

**Українська Католицька
Церква Св.Родина**

Парох: о. Микола Попович
225 N. 4th St.

Lindenhurst, NY 11757

Phone: (631) 225-1168 / **Fax:** (631) 225-1177

E-mail: popovici1 @ aol.com

Web Page: www.holyfamilyucc.com

Web Page: Saturday School: ukrainskaschkola.com



**Holy Family Ukrainian
Catholic Church**

Pastor: Fr. Olvian N. Popovici

225 N. 4th St., Lindenhurst, NY 11757
Phone:(631) 225-1168 / **Fax:**(631) 225-1177

Parish Center: (631) 225 - 1203

E-mail: olvianpopovici@yahoo.com

Trustees: Silvia Smith (516) 712 - 5526

Nadiya Moskalyuk (631) 579-1519

Choir Director: Iryna Popovych 943-3348

Nataliya Popovici – **English cantor**

Advisor: Gloria Tolopka (631) 667-6483

Sunday Divine Liturgies: 9:00 am - English / 10:15 am - Ukrainian

Weekday Divine Liturgies: 8:00 am or 9:00 am or 7:00 pm

Holy Days Liturgy: 9:00 am or Previous Day at 7:00 pm

No. 26/17

CHURCH BULLETIN – ЦЕРКОВНИЙ ВІСНИК

July 2, 2017 / Липень 2, 2017

DIVINE LITURGIES SCHEDULE:

July 2, 2017, 4th Sunday after Pentecost. (All Saints of Rus' – Ukraine). The Placing of the Precious Robe of Our Mother of God in the Church of Blachemae in Constantinople.

Tone 3: Epistle: Romans 6:18–23. / **Gospel:** Matthew 8:5–13.

9:00 am – Pro Populo – English.

10:00 am – (1. God's Blessing upon Anastasia, Oksana & Seredniy Family, req. Nadia Chornomydza

2. God's Blessing upon 75th birthday of Vira Bahlay, req. Herych & Bahlay Families) – Ukrainian

Monday, July 3, 2017. *Hyacinth Martyr.*

7:00 p.m. - Thanksgiving to God for Tulba Family, req. Family

Tuesday, July 4, 2017 – *Andrew of Jerusalem Archbishop.*

Note: *Civil holiday: Independence Day.*

9:00 a.m. – God's Blessings upon sick and homebound of our parish

Wednesday, July 5, 2017 – *Athanasius of Mount Athos Venerable.*

7:00 p.m. – (Special Intention) **God's Blessing upon all Members of the Rosary Society, req. Rosary Society**

Thursday, July 6, 2017 – *Sisoës the Great Venerables.*

9:00 am – † Jan, † Maria/Panakhuda/, req. Samilo Family

6:00 p.m. – **Moleben to Jesus Christ**

(*Special Devotion in thanksgiving to God for Gloria Tolopka*)

Friday, July 7, 2017 – *Thomas and Acacius Venerables.*

9:00 a.m. – God's Blessing upon all the priest's of our Eparchy & their families

7:00 – **Divine Liturgy – Ukrainian.**

Saturday, July 8, 2017. – *Procopius Great Martyr.*

6:00 p.m. – **Vespers (Вечірня)**

7:00 p.m. – God's Blessing upon Sandy Motekew, req. Nataliya Popovici

July 9, 2017, 5th Sunday after Pentecost. *The Holy Priest Martyr Pancratius, Bishop of Tauromenia.*

9:00 am – († Christina Saluk {4th Anniv.}, req. Adrian Saluk) – **English.**

10:00 am – **Pro Populo – Ukrainian.**

Confessions: Can be heard by appointment daily and on Sundays before or after the Divine Liturgy.

Baptism and Chrismation: By appointment. Sponsors must be practicing Catholics.

Marriage: Please contact the Pastor at least six (6) months in advance. *Attendance at pre - Cana is required.*

Ukrainian Culture School will be closed for the summer and will resume on September 9, 2017. For more information please call the Rectory at (631) 225 -1203 or visit our web page: ukrainskaschkola.com.

Ukrainian Cultural Dances for children ages 5 to 12 are provided by Mr. Gregory Momot of Paramus, NJ, every Saturday, by groups: ages (5 – 9) 1:35 p.m. – 3:05 p.m.; ages (9 – 12) 3:05 p.m. – 4:35p.m; ages (13 – 18) 4:35 p.m. – 6:10p.m.

