



SAINT BLAISE

Bishop of Sebaste

Saints Peter and Paul Ukrainian Orthodox Church Bulletin

1406 Philadelphia Pike

Wilmington, DE 19809

www.sspeterandpauluoc.org

www.orthodoxdelaware.net



Father Stephen Hutnick

(302) 798-4455

E-mail: otche@aol.com

HOLY MYSTERIES

VISITATIONS OF THE SICK AND INFIRM - If you are going into the hospital for any reason, please inform Father Stephen at the Rectory. Our hospitalization code for Christiana and Wilmington Hospitals is **UKR**.

EMERGENCY CALLS - Please call the Rectory anytime (day or night) in an Emergency!

BAPTISMS - Celebrated by appointment.

CROWNING IN MARRIAGE - Please discuss timing with Father prior to setting a date. At least six months notice is needed. There are three 2-hour courses that must be attended prior to the Wedding.

BULLETIN DEADLINE - The deadline for getting information printed in the Weekly Bulletin is Wednesday.

SUNDAY COLLECTIONS - For the Needs of the Parish; 2nd Youth Ministry

February 24, 2019
Volume 55: Number 08
Schedule of Services and Activities
Week of February 24 – March 3, 2019
Celebrating our 92nd year of Service to the Lord

Sunday, February 24 – Sunday of the Prodigal Son – Tone 6

8:30 – 9:00 AM – Confessions

9:15 AM – Hours

9:30 AM – Divine Liturgy for the Faithful

Coffee Hour

Monday, February 25

6:30 PM – Akathist to Our Lady, Curere of Cancer – Blessing of Oil

7:00 PM – Bible Study

Tuesday, February 26

9:00 AM – Baking nutrolls

Friday, March 1 – All Souls

6:00 PM – Service for the Departed

Saturday, March 2

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

Sunday, March 3 – Meatfare Sunday – Tone 7

8:30 – 9:00 AM – Confessions

9:15 AM – Hours

9:30 AM – Divine Liturgy for the Faithful

Special Meatloaf Dinner

SCRIPTURAL READINGS

Sunday of the Prodigal Son – Matins: Luke 24:36-53; Liturgy: 1 Corinthians 6:12-20; Luke 15:11-32

Monday – 1 John 2:18-3:10; Mark 11:1-11

Tuesday – 1 John 3:10-20; Mark 14:10-42

Wednesday – 1 John 3:21-4:6; Mark 14:43-15:1

Thursday – 1 John 4:20-5:21; Mark 15:1-15

Friday – 2 John 1:1-13; Mark 15:22-25, 33-41

Saturday – 1 Corinthians 10:23-28; Luke 21:8-9, 25-27, 33-36; Deceased: 1 Thessalonians 4:13-17; John 5:24-30

Meatfare Sunday – Matins: John 20:1-10; Liturgy: 1 Corinthians 8:8-9:2; Matthew 25:31-46

THE SUNDAY OF THE PRODIGAL SON

"Look, O Christ, upon the sorrow of my heart, look upon my conversion and my tears, O Savior, and do not reject me!" (Ode 9 in the Canon of Matins of the Prodigal Son.)

Scripture Reading: Luke 15, 11-32



In the parable of the Publican and the Pharisee, it was pointed out that the first step to conversion is humility. On this Sunday, the Sunday of the Prodigal Son, holy Church shows us how one is converted to God. Where there is humility and sorrow of heart, the door to God's mercy is opened.

The parable of the Prodigal Son is known for its deep moral content. The prodigal son is the symbol of every sinful soul. This narration shows that nothing on earth can satisfy our hunger and thirst for happiness. Anyone, who separates himself from God by sin and seeks happiness outside of God, will at some time be forced to say as the Prodigal Son did "I shall rise and go to my father." (Luke 15,18) and with St. Augustine who

was a prodigal son for many years, "Our heart is restless, O God, until it rests in you."

The theme of the parable is the life of a wealthy family. The younger of two sons wishes independence and freedom. Taking his inheritance, he journeys to a far-off country. There, he squandered his inheritance and acted irresponsibly. Quickly his quasi friends melted away and he was reduced to poverty at which point he was forced to become a swineherdsman. This rich young man who wished to live according to the desires of his heart now becomes a lowly swineherdsman.

Miserable and hungry, he decides to return to his father's house. His father is moved with pity when he sees his son in the distance. He restores the son's former dignity as a son, and presents him with a festive robe, ring and sandals.

