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ST. STEPHEN

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

January 12, 2020
Volume 56: Number 02
Schedule of Services and Activities
Week of January 12 - 19, 2020
Celebrating our 93rd year of Service to the Lord

Sunday, January 12 – Sunday after Nativity and before the Theophany – Tone 5

8:30 – 9:00 AM – Confessions

9:15 AM – Hours

9:30 AM – Divine Liturgy for the Faithful

Coffee Hour

Monday, January 13

6:00 PM – Great Vespers for the Feast

Tuesday, January 14 – New Year – Circumcision of Our Lord – St. Basil

8:00 AM – Divine Liturgy – Veneration of the Relics of St. Basil

6:30 PM – Parish Board Meeting

Friday, January 17

8:00 AM – Royal Hours

Saturday, January 18 – Saturday before Theophany

9:00 AM – Baptismal Divine Liturgy

7:00 PM – Great Vespers and Water Blessing

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

8:30 – 9:00 AM – Confessions

9:15 AM – Hours

9:30 AM – Divine Liturgy for the Faithful

Coffee Hour

SCRIPTURE READINGS

Sunday after Nativity: Matins: John 20:11-18; Liturgy: Galatians 1:11-19; Matthew 2:13-23

Monday – Saint Peter Mohyla – Matins: John 10:1-9; Liturgy: Hebrews 7:26-8:2; John 10:9-16; day: Hebrews 11:17-23, 27-31; Mark 12:13-17 Vespers: 1) Genesis 17:1-14; 2) Proverbs 8:22-30; 3) Proverbs 10:31-11:12

Tuesday - Circumcision of Our Lord – St. Basil the Great – Matins: John 10:9-16; Liturgy: Colossians 2:8-12; Luke 2:20-21, 40-52; Saint Basil: Hebrews 7:26-28, 8:1-2; Luke 6:17-23

Wednesday – James 1:1-18; Mark 12:28-37

Thursday – James 1:19-27; Mark 12:38-44

Friday - **Royal Hours:** Psalms: 5; 2; 26-28; 41; 50-73; 76; 90-92; 113; 85

1st Hour: Isaiah 35:1-10; Acts 13:25-32; Matthew 3:1-11

3rd Hour: Isaiah 1:16-20; Acts 19:1-18; Mark 1:1-8

6th Hour: Isaiah 12:3-6; Romans 6:3-11; Mark 1:9-15

9th Hour: Isaiah 49:8-15; Titus 2:11-14; 3:4-7; Matthew 3:13-17

Saturday before Theophany – **Liturgy:** 1 Corinthians 9:19 - 10:4; Luke 3:1-18;

Vespers: 1) Genesis 1:1-13; 2) Exodus 14:15-18; 21-23; 27-29; 3) Exodus 15:22-27; 16:1; 4) Joshua 3:7-8; 15-17; 5) II Kings 2:6-14; 6) II Kings 5:9-14; 7) Isaiah 1:16-20; 8) Genesis 32:1-10; 9) Exodus 2:5-10; 10) Judges 6:36-40; 11) I Kings 18:320-39; 12) II Kings 2:12-22; 13) Isaiah 49:8-15;

Blessing of Water: 1) Isaiah 35:1-10; 2) Isaiah 55:1-13; 3) Isaiah 12:3-6; I Corinthians 10:1-4; Mark 1:9-11

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



The Church Mourns the Loss of Life in the Crash of UIA Flight 752

With many others around the world, the Ukrainian Orthodox Church of the USA mourns the deaths of 176 persons killed in the plane crash of Ukraine International Airlines flight PS752 outside of Teheran airport on January 8, 2020.

We, the hierarchs of the Church offer our sincere condolences, and those of the UOC of the USA, to all those who are affected by this tragedy. We hold them, and those who have been killed in this tragedy, in our prayers. Our parish communities and churches are available to all those who have lost loved ones, whether for memorial services, or to receive the care and support of our clergy as they deal with their deep sense of loss and honestly face the depths of their grief.

We are sad at the thought and realization of the loss of 176 individuals - passengers and crew who perished in the plane crash. While the formal investigation is underway, we do not know the cause of the crash – and even if we did, it would not alter the way that our hearts weep within us. We call for the relevant aviation authorities to determine and declare the cause soon, so that others can learn from this tragedy.