Religious Education: Classes for religious education will resume on September 11th, 2017 and will be held every Monday from 5:00 p.m. until 6:00 p.m. Please contact the rectory for further information.

Ministry to the Sick: Rev. Popovici will make visits to the sick on the first Friday of the month. It is the responsibility of an immediate family member to kindly notify Rev. Popovici at the Rectory office about any sick or aged individual who is hospitalized or confined at home or in a nursing home, and he will gladly visit and administer the sacraments. In case of emergencies please call any time.

Pray the Rosary: The Apostleship of Prayer requests members and parishioners pray the Rosary on the **First Sunday** of each month, beginning 20 minutes before Divine Liturgy. The **Rosary Society** requests members and parishioners pray the Rosary on the **Third Sunday** of the Month beginning at 10:00 a.m. before Ukrainian Divine Liturgy.

Mothers in Prayer: Next prayer group will be held on **July 7, 2017 at 8:00 p.m.**

Rectory Office Hours: Tuesday - Friday: 9:00 am to 5:00 pm; Saturday: 10:00 am – 2:00 pm; Evenings by appointment. **Attention: Monday** is a free day for the priest. In case of an emergency, please call at any time.

Divine Liturgy: Dear Parishioners! Remember your faith; please come every Sunday and Holy Days to Church.

Divine Liturgy for Children: Special Divine Liturgy (English/Ukrainian language) for family/children will be held on **Sunday July 9, 2017 at 11:30 a.m.** All parents are requested to bring their children to church to celebrate the Holy Divine Liturgy.

Sunday Bulletin Deadline: Notices should be phoned in or brought to the Parish Office **NO LATER** than 12:00 noon on the Friday prior to the Sunday of publication.

Bequests: In making out your will, kindly remember your church. Holy Family Ukrainian Catholic Church of Lindenhurst, N.Y. is our legal title.

New Parishioners: Welcome to Holy Family Church! To all who are tired and need rest, to all who mourn and need comfort, to all who are friendless and need friendship, to all who are discouraged and need hope, to all who are hopeless and need sheltering love, to all who sin and need a Savior, this Church opens wide its doors in the name of the Lord Jesus Christ. Please stop by the Rectory to introduce yourselves and register. We look forward to meeting you.

Change in address or telephone? Parishioners, kindly provide the rectory with your new address and telephone numbers as soon as possible.

Parishioners and guests: after each Divine Liturgy, coffee, rolls, & cakes are served in the Parish Center for a donation of \$3.00 per person.

Sunday Collection – June 25, 2017.

"Give to the Most High as He has given to you, generously, for the Lord is one who always repays, and He will give back to you sevenfold." (Sir. 35: 9 – 10).

Candles: \$160, Tetrapod: \$3, Holy Days: \$25, Pyrohy: \$18, Voluntary Coll.: \$120, Donation: \$25, Coffee: \$148, Peter's Pence: \$120, **Bishop's Appeal - \$250.00.**

Pledge: \$410.00, Sunday Offering: \$737.00, Total - \$2,018.00.

Dear Parishioners: Sincere thanks for the offerings made on Sunday, June 25, 2017. May God bless you all for your generosity.

Our Prayer: Please remember all those parishioners who are ill or elderly within your families. They are part of our parish and need to receive Jesus in the Holy Sacraments of Confession and Communion. To schedule a visit by the priest, please call the rectory for an appointment.

Attention: To all who celebrate their birthday during the month of June, our best wishes and many happy healthy years! Mnohaya Lita and God's Blessing.

Our Church News:**1. Upcoming events:**

A. July collections: Regular church cleaning: The next free will donation will be collected on July 16, 2017.

B. August 12 – 13, 2017 - pilgrimage to Sloatsburg, N.Y

C. August 27, 2017 - our Parish Picnic

2. We wish to express our sincere thanks to:

a. those parishioners who participated in the special collection for the works of the Holy Father (Peter's Pence) for which \$145.00 was collected this past Sunday.

b. M/M Slawmir & Helen Samilo who recently purchased and donated flowers to beautify and decorate our Church for Sunday liturgies.

c. those parishioners who made donations last Sunday to the monthly free will collection to clean our church; \$120.00 was donated.

d. Mrs. Anna Ivasyuk who voluntarily cleaned our Parish center hall and kitchen on Tuesday, June 27, 2017 to prepare for the summer.

