard Twardus, Martha Vignali, Jack Vognetz, Margaret Vognetz, Marilyn Wagner, John Wardigo, Olena Wasylevska, James Watts, Chris Way, Leah Way, Peter Weremedic, Stephen Wienkowitz, Laura Worley, & James Zook.

This season casts light on the long period of waiting and preparation for the coming of the Saviour. It therefore takes us back to OLD TESTAMENT times and focuses our attention on the great people of faith who waited for the coming of the Messiah. Two Sundays are especially set aside for this theme: the Second Sunday before the Nativity & the Sunday before the Birth.

The icon on our bulletin depicts the HOLY FOREFATHERS, commemorated on the second Sunday before the Nativity. On this day we remember the Old Testament patriarchs, prophets, and fathers of Israel, from Adam himself through Abraham and Moses, and down through the Prophets Isaiah and Elijah, even to the Forerunner, St. John the Baptist. The names of all are too numerous to mention. We are reminded of the historical era that preceded the promised Saviour.

The idea is to stress the fact that we are not about to celebrate some myth, legend or story that has come down to us, rather that we observe a historical intervention of the Almighty into human history. This coming of Jesus Christ was foretold, it was awaited, it was prayed for, it was expected, it occurred.

As for the Sunday of Genealogy, tracing the ancestors of Christ, this, too, is a time to look back. It provides a historical perspective to the Event we are about to celebrate. Thus, we come to see that the fasting period before the Nativity has great significance indeed. Looking back at the Forefathers, then at the Ancestors, we finally look ahead to the awesome Birth of the Lord.