We prayerfully bless the parishes of the UOC of the USA and Diaspora to hold Memorial Services for the victims of the tragedy, following the celebration of the Divine Liturgy on Sunday, January 12, 2020.

We also pray that our Almighty God will continue to uphold all those who are bereaved and shocked by this accident and to give them the spirit of hope and peace as they come to terms with this tragedy.

Memory Eternal!

With prayers,

+Antony, Metropolitan of the UOC of the USA and the Diaspora

+Jeremiah, Archbishop of the UOC Eparchy in South America

+Daniel, Archbishop of the UOC of the USA

+++++

Saint Basil the Great

Commemorated on January 1(14)



Saint Basil the Great, Archbishop of Caesarea in Cappadocia, "belongs not to the Church of Caesarea alone, nor merely to his own time, nor was he of benefit only to his own kinsmen, but rather to all lands and cities worldwide, and to all people he brought and still brings benefit, and for Christians he always was and will be a most salvific teacher." Thus spoke St Basil's contemporary, St Amphilochius, Bishop of Iconium.

St Basil was born in the year 330 at Caesarea, the administrative center of Cappadocia. He was of illustrious lineage, famed for its eminence and wealth, and zealous for the Christian Faith. The saint's grandfather and grandmother on his father's side had to hide in the forests of Pontus for seven years during the persecution under Diocletian.

St Basil's mother St Emilia was the daughter of a martyr. On the Greek calendar, she is commemorated on May 30. St Basil's father was also named Basil. He was a lawyer and renowned rhetorician, and lived at Caesarea.

Ten children were born to the elder Basil and Emilia: five sons and five daughters. Five of them were later numbered among the saints: Basil the Great; Macrina (July 19 (August 1) was an exemplar of ascetic life, and exerted strong influence on the life and character of St Basil the Great; Gregory, afterwards Bishop of Nyssa (January 10 (23); Peter, Bishop of Sebaste (January 9 (22); and Theosebia, a deaconess (January 10 (23).

St Basil spent the first years of his life on an estate belonging to his parents at the River Iris, where he was raised under the supervision of his mother Emilia and grandmother Macrina. They were women of great refinement, who remembered an earlier bishop of Cappadocia, St Gregory the Wonderworker (November 17 (30). Basil received his initial education under the supervision of his father, and then he studied under the finest teachers in Caesarea of Cappadocia, and it was here that he made the acquaintance of St Gregory the Theologian (January 25 (February 7) and January 30 February (12). Later, Basil transferred to a school at Constantinople, where he listened to eminent orators and philosophers. To complete his education St Basil went to Athens, the center of classical enlightenment.

After a four or five year stay at Athens, Basil had mastered all the available disciplines. "He studied everything thoroughly, more than others are wont to study a single subject. He studied each science in its very totality, as though he would study nothing else." Philosopher, philologist, orator, jurist, naturalist, possessing profound knowledge in astronomy, mathematics and medicine, "he was a ship laden with learning, to the extent permitted by human nature."

At Athens a close friendship developed between Basil the Great and Gregory the Theologian (Nazianzus), which continued throughout their life. In fact, they regarded themselves as one soul in two bodies. Later on, in his eulogy for Basil the Great, St Gregory the Theologian speaks with delight about this period: "Various hopes guided us, and indeed inevitably, in learning... Two paths opened up before us: the one to our sacred temples and the teachers therein; the other towards preceptors of disciplines beyond."

About the year 357, St Basil returned to Caesarea, where for a while he devoted himself to rhetoric. But soon, refusing offers from Caesarea's citizens who wanted to entrust him with the education of their offspring, St Basil entered upon the path of ascetic life.

After the death of her husband, Basil's mother, her eldest daughter Macrina, and several female servants withdrew to the family estate at Iris and there began to lead an ascetic life. Basil was baptized by Dianios, the Bishop of Caesarea, and was tonsured a Reader (On the Holy Spirit, 29). He first read the Holy Scriptures to the people, then explained them.

Later on, "wishing to acquire a guide to the knowledge of truth", the saint undertook a journey into Egypt, Syria and Palestine, to meet the great Christian ascetics dwelling there. On returning to Cappadocia, he decided to do as they did. He distributed his wealth to the needy, then settled on the opposite side of the river not far from his mother Emilia and sister Macrina, gathering around him monks living a cenobitic life.