God bless all those who volunteered or made donations and may He reward you with His choicest Blessings.

3. Today Sunday on July 2, 2017 at 2:00 p.m. we will go to E. Moriches to the Mother of the Island Shrine to celebrate ending Devotion(Moleben) to Jesus Christ. Everyone is invited to attend.

4. Dear parishioners, we look forward to the Pilgrimage in Sloatsburg, scheduled for August 13, 2017. The available transportation for the trip is both our church minivan that seats 15, and my own minivan that seats 7. Please contact Mrs. Halyna Podolska if you would like to attend. We ask for a \$10.00 donation per person to help defray the cost of the trip. However, if more people were to go, we would have to order a bus. This will result in a \$30 charge per person.

5. Dear Parishioners a few sets of Vestments require cleaning.

Please make an extra donation to keep our vestments in good condition.

Thank you in advance for your generosity at this time.

The 2017 Stamford Bishop's Appeal. Each member of our Parish is also a member of the Eparchy (Diocese) and should participate by supporting the Stamford Eparchy. The following parishioners have already contributed:

\$200.00 – M/M John & Olga Donalds

\$30.00 - M/M Roman & Tatiana Kotyk

\$20.00 – M/M Volodymyr & Iryna Gereta

(To date - \$1,925.00 toward the Parish Goal of \$3,000.00)

May God bless you for your generosity with choicest Blessings!

News from other Parishes:

St. John the Baptist Ukrainian Catholic Church will hold a Chicken Barbecue on Sunday, August 6, 2017 between 3:00 p.m. and 5:00 p.m. St. John the Baptist is located at 820 Pond View, Riverhead, N.Y. 11901. More information is attached to our Church Bulletin.

A special prayer: "Go now and know that the Spirit of Jesus will be watching over you. Go now and enjoy God's summer gifts of warm sun, cooling waters, and long, light days. Go now with the gift of faith, that you might see God's hand in all your work and play. Go now with the gift of hope, that you may know God's guidance, which is keeping you safe. Go now with the gift of love that you might offer kindness and care to all you meet. Go now with the gift of knowledge, remembering all that you have learned. With God's help, try to live it. Go now with these words of Jesus in your hearts and minds: "I will not leave you; I am with you always."

What is the purpose for this Sunday today.

... On the fourth Sunday after Pentecost our Holy Ukrainian Catholic Church celebrates the Sunday of All Saints of Ukraine - Rus. Today is the Sunday of All Saints of Ukraine and we commemorate all of those men, women and children that are famously known to us and those who are known only to God. What is a saint? First, we should understand that saints are not born, they are made. We are all born to potentially become saints. The only difference between ourselves who are not saints and the saints, is that they are people who are continually picking themselves up after sinning, continually repenting until they reach holiness, whereas we tend to give up. One type of saint is known as a martyr. The saintly martyrs desired to confess Jesus Christ rather than live, and in doing so, sacrificed everything for Christ. Today, on the Sunday of All Saints of Ukraine, we recognize those who became saints and martyrs in Ukraine and we honor them. At every Divine Liturgy and at Morning Prayers we sing and read the Creed, in which we confess that we believe in the One, Holy, Catholic and Apostolic Church. These words which define the Church, One, Holy, Catholic and Apostolic, are also words that define the saints. What exactly does this mean? The saints are One because they are all together and are united – also known as the communion of the saints. The saints are also holy – the word saint means holy. The saints are also Catholic, in the original sense of the word. 'Catholic' means the same in all places and at all times. Therefore, on the Sunday of All Saints of Ukraine, we commemorate all the saints of all of Ukraine throughout all the centuries. We commemorate saints of all ages, of all men, women and children, the poor and the rich, the old and the young, the healthy and the sick. They all confessed the same Holy Catholic Faith. Finally, the saints are Apostolic, for they share in the same Faith and Tradition as the Apostles. All the Saints of Ukraine that are being remembered today followed the example of Jesus Christ. All of them in their time, in their circumstances of life, fulfilled God's commandment of love of God and their fellow human being. For many, their times were difficult in Ukraine, maybe more difficult than ours here in the United States. Often their situations in life were more dangerous in spiritual terms, and often in worldly terms were worse than ours. But they still continued, struggled, and reached their reward in Paradise where they now part of the Church Triumphant. All we need to do is look at the history of the Catholic Church as a Church of martyrs during the Soviet era persecution and we will find them as: martyrs, confessors, ascetics, fools for Christ, educated people, simple people, rich, poor, bishops, priests, monastics and lay people. This is the Heavenly Church and is all-inclusive. It includes us, the earthly or Militant Church. There *is* room for each of us there. There *is* a purpose for us to attend church. *Are we being made saintly and holy?*

