



# Holy Assumption Orthodox Church

OCA - Diocese of the Midwest

V. Rev. Archpriest Andrew Bartek, Rector      Parish Council President: Ron Royhab



## JANUARY Bulletin Sponsor:

*Fr. Andrew in memory of my Father George & Uncle Eddie*

### Liturgical & Events Schedule

#### Sunday, January 9

9:10 am: Hours / Divine Liturgy / Change Linens  
Social

#### Monday, January 10

Fr. Andrew attending Priest funeral in Windber, PA

#### Tuesday, January 11

6:00 pm: Council Meeting

#### Thursday, January 13 (O.C. New Years Eve)

6:00 pm: Lions Club Meeting

#### Saturday, January 15

4:00 pm: Great Vespers / Confessions

#### Sunday, January 16

9:10 am: Hours / Divine Liturgy / Social

### Archbishop Paul's Travel Schedule:

**St. Makarios Mission,**  
January 8th to 9th

**St. Nicholas Church, Joliet, IL,**  
January 15th to 16th



**Christ is  
baptized in  
the Jordan!**

## SUNDAY JANUARY 9, 2022

**Tone: 4**

**Gospel:**

Matthew 4:12-17

**Epistle:**

Ephesians 4:7-13

### 29TH Sunday after Theophany

Afterfeast of Theophany / Martyr Polyeuctus of Melitene in Armenia / Prophet Shemaiah / St. Peter Bishop of Sebaste in Armenia / St. Eustratius the Wonderworker / Hieromartyr Philip Metropolitan of Moscow and all Russia

## JANUARY BULLETIN CANDLE SPONSORS

**Bulletin:** (\$50) From Fr. Andrew in memory of his Father George and Uncle Edward

**Chandelier:** (\$50) From Fr. Andrew for his Godmother Helen

**Altar Candles:** (\$50) From Fr. Andrew for all his friends & all former priest's & Bishop's

**Candles on the Tomb:** (\$25) OPEN

**Eternal Light & Icon Screen:** (\$25) From Fr. Andrew for the Health of his Spiritual Father on the occasion of his 53<sup>rd</sup> Anniversary to the Holy priesthood

**Candles @ the Cross** (\$15) From Laura for B-day blessings to Jim & Sarah / Sandy for the Health of Marguerite

**Candles @ St Tikhon's Icon** (\$15) For the Health of Tim and Cami and safety of Nicholas, Tikhon and Gleice / From Tammy in memory of her dad William and husband Robley

**NOTE:** More than one person can sponsor candles or bulletin at any time.

## JANUARY LITURGICAL ATTENDANCE

**Friday, Dec. 31:** 7 attended the Vespers for the Feastday  
**Saturday, Jan 1. :** 11 attended the Feastday Liturgy / No Vespers  
**Sunday, Jan. 2:** 15 attended Liturgy / 10 Communicants  
**Tuesday, Jan. 4:** 9 attended the Royal Hours  
**Wednesday, Jan. 5:** 5 attended the Vesperal Liturgy  
8 attended the Vigil for Theophany  
**Thursday, Jan. 6:** 5 attended the Feastday Liturgy

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## JANUARY: MONTHLY TITHE ONLY

**Goal Pledged per month: \$5,667  
(average of \$1,307 per week)**

**Jan. 2:** \$465

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## JANUARY: RESTRICTED FUND DONATIONS

**Jan. 2:** None

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## DECEMBER: OTHER INCOME

**Goal for the month in this category:  
\$4,000 (Average \$923 a week)**

**Jan. 2:** \$15 Anonymous Donations; \$5 Vigils; \$350 Holy Day Donations; \$50 Bulletin; \$50 Chandelier; \$50 Altar Candles; \$25 Eternal Light  
**Month Total: 545**

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## JANUARY CHURCH CLEANING SCHEDULE

Week of Jan 9: Susan  
Week of Jan. 16: Stephanie  
Week of Jan. 23: Sandy  
Week of Jan 30: Bobbie



## VIGILS- JANUARY 2

**Tamara Blackford (1)** In memory of Rob

**Susan Guzy (1)** Birthday blessing for Jim, safe travels for Jim and Laura, Health of Marguerite and the Twarek household

**Laura Kovach(4).** For the health and recovery of the Twarek family, Joe H., Marguerite B., Stephanie R., George K., and Elinor (Heidi's mom); and strength for Heidi. For health of Betty K., Ben F., Earl R., Mary P., Andrea J., Wendy R., Mark M., Dana M., Bodhi C., Hattie K., Molly K., David M., Kathie J., Margi H., Joe S., and Pete R. In memory of Janice Timko. Memory Eternal! Safe travel for family and friends.