By his letters, Basil drew his good friend Gregory the Theologian to the monastery. Sts Basil and Gregory labored in strict abstinence in their dwelling place, which had no roof or fireplace, and the food was very humble. They themselves cleared away the stones, planted and watered the trees, and carried heavy loads. Their hands were constantly calloused from the hard work. For clothing Basil had only a tunic and monastic mantle. He wore a hairshirt, but only at night, so that it would not be obvious.

In their solitude, Sts Basil and Gregory occupied themselves in an intense study of Holy Scripture. They were guided by the writings of the Fathers and commentators of the past, especially the good writings of Origen. From all these works they compiled an anthology called Philokalia. Also at this time, at the request of the monks, St Basil wrote down a collection of rules for virtuous life. By his preaching and by his example St Basil assisted in the spiritual perfection of Christians in Cappadocia and Pontus; and many indeed turned to him. Monasteries were organized for men and for women, in which places Basil sought to combine the cenobitic (koine bios, or common) lifestyle with that of the solitary hermit.

During the reign of Constantius (337-361) the heretical teachings of Arius were spreading, and the Church summoned both its saints into service. St Basil returned to Caesarea. In the year 362 he was ordained deacon by Bishop Meletius of Antioch. In 364 he was ordained to the holy priesthood by Bishop Eusebius of Caesarea. "But seeing," as Gregory the Theologian relates, "that everyone exceedingly praised and honored Basil for his wisdom and reverence, Eusebius, through human weakness, succumbed to jealousy of him, and began to show dislike for him." The monks rose up in defense of St Basil. To avoid causing Church discord, Basil withdrew to his own monastery and concerned himself with the organization of monasteries.

With the coming to power of the emperor Valens (364-378), who was a resolute adherent of Arianism, a time of troubles began for Orthodoxy, the onset of a great struggle. St Basil hastily returned to Caesarea at the request of Bishop Eusebius. In the words of Gregory the Theologian, he was for Bishop Eusebius "a good advisor, a righteous representative, an expounder of the Word of God, a staff for the aged, a faithful support in internal matters, and an activist in external matters."

From this time church governance passed over to Basil, though he was subordinate to the hierarch. He preached daily, and often twice, in the morning and in the evening. During this time St Basil composed his Liturgy. He wrote a work "On the Six Days of Creation" (Hexaemeron) and another on the Prophet Isaiah in sixteen chapters, yet another on the Psalms, and also a second compilation of monastic rules. St Basil wrote also three books "Against Eunomius," an Arian teacher who, with the help of Aristotelian concepts, had presented the Arian dogma in philosophic form, converting Christian teaching into a logical scheme of rational concepts.

St Gregory the Theologian, speaking about the activity of Basil the Great during this period, points to "the caring for the destitute and the taking in of strangers, the supervision of virgins, written and unwritten monastic rules for monks, the arrangement of prayers [Liturgy], the felicitous arrangement of altars and other things." Upon the death of Eusebius, the Bishop of Caesarea, St Basil was chosen to succeed him in the year 370. As Bishop of Caesarea, St Basil the Great was the newest of fifty bishops in eleven provinces. St Athanasius the Great (May 2), with joy and with thanks to God welcomed the appointment to Cappadocia of such a bishop as Basil, famed for his reverence, deep knowledge of Holy Scripture, great learning, and his efforts for the welfare of Church peace and unity.

Under Valens, the external government belonged to the Arians, who held various opinions regarding the divinity of the Son of God, and were divided into several factions. These dogmatic disputes were concerned with questions about the Holy Spirit. In his books *Against Eunomios*, St Basil the Great taught the divinity of the Holy Spirit and His equality with the Father and the Son. Subsequently, in order to provide a full explanation of Orthodox teaching on this question, St Basil wrote his book **On the Holy Spirit** at the request of St Amphilocheus, the Bishop of Iconium.

The emperor Valens, mercilessly sending into exile any bishop who displeased him, and having implanted Arianism into other Asia Minor provinces, suddenly appeared in Cappadocia for this same purpose. He sent the prefect Modestus to St Basil. He began to threaten the saint with the confiscation of his property, banishment, beatings, and even death.