Candles and Lights

By Fr. Theodore Ziton

The candle is one of the oldest and the most widely used sacramentals in the Church. It is one of the richest religious symbols or instruments used to express spiritual ideas. It is seen glowing throughout the entire Church and is used in every Sacrament except that of Confession.

Two things are needed for the illumination of the Church. They are oil and wax. The oil which comes from the fruit of the olive tree is symbolic of the grace of God. It is an indication that the Lord sheds His grace upon men, while men on their sides are ready to offer Him in sacrifice deeds of mercy. Pure wax which is collected by bees from the flowers of the field, is used as a token that the prayers of men offered from a pure heart are acceptable to God. And, too, the pure wax, produced by virgin worker bees, is a beautiful figure of the pure body of Christ, born of the Virgin Mary.

Thus, we see that the Church used and uses visible things of God's creation to lead man to the invisible majesty of God's Kingdom. The candle is lit to illumine God's home, the Church, but it is also a confession that He is the Light of the World, and that we attest to that light by our belief through prayers to Him. The lighted candle reminds us, too, of Christ's gospel, the Holy Bible, which dispels the darkness of sin and ignorance; the lighted candle also stands for the Church of the living God, the pillar and ground of truth. For the individual Christian the candle's flame means the faith that makes us "children of the light."

Candles are lit as an offering to God of what He has already given us; done so in prayerful manner. Each candle is a unique jewel, crowned with a little tongue of fire, like the Saints on the day of Pentecost with their crowns of fire of the Holy Ghost. The candle's warmth and heat show us the fiery tongues of that Pentecost, "which does not consume but enlightens." Each candle lit is as a little clean waxen-saint, piously burning away all its brief life in a single minded devotion . . . all its life to God in prayer. Each candle having its fire as a flame-tipped sword pointing straight to heaven. Thus, the burning taper must signify Christian self-sacrifice. As the burning candle consumes itself, so, too, the Christian should burn up his energies in serving God. . . living the burning prayer!

Light is one of the most fitting and appropriate symbols of God, who is absolutely pure light. Light is pure in itself; light penetrates long distances and into the farthest corners; light moves with unbelievable speed; light awakens and nourishes life in the organic kingdom; light brightens with its brilliance all that comes within its influence.

Holy Scripture makes frequent use of this symbolic meaning: "The wisdom of the Son is spoken of as the brightness of His glory." (Hebrews 1: 3) And the psalmist exclaims:

Thou art clothed with light as with a garment. (Psalm 103:2)

Light also represents the mission of our divine Lord upon earth. The prophet Isaiah (9:2) calls Christ a great light and foretells that "to them that dwelt in the region of the shadow of death light is risen." The saintly Simeon declared that He is "a light to the revelation of the Gentiles, and the glory of thy people Israel." To this St. John added that Christ "was the true light that enlightens every man who comes into the world." (1:9) And Christ says of Himself, "I am the light of the world." (John 8:12).

Lights are also symbols of respect. They are used on occasions when we wish to show more than ordinary deference to distinguished personages or to holy things. Even the pagans used lights to show honor to their gods and to prominent personages. Our Spiritual Mother, The Church, uses every possible means for raising our minds to heaven. Among the sacraments the candle is outstanding. . . . to offer to God what is already His, to cause us to speak to Him in language He loves best of all. . . . prayer. Not only should we burn candles in the Home of God, but, too, in our own homes, before our Sainly Ikons as prayerful offerings on behalf of others in the world and for ourselves. Let our candles be true spiritual inspirations to us. Have and use them in your home. Use them in times peaceful and times perturbed. They do represent the true light of the world.