(In the East, to present a man with a festive robe was a sign of special honor. The ring was the symbol of authority worn by kings and high officials. Sandals were worn by the wealthy while the poor and slaves went barefoot.)

The story of the wayward son is portrayed in beautifully poetic fashion throughout the entire service of this Sunday. The melodies of the day express the cry of a soul, contrite and repentant, sorry for its fall, yearning for the love of the heavenly Father. The Prodigal Son experienced a longing for God within his heart and sorrow over his sinful state.

In the first stichera from Solemn Vespers of the Sunday of the Prodigal Son we sing:

"I have journeyed into a land of sin and animals, and have sown sin and reaped its ears with the scythe of laziness; and with my hands I gathered my deeds into sheaves, but did not place them on the threshing floor of repentance. But I beg You, O Divine Husbandman to winnow the chaff of my deeds with the breeze of your compassionate love; and fill my soul with the wheat of forgiveness. Store me in your heavenly garners, and save me."

The troparion of the day express an awareness of one's own misery, sincere sorrow and repentance, as well as a desire to beg God for forgiveness and mercy.

"Hasten to open to me your fatherly arms for waywardly have I loved my life; but since You are infinitely rich in mercy, O Savior, do not despise my impoverished heart, for to You, O Lord, I cry in repentance: I have sinned, O Father, before heaven and before Your."

This parable teaches us that God forgives and mercifully receives even the greatest sinners, if they repent and are sorry for their sins. "The mercy of the Lord is from eternity to eternity upon them that fear him." (Psalm 103,17)

THE THREE "P'S" FOR A FULFILLING GREAT FAST"

This morning, Orthodox Christians find themselves at the second Sunday of the Pre-Lenten period. The beginning of the Great Fast is, once again, nearly upon us. As we approach this time of preparation that will ultimately lead us to the celebration of Pascha, we must take care that we approach Lent with the right spirit and proper goals in mind.

The Great Fast must be a **PRAYERFUL** time. Some of the most beautiful and meaningful services are found during this 40-day fast. As Lent unfolds, our prayer life must increase in frequency and intensity. Participating in the devotions prescribed for this sacred season will provide us with a fuller understanding of our Lord's Passion.

The Great Fast must be a **PENITENTIAL** time. We must use the Great Fast as an opportunity to imitate the Prodigal Son in today's Gospel lesson. We must "return to our father" as well! If Christ was willing to die for our sins, we must be willing to express sorrow and contrition for them.

The Great Fast must be a **POSITIVE** time. *"When you fast, anoint your head and wash your face so that you do not appear to men to be fasting"* (Matthew 6:17). The demands of the Lenten season are not placed upon us to cause us pain and suffering! Indeed we should rejoice that this wonderful opportunity to draw closer to Christ is given to us each year by our Holy Orthodox Church.

Remember these three "P" words as we ready for our journey through the Great Fast. If we are successful in incorporating them, into our daily lives for the next several weeks, then the **GREATEST of the "P" words - PASCHA** - will truly be a time of immeasurable spiritual joy for all of us!

In preparation for and for our own spiritual edification during the season of the Great Fast, our bulletin will include excerpts from the book, **GREAT LENT: A JOURNEY TO PASCHA** by Father Alexander Schmemmann. I would suggest this book to be read by all of our parishioners for the insights and spiritual awakening of the season of the Fast.

3. RETURN FROM EXILE

(The Sunday of the Prodigal Son)

On the third Sunday of preparation for Lent, we hear the parable of the Prodigal Son (Luke 15:11-32). Together with the hymns of this day, the parable reveals to us the time of repentance as man's return from exile. The prodigal son, we are told, went to a far country and there spent all that he had. A far country! It is this unique definition of our human condition that we must assume and make ours as we begin our approach to God. A man that has never had that experience, be it only very briefly, who has never felt the he is exiled from God and from real life, will never understand what Christianity is about. And the one who is perfectly "at home" in this world and its life, who has never been wounded by the nostalgic desire for another Reality, will not understand what is repentance.