St Basil said, "If you take away my possessions, you will not enrich yourself, nor will you make me a pauper. You have no need of my old worn-out clothing, nor of my few books, of which the entirety of my wealth is comprised. Exile means nothing to me, since I am bound to no particular place. This place in which I now dwell is not mine, and any place you send me shall be mine. Better to say: every place is God's. Where would I be neither a stranger and sojourner (Ps. 38/39:13)? Who can torture me? I am so weak, that the very first blow would render me insensible. Death would be a kindness to me, for it will bring me all the sooner to God, for Whom I live and labor, and to Whom I hasten."

The official was stunned by his answer. "No one has ever spoken so audaciously to me," he said.

"Perhaps," the saint remarked, "that is because you've never spoken to a bishop before. In all else we are meek, the most humble of all. But when it concerns God, and people rise up against Him, then we, counting everything else as naught, look to Him alone. Then fire, sword, wild beasts and iron rods that rend the body, serve to fill us with joy, rather than fear."

Reporting to Valens that St Basil was not to be intimidated, Modestus said, "Emperor, we stand defeated by a leader of the Church." Basil the Great again showed firmness before the emperor and his retinue and made such a strong impression on Valens that the emperor dared not give in to the Arians demanding Basil's exile. "On the day of Theophany, amidst an innumerable multitude of the people, Valens entered the church and mixed in with the throng, in order to give the appearance of being in unity with the Church. When the singing of Psalms began in the church, it was like thunder to his hearing. The emperor beheld a sea of people, and in the altar and all around was splendor; in front of all was Basil, who acknowledged neither by gesture nor by glance, that anything else was going on in church." Everything was focused only on God and the altar-table, and the clergy serving there in awe and reverence.

St Basil celebrated the church services almost every day. He was particularly concerned about the strict fulfilling of the Canons of the Church, and took care that only worthy individuals should enter into the clergy. He incessantly made the rounds of his own church, lest anywhere there be an infraction of Church discipline, and setting aright any unseemliness. At Caesarea, St Basil built two monasteries, a men's and a women's, with a church in honor of the Forty Martyrs (March 9) whose relics were buried there. Following the example of monks, the saint's clergy, even deacons and priests, lived in remarkable poverty, to toil and lead chaste and virtuous lives. For his clergy St Basil obtained an exemption from taxation. He used all his personal wealth and the income from his church for the benefit of the destitute; in every center of his diocese he built a poor-house; and at Caesarea, a home for wanderers and the homeless.

Sickly since youth, the toil of teaching, his life of abstinence, and the concerns and sorrows of pastoral service took their toll on him. St Basil died on January 1 (14), 379 at age 49. Shortly before his death, the saint blessed St Gregory the Theologian to accept the See of Constantinople.

Upon the repose of St Basil, the Church immediately began to celebrate his memory. St Amphilochius, Bishop of Iconium (November 23), in his eulogy to St

Basil the Great, said: "It is neither without a reason nor by chance that holy Basil has taken leave from the body and had repose from the world unto God on the day of the Circumcision of Jesus, celebrated between the day of the Nativity and the day of the Baptism of Christ. Therefore, this most blessed one, preaching and praising the Nativity and Baptism of Christ, extolling spiritual circumcision, himself forsaking the flesh, now ascends to Christ on the sacred day of remembrance of the Circumcision of Christ. Therefore, let it also be established on this present day annually to honor the memory of Basil the Great festively and with solemnity."

St Basil is also called "the revealer of heavenly mysteries" (Ouranophantor), a "renowned and bright star," and "the glory and beauty of the Church." His honorable head is in the Great Lavra on Mount Athos.

In some countries it is customary to sing special carols today in honor of St Basil. He is believed to visit the homes of the faithful, and a place is set for him at the table. People visit the homes of friends and relatives, and the mistress of the house gives a small gift to the children. A special bread (Vasilopita) is blessed and distributed after the Liturgy. A silver coin is baked into the bread, and whoever receives the slice with the coin is said to receive the blessing of St Basil for the coming year.

Troparion - Tone 1 - Your proclamation has gone out into all the earth * Which was divinely taught by hearing your voice * Expounding the nature of creatures, * Ennobling the manners of men. * O holy father of a royal priesthood, * Entreat Christ God that our souls may be saved.

Kontakion - Tone 4 - You were revealed as the sure foundation of the Church, * granting all mankind a lordship which cannot be taken away, * sealing it with your precepts, * venerable Basil, revealer of heaven.