The Priest: An Icon of Christ

By Fr. Alister Anderson

Many times in our religious classes we were asked this question: "why was Jesus born as a boy? Why couldn't St. Mary have had a baby girl to be our saviour?" *How would you answer these questions?* I would say this because the Bible says it: God wanted to be born of St. Mary as a baby boy because it was His intention to be a perfect man. God made that choice. God can do and will do what He wants to do.

Now suppose a little later an adult person asked you, "Why don't the Eastern Catholic Christian Churches allow women to be ordained as deacons, priests or bishops?" The Church of England voted to permit women to be ordained to their ministry. Many other Christian denominations have been ordaining women for many years. The question is answered in the Christmas story recorded in the Bible. God took the form of a man when by the power of His Holy Spirit He was born of the Virgin Mary, the Theotokos. That provides our Eastern Catholic Christian Churches' answer. Only a man can be ordained as a deacon, priest or bishop because Jesus the perfect Man chose only men to be His disciples and apostles. God made that choice. God can do and will do what He wants to do.

Sadly many people do not believe that the Christmas story about the Incarnation and Holy Nativity is true. They don't believe that God became man in Jesus Christ. Quite naturally then, they don't believe that God made the choice to become a man and not a woman. Unfortunately no Biblical, rational or historical answer can be given to those who choose not to believe. Many Christian people, however, need some kind of rational explanation in order to discuss God's Incarnation as a man with other Christians or with their feminist or "politically correct" friends. Fortunately our Eastern Christian Churches have experienced and preserved some rational theological reasons why only men can be ordained to the Sacred Ministry. **I want to present three of the most compelling reasons.** We need to understand them in order to be faithful to our Biblical Doctrine and Holy Tradition. We need to believe in these reasons in order to continue worshipping in the same way Jesus Christ told our ancestors to worship God for our salvation. **We need to hold fast to these reasons in order to resist the devil's unrelenting attempts to destroy our faith in Christ and the Eastern Catholic Church He founded.**

The first reason for a male priesthood has to do with the foundation and tradition of the Christian religion. When Christ was living in human flesh, He deliberately selected twelve men to be His Apostles. These men were the beginning of a priesthood of men who were prepared to follow Him as the ordained leaders of His Church down through the centuries to this moment. The Christian churches that chose to remain within the apostolic and catholic tradition have therefore only ordained men to be bishops, priests and deacons. Now, some two thousand years later, in the supposedly greater wisdom of our twentieth century many leaders have decided that all the Christian churches should allow the ordination of women. They claim to know the mind of Christ in arguing that it was for sociological, political and economic reasons that Jesus decided not to select and ordain women to be among His disciples. The arrogant presumption of those people who say that they know what Jesus had to do or had not to do, hardly deserves an answer, but we can try to do so anyway. Christ is God and He will do what He wants to do and when He wants to do it. God did what He did because what He does is always right and the best for us. To argue that Jesus did not ordain women because women were not considered worthy enough and would be a liability to His ministry in a male-dominated culture is illogical. It begs the question. After all Christ is God and He could have brought women into the apostolic ministry at that time if He thought it was necessary He did not think it was necessary because He chose not to do it. Instead He honored His Virgin Mother to be the Theotokos, our God-bearer, thereby elevating her to be first among the saints. Through St. Mary Jesus has raised the status of all women everywhere and for all time. They were no longer to be regarded as chattel but to be treated as being equally precious as men in the eyes of God. Christ hallowed the state of marriage which was much abused in those days to the detriment of women. He taught the spiritual equality of men and women and blessed that equality by saying, "for this cause shall a man leave father and mother, and shall cleave to his wife and they shall be one flesh." But while Christ taught that men and women are equal in their human nature, they are blessedly and entirely different in their human function. I intend to say more about their human function in a moment.