Repentance is often simply identified as a cool and "objective" enumeration of sins and transgressions, as the act of "pleading guilty" to a legal indictment. Confession and absolution are seen as being of a juridical nature. But something very essential is overlooked - without which neither confession nor absolution have any real meaning or power. This "something" is precisely the feeling of alienation from God, from the joy of communion with Him, from the real life as created and given by God. It is easy indeed to confess that I have not fasted on prescribed days, or missed my prayers, or became angry. It is quite a different thing, however, to realize suddenly that I have defiled and lost my spiritual beauty, that I am far away from my real home, my real life, and that something precious and pure and beautiful has been hopelessly broken in the very texture of my existence. Yet this, and only this, is repentance and therefore it is also a deep desire to return, to go back, to recover that lost home. I received from God wonderful riches: first of all life and the possibility of enjoying it, to fill it with meaning, love and knowledge; then - in Baptism - the new life of Christ Himself, the gift of the Holy Spirit, the peace and the joy of the eternal Kingdom. I received the knowledge of God, and in Him the knowledge of everything else and the power to be a son or daughter of God. And all this I have lost, all this I am losing all the time, not only in particular "sins" and "transgressions", but in the sin of all sins: the deviation of my love from God, preferring the "far country" to the beautiful home of the Father.

But the Church is here to remind me of what I have abandoned and lost. And as she reminds me, I remember: ""I have wickedly strayed away from Your Fatherly glory," says the Kondak of the day, "and wasted with sinners the riches You gave me. Then do I raise the Prodigal's cry to You, O bountiful Father: I have sinned

against You; take me back as a penitent, and make me as one of Your hired servants. . ."

And, as I remember, I find in myself the desire to return and the power to return: . . "I shall return to the compassionate Father crying with tears: Receive me as one of Your servants. . ." One liturgical particularity of this "Sunday of the Prodigal Son" must be especially mentioned here. At Sunday Matins, following the solemn and joyful Psalms of the Polyeleion, we sing the sad and nostalgic Psalm 137:

By the rivers of Babylon, there we sat down, and we wept when we remembered Zion. . . How shall we sing the Lord's song in a strange land? If I forget you, O Jerusalem, let my right hand forget her cunning. If I do not remember you, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy. . .

It is the Psalm of exile. It was sung by the Jews in their Babylonian captivity as they thought of their holy city of Jerusalem. It has become forever the song of man as he realizes his exile from God, and realizing it, becomes man again: the one who can never be fully satisfied by anything in this fallen world, for by nature and vocation he is a pilgrim of the Absolute. This Psalm will be sung twice more: on the last two Sundays before Lent. It reveals Lent itself as a pilgrimage and repentance - as return.

THE SUNDAY OF THE PRODIGAL SON
The Third Pre-Great Fast Sunday
Scripture Reading: Luke 15:11-32

"Brothers and sisters, let us learn the meaning of this mystery. For when the Prodigal Son ran back from sin to his father's house, his loving father came out to meet him and kissed him. He restored to the Prodigal the tokens of his proper glory. . ."

Vespers for the Sunday of the Prodigal Son

"The tax collectors and sinners were all gathering around to hear Him (Jesus), at which the Pharisees and Scribes murmured, 'This man welcomes sinners and eats with them'" (Luke 15:1). This was why Jesus told the parable of the Prodigal Son. Notice that Jesus does not rebuke them for their hypocrisy but gently tells them the parables of mercy in a language they could understand and to which they can relate. The crowning one is the prodigal son. Some commentators call it the Parable of the Loving Father. On this Third Pre-Fast Sunday, the Prodigal Son's sorrow for past sins is presented to us as the third requisite needed for true

repentance (The first is the desire [Sunday of Zacchaeus]; and the second is humility [Sunday of the Publican and Pharisee].

Let's look at the characters of this parable. The younger son grossly insults his father by asking for his share of the inheritance. In effect he was saying, "Father, die so that I can have what is mine." To compound the sin, he goes far away and squanders it all on loose living. How often we think that because we are out of the sight of our guardians or loved ones that we are also out of God's sight as well. How foolish! Only when the son hits rock bottom does he come to himself and realize that he has sinned. We can only be truly ourselves when we are union with God, our Father. To be apart from Him is to be in sin and truly out of our senses. Total and complete unity will only be ours in the Kingdom.

The father waits with love and yearning for his son. "While he was still a long way off, his father caught sight of him and was deeply moved." He completely forgave and forgot his son's greed. He embodied in himself the words of the Prophet Isaiah: "Can a mother forget her infant. . . Even if she should forget I shall never forget you. See, upon the palms of my hands I have written your name" (Isaiah 49:15).