Kontakion - Tone 4 - You were revealed as the sure foundation of the Church, * Granting all men a lordship which cannot be taken away, * Sealing it with your precepts, * O Venerable and Heavenly Father Basil.



CHRIST IS BORN TO US

ANNOUNCEMENTS

A VERY HAPPY BIRTHDAY - is expressed to the following: Ann Tur , 1/17 & Victoria Moore, 1/18. May God grant them a very happy birthday and keep them for many, happy and blessed years!

THE POWER OF PRAYER – Today, we begin Day 23.

SPECIAL THANKS – are offered to John Plachuta for his wonderful talk on technology of the future and investment opportunities. I would like him to repeat the talk at a later date.

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

MEETINGS – MINISTRIES

PARISH BOARD MEETING – Tuesday, January 14 @ 6:30 PM.

MALANKA NEWS – Special thanks are offered to Ann and Andrew Duncan for chairing this annual event. Also special thanks to all who attended, it really was a lot of fun!!!

TRUSTEES MINISTRY SCHEDULE

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

January 12 – Victor Kaliakin and Ann Duncan

January 19 - Victor Kaliakin and Ann Duncan

January 26 – Thomas Bringle and Linda Hnatow

February 2 – Thomas Bringle and Linda Hnatow

February 9 – Lorraine Neff and Victor Kaliakin

February 16 – Lorraine Neff and Victor Kaliakin

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

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

CLEANING OF THE CHURCH MINISTRY SCHEDULE

Week of January 13 – John Plachuta and David Lazaration

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

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

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

Week of February 10 - John Cramer, Sandy Cramer, Victor Melnychenko & Joseph Thurstlic

Week of February 17 - Earle and Jennifer Robinson

Tentative 2020 Schedule

Sunday, February 2 – Parish Annual Meeting

Sunday, February 2 – UOL Souper Bowl Sunday

Monday, March 2 – Great Lent Begins – Clean Monday

Sunday, March 8 – Orthodox Sunday – tentative Orthodox Clergy Brotherhood here

Saturday, April 4 – Spring Bazaar

Sunday, April 12 – Palm Sunday – Holy Week

Sunday, April 19 – PASKHA

Sunday, April 26 – St. Thomas Sunday – Cemeteries

Sunday, May 10 – Mother's Day

Sunday, June 21 – Father's Day

Sunday, July 12 – Feast of Sts. Peter and Paul – Parish Appreciation Day

Saturday, August 1 – UOL Flea Market

Saturday, November 7 – Fall Bazaar

Tuesday, November 24 – Community Thanksgiving Service (Ascension Episcopal)

Sunday, December 13 – St. Nicholas (Sts. Peter and Paul) UOL Cookie Sale

PYROHY SCHEDULE

2020 - Tentative

Friday, January 24

Friday, February 21

Friday, March 20

Wednesday, April 1 (for the Spring Bazaar)

Friday, May 15

READER MINISTRY SCHEDULE

January 12 - Andrew Duncan
January 19 - Thomas Kasprszak
January 26 - Pani Elizabeth Hutnick
February 2 - Jean Roeth
February 9 - Linda Hnatow
February 16 - John Plachuta
February 23 - Irene Maskaly