Those people who advocate the ordination of women to the Sacred Ministry of our Catholic Church disregard history — both church history and Holy Tradition — and they misinterpret the Bible. They want us to believe that the Bible allows the ordination of women. While they claim that there is no specific verse in the Bible prohibiting women from being ordained, we Catholic Christians know that you can not argue justifiably that point from mere scriptural silence. There are many specific things about which the Bible is silent. There are many things the Bible does not explicitly prohibit but which we know we should not do. It is obvious in the study of church history that the idea of female priests never developed in the religious and spiritual experience of our Christian ancestors. They struggled desperately against all those pagan religions which had a plethora and panoply of male and female gods and goddesses. Our Christian ancestors saw that priestesses were frequently involved in the performance of fertility rites which glorified sexual deviance and promiscuity. They knew that such obsession with sex was destructive of morality and the life and safety of the human family. They knew this because they understood the Holy Scriptures proclaimed by the Hebrew prophets and God Himself through Jesus Christ. What we must remember is that while the Bible may not

contain a verse specifically prohibiting women to be ordained, it does contain much specific teaching about the necessity for a male priesthood. There is no indication whatsoever that any women were part of the ordained ministry in the time of the apostles. There is, however, in the Bible, St. Paul's teaching that women should not lead in the worship of the church.

In the letters to the Ephesians and Corinthians, St. Paul speaks of the ordained man as being a **presbyter**, which means an older man or elder or ruler. He believes that only men should lead or rule in the Christian family. He believes that equal rulership with men would eventually cause confusion in the human family as well as in the church by preventing singleness of purpose in decision-making. There is, however, no argument from St. Paul about the fact that women have the right to rule in the political and vocational order. There have always been queens and princesses, and now there are female prime ministers and presidents. Women are active now in all the professional vocations and in all the trades known to mankind. We Catholic Christians who advocate only a male priesthood as being the only valid apostolic ministry of the Church do not in any way deny that women have equal rights and opportunities to work. We believe that women should be paid commensurately with men for their labor and skill. But certain leaders deprecate the male priesthood as being a bastion of male chauvinism and a violation of civil and equal rights for women. Nonsense! **The Church is not a secular institution governed by democratic processes. The Church is a spiritual organism and not just a secular organization. She is a spiritual and supernatural monarchy with God as Her king and supreme judge. We Catholic Christians declare that while men and women are equal in the eyes of God and under the secular law, they are very different in their human nature because God has created them for different functions. A bishop, priest and deacon have a specific function within the family of the Church. To ordain women to the sacred ministry would only confuse and destroy that function. In terms of human function a woman can no more be a priest than a man can be a mother.** *What has happened in many protestant churches since the Reformation has been the supplanting of the doctrine of Apostolic Succession by the protestant idea of the priesthood of all believers. Protestant churches have no problem with ordaining women because they believe that all the people in the church are ministers to one another. But to say that all people are priests before God is to deny the apostolic and Biblical teaching that there are certain men in every time and place who will be selected by the consent of the people and given Grace by God to carry out special functions for the Church. God gave this function to men. Men did not, nor could they secure it for themselves.*

There is a second reason why we Catholic Christians have only a male priesthood. It rests on the fact that we have always had a catholic and apostolic understanding of the priesthood and not just that of a protestant ministry. We have a priesthood of all believers like the protestants because we do minister individually to each other through our love and prayers and mutual support. *But our Catholic priesthood goes far beyond a protestant ministry. We have a sacerdotal priesthood.* Bishops and priests are not only **presbyters** as I said earlier; they are also individually a **sacerdos**. Sacerdos is a Latin word which means "an offerer of God's gifts." A Catholic priest therefore is one who offers God's gifts to His people as well as being set aside as being the people's gift to God. We believe that God comes to us in a very special way through the sacraments. We

believe that only a priest who has been given the authority by the Church through Christ can confer or administer those sacraments. Only a priest and a bishop have the function and the authority to consecrate the elements of bread and wine to become the Body and Blood of Christ. Only the priest and the bishop have the function and the authority to bless water and oil in Holy Baptism and Holy Unction and to sanctify material objects for devotional and spiritual purposes. Only a priest and a bishop have the function and the authority to absolve people from their sins. Only a priest or bishop who is a man can exercise this function and authority because Christ ordained only men to have this kind of function. No protestant minister, male or female, claims or even wants to be a sacerdos and a part of a sacerdotal ministry.

Now there is a third compelling reason for the male priesthood.