The elder son was enraged at the love, compassion and forgiveness of the father. He acted just like the Scribes and the Pharisees mentioned above. He really didn't realize how much the father also loved him. He didn't hear: "My son, you are with me always, and everything I have is yours." His heart was too hard to show any compassion or forgiveness or joy for his brother. He could not understand that "We had to celebrate and rejoice! This brother of yours was dead, and has come back to life. He was lost and is now found." May we ourselves not judge others and may we rejoice with those who are forgiven and repent.

ANNOUNCEMENTS

A VERY HAPPY BIRTHDAY - is expressed to the following: Yaroslav Bilinski, 2/26; Elizabeth (Betsy) Hutnick, 2/26; Annabel Pappas, 2/26; Dimitri Kaliakin, 2/27; Rosalie Ann Kane, 2/28; Theodora Szeremeta, 2/28; Oleg Semeniuk, 3/1 & Eve Lazaration, 3/1. May God grant them a very happy birthday and keep them for many, happy and blessed years!

THE POWER OF PRAYER – Please remember your daily prayer for our country. Today, we begin Day 21.

PYROHY – ORDERS (9-11AM) (302) 798-4588
Monday – Tuesday
March 18 & 19

MAKING & PICKUP
Friday
March 22

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.

A NEW FREEZER – has been purchased by our Sisterhood for the needs of the Parish to be able to make more food for our Bazaars and generate a greater cash flow in support of the Church. The cost of the freezer is \$3,500.00. Anyone wishing to help contribute to the cost can see Kathy Duncan or Lorraine Neff. Thanks for your support!

DO YOU SHOP ON AMAZON? – Did you know that if you would get on Smile Amazon and choose our Parish as your beneficiary that Amazon would donate a percentage of your purchase to us? Search on Orthodox Wilmington and choose SS Peter & Paul Ukrainiaan (yes it is misspelled and we've tried to correct it). Try it and help our Parish Family benefit from your shopping experience!

MEETINGS - MINISTRIES

PARISH BOARD MEETING – Tuesday, March 5 @ 6:30 PM

CLEANING OF THE CHURCH MINISTRY SCHEDULE

Week of February 26 - Nancy Hlywiak, Jean Roeth, Zina Twardus

Week of March 5 - Michael Tilson & Linda Hnatow, Irene Maskaly

Week of March 12 - Dawn Daniels, David Duncan & Kathy Duncan

Week of March 19 - Mark & Laura Andreas, Paul Andreas

Week of March 26 - John Cramer, Victor Melnychenko & Joseph Thurstlic

Week of April 1 - Earle and Jennifer Robinson

UOL ESSAY CONTEST

This Essay Contest is following the theme of the 72nd UOL Convention Theme: "Train up a child in the way he should go: and when he is old, he will not depart from it." Proverbs 26:6. All entries will be judged for content, creativity and neatness. All entries must be submitted in English and should be mailed to: UOL Essay Contest, C/O Teresa Linck, 413 Juniper Lane, Cheshire, CT 06410 – or email them to: tlinck.essays@gmail.com. All entries must be postmarked no later than April 30, 2019 or for email entries they must be time stamped no later than 7:00 PM, April 30. All participants will receive a certificate of participation. All 1st, 2nd and 3rd place winners will be announced at the UOL Convention at All Saints Camp. Questions? Please either email (see above) or call 732-824-2047.

Please remember, there can be **no names on the front of any entry**. All entries must have a cover page with the following information: Participants first and last name; age and grade in school; the name and address of the participant's Parish, including city and state. **Drawings** can be no larger than 12" X 18" and **NO NAME ON THE FRONT OF THE DRAWING**. Please attach a **COVER PAGE** (see above) or use the back of the drawing for the above information. All drawings **MUST BE MAILED**.

Written entries must be on 8 1/2" X 11" paper including the cover page with the info above. Entries for 9th grade and above must be typed or printed. Please do not take or send pictures of any entries. If you must send a hand printed essay, please mail it or scan it and then email it.

Topics: **Pre-K and Kindergarten:** Draw a picture of something you like to do with your family.

Grades 1 & 2: One of the nine fruits of the Holy Spirit is compassion. Write 2 – 3 sentences explaining what compassion is and draw a picture of someone showing compassion to something or someone.

Grades 3 & 4: In Proverbs 1:8-9, the Bible says: "Hear my son, your father's instructions, and forsake not your mother's teaching..." Write 50 – 100 words explaining what this passage means to you.