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

GREETER MINISTRY SCHEDULE

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



PLEASE REMEMBER TO PRAY FOR THOSE WHO ARE ILL – Metropolitan Antony, Archimandrite Raphael, Father Vasili Andrejuk, Father Paul Bigelow, Father John Bohush, Father Oleh Hucul, Father Nestor Kowal, Father Mark Leisure, Father Andrew Molewski, Father John Nakonechney, Father James Norton, Father Victor Wronskyj, Father Volodymyr Wronskyj, Pani Dobrodyka Lisa Weremedic, Mykola, Brennan, Deborah, Charles, Galina, Dolores, Julian, Madison, Michele, Mykola, Rita, Ryan, Randy Allen, Carolyn Angelo, Colby Atkinson, Shannon Austin, Stephania Bacha, Joyce Belles, Neil Belles, Ethel Bernhard, Yaroslav Bilinsky, Betty Bosland, Becky Bosley, Angie Brengle, Paul Brengle, Patricia Bringle, Richard Bringle, John Brick, Fedir Bukacz, George Burns, Christine Cain, Mark Cello, Betty Charney, Mildred (Myrophora) Christo, Erik Colazo, Patricia Crystal, Alex Czernik, Sharon Dalaski, Stephen Dalecki, David Dalldorf, Peter DiVirgilio, John Dmytryk, James Dudrick, David Duncan, Rose Eldridge, Thomas Fagan, James Garrett, Peter Glenn, Ivan Golovnirov, Kathleen Gortva, Staci Gray, Charles Gunther, David Hamilton, Rick Hastings, Celeste Heiser, Dolores Helms, Victoria Herrschaft, Carla Hitchings, Greg Hitchings, Anthony Hnatow, Daniel Holoviak, Caroline Humphrey, Richard Humphrey, Sally Hutnick, Joette Jago, Stephen Johnson, Linda Josepinson, Rosalie Ann Kane, Sandra Kasch, Thomas Kasprzak, Charles Kaszytski, Julia Kaszytski, Diane Keyser, Barbara Kirylic, Wendy Klinedinst, Judith Kocinski, Ludmyla Krawchenko, Mykola Krawchenko, Emma Krasnopera, Volodymyr Krasnopera, Sue Kreisa-Christian, Marlene Kuhar, Karen Livick, Charles Lontor, Alla Lysenko, Andrew Makolynyk, Jean Marano, Paul Markow, Frederick McCarthy, Natalia McDonough, Ronald Michel, Lisa Miller, Matthew Miller, Mary Elizabeth Moran, Barry Morris, Elsie Moroz, Michael Moroz, Linda Muldoon, Karen Needham, Julie Neff, Ann Nester, Laurie Newman, Betty Painter, Anastasios Pantelopulos, Linda Phillips, Joseph Pierson, Barry Pinkowicz, Bernice Pinkowicz, Ryan Pinkowicz, Valentina Plachuta, Maria Plumpton, Joseph Porini, Robert Powers, Joanne Procak, Lynn Procak, Joseph Ptak, Carol Purse, Sharon Reigh, Christopher Riehl, Arlene Roginski, Wyatt Roland, Andrea Roman, Alla Rudawsky, John Ruczhak, Glenn Runyan, Carol Rusk, Maria Russak, Anthony Saldutti, Dana Sargent, Doris Scully, Joella Seale, Clay Seman, Larissa Serth, Dawn Sheets, Justin Sheets, Emily Smitheman, Georgie Smolyar, Rich Steinman, Joseph Stevens, Charles Joseph Sweeney, Evelyn Synczyszyn, Wasyl Szeremeta, Tatiana Szewc, Pavlo Tabak, Nicholas Taylor, Sue Taylor, Elenora Thomas, Lydia Thomas, Brysen Tomei, Dominic Tomei, Mark Tomei, Violet Tomei, Aria Tonner, Anna Tur, Richard Twardus, Martha Vignali, Jack Vognetz, Margaret Vognetz, Marilyn Wagner, Olena Wasylevska, James Watts, Chris Way, Leah Way, Barbara Weeks, Peter Weremedic, Janet Wheeler, Stephen Wienkowitz, Laura Worley, & James Zook.

BOTH DEACON & MARTYR

Saint Stephen was the chief of the seven Deacons selected to assist the Apostles in the daily ministrations of the Church and to attend to the help of widows and orphans. His Greek name, signifying a wreath, indicates his Hellenic origin. The Acts of the Apostles tells his story in a moving way. He is referred to as "full of faith and the Holy Spirit," and his wisdom and spirit was manifested in his speech. He performed wonders in his day.

Stephen was arrested at the instigation of the enemies of Christ and was brought for trial before the Sanhedrin. His eloquent speech cut his hearers to the heart, and he was cast out of the court and stoned to death. In the midst of his suffering and passion, he saw heaven open and our Lord Himself standing at the right hand of the Father, risen as if to welcome the new martyr.

Saul of Tarsus had a hand in the stoning of St. Stephen. It is said that the answer to the prayer of Stephen for his murderers was the conversion of Saul the persecutor into Paul the Apostle.

In iconography, St. Stephen is young and beardless, with the form of a man about thirty. He heads the class of deacons and usually wears the dalmatic. He has been acknowledged as the first martyr of the Christian Church.