Catholic Christians believe that their bishops, priests and deacons are **Ikons of Christ** and therefore must be male because Jesus Christ is male. To understand this we must think about what an Ikon is. An Ikon is a religious symbol, but yet much more than a symbol. It is an instrument of Divine reality. It is a picture and a vision for the eyes which conveys a spiritual reality to the worshipper. *We can say that an Ikon is an image of the Divine, but we must say at the same time that an Ikon has no divine power of its own. That would make an Ikon an idol and idols belong to pagan worship. An Ikon has the spiritual function to help us receive into our souls the spiritual awareness of what it depicts.* For example; when we look at an Ikon depicting the crucifixion, the Ikon helps us to participate more spiritually in the wonder of Christ's love for us and the efficacious power of His sacrifice on the cross. Looking at an Ikon in our worship is the most direct way we can visually represent Christ's atoning death for the forgiveness of our sins. Looking at an Ikon strengthens the spiritual reality of our worship.

The same thing should happen when we look at our clergy. When we are at worship our priest or bishop becomes an **Ikon of Christ**. Christ is God but He is also a fully perfect human man. That means that a priest, as His Ikon or most true symbol, must also be a man. A priest must be male because Jesus is a man. In the Incarnation God became man, not woman. The male priesthood is a supernatural concept. In that sense it is a mystery just as the Incarnation or Resurrection is a mystery. Reason and logic cannot fully explain it, or define it, or detract from the truth of it, any more than you and I can explain it as being the way of God.

We can say that God has no particular sex, male or female. *But in the Revelation of God through Christ, God chose to become a man because He wanted to take to Himself a bride which is the Church, the Family of God.* In like manner, God also chose men to represent Him as the head of the human Church family. God decided that the function of consecrating, blessing and absolving is the role of man to do in our human existence on earth. Men have not made this their role. God made it men's role. As individuals we believe God's Word about this or we choose not to. The Church belongs to God and God has made His choice. God will do what He wants to do and what He wants is always right and best for us. God has chosen and blessed us with a male priesthood. **Let us rejoice and be glad and thankful for it.**

A Prayer to All the Angels and Saints before Divine Liturgy

Angels, Archangels, Thrones, Dominations, Principalities, Powers, celestial Virtues, Cherubim and Seraphim; all Saints of God, holy men and women, and you especially, my patrons: deign to plead for me that I may have grace to offer worthily this sacrifice to almighty God, to the praise and glory of His Name, for my own welfare also and that of all His holy Church.
Amen.

The Litany of the Saints

This is believed to be the most ancient of the Church's litanies. St. Basil in the 4th century mentioned the litany [in a slightly different form]. It was prescribed by Pope Gregory the Great in 590 A.D. for a public procession of thanksgiving after a plague that had ravaged Rome.

Lord, have mercy,
Christ, have mercy.
Lord, have mercy,
Christ, hear us.
Christ, graciously hear us.

God, the Father of Heaven, ...have mercy on us.
God, the Redeemer of the world,...have mercy on us.
God, the Holy Spirit, ...have mercy on us.
Holy Trinity, one God, ...have mercy on us.

Holy Mary, ...pray for us.
Holy Mother of God, ...pray for us.
Holy Virgin of Virgins, ...pray for us.

St. Michael, ...pray for us.
St. Gabriel, ...pray for us.
St. Raphael, ...pray for us.
All ye holy Angels and Archangels, ...pray for us.
All ye holy orders of blessed spirits, ...pray for us.

St. John the Baptist, ...pray for us.
St. Joseph, ...pray for us.
All ye holy Patriarchs and Prophets, ...pray for us.
St. Peter, ...pray for us.
St. Paul, ...pray for us.
St. Andrew,...pray for us.
St. James, ...pray for us.
St. John, ...pray for us.
St. Thomas,...pray for us.
St. Philip, ...pray for us.
St. Bartholomew, ...pray for us.
St. Matthew, ...pray for us.
St. Simon, ...pray for us.
St. Thaddeus,...pray for us.
St. Matthias, ...pray for us.
St. Barnabas, ...pray for us.
St. Luke, ...pray for us.
St. Mark, ...pray for us.