Grades 5 & 6: One of the seven acts of Spiritual Mercy is to forgive all who injure us. Write 100-150 words on how you were taught to do this and how you continue to follow that teaching.

Grades 7 & 8: In Proverbs 20:11 the Bible says: "Even a child makes himself known by his acts, by whether his conduct is pure and upright." Write 150-200 words on how this relates to this year's convention theme: "Train up a child in the way he should go: and when he is old, he will not depart from it." from Proverbs 26:6 and accepting responsibility for one's actions.

Grades 9 & 10: In John 1:4 the Bible says: "I have no greater joy than to hear that my children are walking in truth." Write 200 -250 words on how this relates to this year's Convention theme: "Train up a child in the way he should go: and when he is old, he will not depart from it." Proverbs 26:6.

Grades 11&12: Please write 250-500 words on the following topic: As you look forward into the upcoming years and getting ready for college, how do you plan on using what you have learned from your parents and from church teachings in your new environment? How do you plan on staying involved with the Church?

Adults 18 and over: Write 500 or more words on the following topic: This year's Convention theme comes from Proverbs 26:6: "Train up a child in the way he should go: and when he is old, he will not depart from it." We have been taught about the Seven Capital Sins and their Opposite Virtues, which are: 1. Pride/Humility; 2. Greed/Kindness; 3. Lust/Chastity (body and soul); 4. Envy, charity; 5. Gluttony/Liberality; 6. Anger/Patience and 7. Sloth/Diligence in service and praise of God. In today's world where pride, love of money and a self-centered universe are the norm, how do we use these virtues as a guideline for training up our children?

99th ANNUAL ECUMENICAL LENTEN SERVICE

6:00 PM Service – Light Lenten Supper to Follow

ALL SERVICES ARE ON WEDNESDAYS

March 13 – Sts. Peter and Paul Ukrainian Orthodox Church

March 20 – Aldersgate United Methodist
2313 Concord Pike, Wilmington
Rev. Christopher Pennington, Pastor

March 27 – St. Joseph on the Brandywine Roman Catholic Church
10 Old Church Road, Wilmington
Msgr. Joseph Rebman, Pastor

April 3 - St. Nicholas Ukrainian Catholic Church
801 Lea Boulevard, Wilmington
Rev. Father Volodymyr Klanichka, Pastor

April 10 - Chester-Bethel United Methodist Church
2619 Foulk Road, Wilmington
Rev. Karen Hoff, Pastor

GETTING READY FOR THE SPRING BAZAAR – we have much to prepare for with the number of people we had at the last Bazaar. Here is the schedule of work parties that are scheduled so far: **Baking nut rolls** – Tuesday, February 26 @ 9:00 AM; **Making holubtsi** – Saturday, March 16 @ 9:30 AM

DONATIONS FOR THE BAZAAR – of Coke products and water as well as Bounty (Paper Towels) and Bathroom tissue will be graciously accepted.

SISTERHOOD MEATLOAF DINNER – Meatfare Sunday, March 3 after Liturgy. Donation: \$6.00 for adults; \$3.00 for children. Please plan to attend and support our Parish efforts.

GREETER MINISTRY SCHEDULE

February 24 - David & Eve Lazaration
March 3 - Lorraine Neff, Sonya Patronik & Alexander Smith
March 10 - Nancy Tur, Zina Twardus
March 17 - John and Sandy Cramer

READER MINISTRY SCHEDULE

February 24 - Andrew Duncan
March 3 - Jean Roeth
March 10 - Linda Hnatow
March 17 - Pani Elizabeth Hutnick
March 24 - Jean Roeth
March 31 - Thomas Kasprzak
April 7 - John Plachta
April 14 - Irene Maskaly

TRUSTEES MINISTRY SCHEDULE

(Please find a substitute if you cannot make a given week)
February 17 –Thomas Bringle and Linda Hnatow
February 24 – Lorraine Neff and Victor Kaliakin
March 3 – Lorraine Neff and Victor Kaliakin
March 10 – Ann Duncan and Thomas Bringle
March 17 – Ann Duncan and Thomas Bringle
March 24 – Linda Hnatow and Lorraine Neff
March 31 – Linda Hnatow and Lorraine Neff

LENTEN RETREAT – focusing on the Ladder of Divine Ascent: Our Spiritual Journey One Step at a Time, April 13, 2019/ Speakers: His Eminence, Metropolitan Gregory & Fr. Anthony Perkins. St. Francis Center for Renewal, 395 Bridle Path Road, Bethlehem, PA. Registration: \$45 (\$10 late fee), Adolescents \$25 (\$10 late fee) child under 12 \$7 includes breakfast, lunch and supper. For more info call Oleh or Natalie @ (610) 892-7315.