All ye holy Apostles and evangelists, pray for us.
All ye holy disciples of the Lord, pray for us.
All ye holy innocents, pray for us.
St. Stephen, pray for us.
St. Lawrence, pray for us.
St. Vincent, pray for us.
SS. Fabian and Sebastian, pray for us.
SS. John and Paul, pray for us.
SS. Cosmos and Damian, pray for us.
SS. Gervase and Protase, pray for us.
All Holy Martyrs, pray for us.
St. Sylvester, pray for us.
St. Gregory, pray for us.
St. Ambrose, pray for us.
St. Augustine, pray for us.
St. Jerome, pray for us.
St. Martin, pray for us.
St. Nicholas, pray for us.
All ye holy bishops and confessors, pray for us.
All ye holy Doctors, pray for us.
St. Anthony, pray for us.
St. Benedict, pray for us.
St. Bernard, pray for us.
St. Francis, pray for us.
All ye holy priests and Levites, pray for us.
All ye holy monks and hermits, pray for us.
St. Mary Magdalen, pray for us.
St. Agatha, pray for us.
St. Lucy, pray for us.
St. Agnes, pray for us.
St. Cecelia, pray for us.
St. Catherine, pray for us.
St. Anastasia, pray for us.
All ye holy virgins and widows, pray for us.
All ye holy men and women, Saints of God,
make intercession for us.

Be merciful,
spare us, O Lord.
Be merciful,
graciously hear us, O Lord.

From all evil, deliver us, O Lord.
From all sin, deliver us, O Lord.
From Thy wrath, deliver us, O Lord.
From sudden and provided death, deliver us, O Lord.
From the deceits of the devil, deliver us, O Lord.
From anger, hatred, and all ill will, deliver us, O Lord.
From lightning and tempest, deliver us, O Lord.
From the scourge of earthquakes, deliver us, O Lord.
From the plague, famine, and war, deliver us, O Lord.
From everlasting death, deliver us, O Lord.
Through the mystery of Thy holy Incarnation, deliver us, O Lord.
Through Thy coming, deliver us, O Lord.
Through Thy Nativity, deliver us, O Lord.
Through Thy Baptism and holy fasting, deliver us, O Lord.
Through Thy Cross and Passion, deliver us, O Lord.
Through Thy holy Resurrection, deliver us, O Lord.

Through Thy wondrous Ascension, deliver us, O Lord.
Through the coming of the Holy Spirit, the Paraclete, deliver us, O Lord.
In the Day of Judgment, deliver us, O Lord.

We sinners,
We beseech Thee to hear us.

That Thou wouldst spare us, We beseech Thee to hear us.
That Thou wouldst pardon us, We beseech Thee to hear us.
That Thou wouldst bring us to true penance, We beseech Thee to hear us.
That Thou wouldst govern and preserve Thy holy Church, We beseech Thee to hear us.
That Thou wouldst preserve our Holy Father and all ecclesiastical Orders in holy religion, We beseech Thee to hear us.
That Thou wouldst humble the enemies of Thy holy Church, We beseech Thee to hear us.
That Thou wouldst give peace and true concord to all Christian rulers, We beseech Thee to hear us.
That Thou wouldst give peace and unity to the whole Christian world, We beseech Thee to hear us.
That Thou wouldst restore to the unity of the Church all who have strayed from the truth, and lead all unbelievers to the light of the Gospel, We beseech Thee to hear us.
That Thou wouldst confirm and preserve us in Thy holy service, We beseech Thee to hear us.
That Thou wouldst lift up our minds to Heavenly desires, We beseech Thee to hear us.
That Thou wouldst grant everlasting blessings to all our benefactors, We beseech Thee to hear us.
That Thou wouldst deliver our souls and the souls of our brethren, relatives, and benefactors from everlasting damnation, We beseech Thee to hear us.
That Thou wouldst give and preserve the fruits of the earth, We beseech Thee to hear us.
That Thou wouldst grant eternal rest to all the faithful departed, We beseech Thee to hear us.
That Thou wouldst graciously hear us, Son of God, We beseech Thee to hear us.

Lamb of God, Who takest away the sins of the world,
Spare us, O Lord.
Lamb of God, Who takes away the sins of the world,
Spare us, O Lord.
Lamb of God, Who takest away the sins of the world,
Have mercy on us.

Christ, hear us.
Christ, graciously hear us.
Lord, have mercy.
Christ have mercy.
Lord have mercy.

Our Father [Prayed silently]

V. And lead us not into temptation,
R. But deliver us from all evil.