Tentative 2019 Schedule

Monday, March 11 – First Day of the Fast

Wednesday, March 13 – Community Lenten Service (here)

Saturday, April 13 – Spring Bazaar

Sunday, April 28 – Pascha

Sunday, May 5 – St. Thomas Sunday – Cemeteries

Sunday, May 12 – Mother’s Day Dinner

Saturday, June 15 – Visit by Weeping Icon from Taylor, PA

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 (Holy Rosary)

Sunday, December 15 – UOL Cookie Sale

ORTHODOX CLERGY BROTHERHOOD LENTEN MISSIONS

(All Services Begin at 4:00 PM)

March 17 - Orthodox Sunday – St. Michael Parish (OCA) – Wilmington, DE

March 24 – Decent of the Holy Spirit Parish (Romanian) – Elkins Park, PA

March 31 – Saint George (Antiochian) – Upper Darby, PA

April 7 – Holy Assumption (OCA) – Philadelphia, PA

April 14 – To Be Announced

ANNUAL LENTEN RETREAT - St. George Antiochian Orthodox Church (8210 W. Chester Pike, Upper Darby, PA) entitled: **“LIFE THROUGH DEATH: an Orthodox Reflection with Fr. John Behr”** It will begin on Friday, March 2 with a youth discussion at 7:00 PM: **“A Christian Ending to Our Life: painless, blameless and peaceful”** followed by a supplication service to St. David of Wales. Saturday, March 3 will begin with a Trisagion Service for the Departed at 10:00 AM Lunch at 11, Session 1 at 12 Noon Session 1; 1:30 PM a presentation: **“A Christian Ending: Ministry to the Dying”**; 2:00 PM Session 2 and 4:00 PM Vespers. To register visit Saintgeorgeupperdarby.org or call (610)853-1171. Donation request: \$10/person and \$25/family

BREADS IN THE FREEZER – Special price: \$4.00. See Kathy!

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, David Dalldorf, Peter DiVirgilio, John Dmytryk, James Dudrick, David Duncan, Rose Eldridge, Thomas Fagan, Stephen Farrell, James Garrett, Peter Glenn, Ivan Golovnirov, Kathleen Gortva, Staci Gray, Charles Gunther, David Hamilton, Mary Eleanor Hamilton, Rick Hastings, Dolores Helms, Victoria Herrschaft, Daniel Holoviak, 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, 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, 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 Szweg, Pavlo Tabak, Nicholas Taylor, Sue Taylor, Elenora Thomas, Lydia Thomas, Brysen Tomei, Dominic Tomei, Mark Tomei, Violet Tomei, Aria Tonner, Anna Tur, Charles Tyravsky, 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.

THE PRIEST-MARTYR BLAISE

Much of what we know about many of the saints of the early Church has been handed down to us in the form of oral tradition. Because little, if anything, was set down in writing concerning their spiritual accomplishments, it is not surprising that many legends and folklore developed through the ages concerning certain saints.

Such is the case with Priest-Martyr Blaise. Early Christian writers hardly make mention of him. Still, he remains a popular saint due to some fascinating stories that have somehow been connected with his life.

We do know that Blaise was the Bishop of Sebaste in Armenia in the 4th century. When the persecution of Christians became great in his city, Blaise fled to the protection of a cave in the nearby mountains. Tradition tells us that Blaise was actually a physician prior to becoming a hierarch of the Church. It is said that wild beasts would come to his cave to be treated for their various wounds and injuries. Blaise's love for animals, however, led to his ultimate martyrdom. Agricolaus, the Roman governor of the region, had sent his hunters into the hills to find game for him. It was then that they discovered the hiding place of the saintly bishop and brought him back to Sebaste, where he was tortured and imprisoned. Another legend has it that on the way back to Sebaste, Blaise helped a young boy who had a bone stuck in his throat. Because of this, he is looked upon by the Western Church as the "Patron Saint of sore throats." After enduring terrible beatings, Blaise was put to death by beheading in 316 A.D.