**Sandy Martin (2)** For health and healing of Marg, special intentions

**Twarek (10)** For the health of Greg, For the health of Amber and Zach, Health of Amanda and Omar, Health and recovery of Marguerite, Health and recovery of Dottie, Health and recovery of Joe Schutt, Jamie, Jim, Stephanie, Ron, Ezra, Health of David, Helen Lis and Tina's dad, Earl, Matt, Tom, Loren, Joe, Sonya, Margi & Joe, Betty, Jackie, MaryAnn & Bob, Chuck, Bohdi, Diane, Stella, Jake, Cheryl, In memory of Janice Timko, Safe travel for Laura & Jim, special intentions

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## CATASTROPHIC RELIEF FUND

Purpose of fund: To provide some small financial assistance to a parishioner, family member or community member who has suffered a catastrophic event.

Funds will be offered at the discretion & blessing of the Rector and the discretion of the Board.

This money can also be used for outreach programs in the parish.

Thank you and God bless!

## Hieromartyr Philip, Metropolitan of Moscow and All Russia

Commemorated on January 9

Saint Philip, Metropolitan of Moscow, in the world Theodore, was descended from the illustrious noble lineage of the Kolichevi, occupying a prominent place in the Boyar duma at the court of the Moscow sovereigns. He was born in the year 1507. His father, Stephen Ivanovich, "a man enlightened and filled with military spirit," attentively prepared his son for government service. Theodore's pious mother Barbara, who ended her days as a nun with the name Barsanouphia, implanted in the soul of her son a sincere faith and deep piety. Young Theodore Kolichev applied himself diligently to the Holy Scripture and to the writings of the holy Fathers. The Moscow Great Prince Basil III, the father of Ivan the Terrible, brought young Theodore into the court, but he was not attracted to court life. Conscious of its vanity and sinfulness, Theodore all the more deeply immersed himself in the reading of books and visiting the churches of God. Life in Moscow repelled the young ascetic. The young Prince Ivan's sincere devotion to him, promising him a great future in government service, could not deter him from seeking the Heavenly City.

On Sunday, June 5, 1537, in church for Divine Liturgy, Theodore felt intensely in his soul the words of the Savior: "No man can serve two masters" (Mt.6:24), which determined his ultimate destiny. Praying fervently to the Moscow wonderworkers, and without bidding farewell to his relatives, he secretly left Moscow in the attire of a peasant, and for a while he hid himself away from the world in the village of Khizna, near Lake Onega, earning his livelihood as a shepherd.

His thirst for ascetic deeds led him to the renowned Solovki monastery on the White Sea. There he fulfilled very difficult obediences: he chopped firewood, dug the ground, and worked in the mill. After a year and a half of testing, the igumen Alexis tonsured him, giving him the monastic name Philip and entrusting him in obedience to the Elder Jonah Shamina, a converser with Saint Alexander of Svir (August 30).

Under the guidance of experienced elders Philip grew spiritually, and progressed in fasting and prayer. Igumen Alexis sent him to work at the

monastery forge, where Saint Philip combined the activity of unceasing prayer with his work with a heavy hammer.

He was always the first one in church for the services, and was the last to leave. He toiled also in the bakery, where the humble ascetic was comforted with a heavenly sign. In the monastery afterwards they displayed the "Bakery" image of the Mother of God, through which the heavenly Mediatrix bestowed Her blessing upon the humble baker Philip. With the blessing of the igumen, Saint Philip spent a certain while in wilderness solitude, attending to himself and to God.

In 1546 at Novgorod the Great, Archbishop Theodosius made Philip igumen of the Solovki monastery. The new igumen strove with all his might to exalt the spiritual significance of the monastery and its founders, Saints Sabbatius and Zosimus of Solovki (September 27, April 17). He searched for the Hodēgētria icon of the Mother of God brought to the island by the first head of Solovki, Saint Sabbatius. He located the stone cross which once stood before the saint's cell. The Psalter belonging to Saint Zosimus (+1478), the first igumen of Solovki, was also found. His robe, in which igumens would vest during the service on the days when Saint Zosimus was commemorated, was also discovered.

The monastery experienced a spiritual revival. A new monastic Rule was adopted to regulate life at the monastery. Saint Philip built majestic temples: a church of the Dormition of the Mother of God, consecrated in the year 1557, and a church of the Transfiguration of the Lord. The igumen himself worked as a simple laborer, helping to build the walls of the Transfiguration church. Beneath the north portico he dug himself a grave beside that of his guide, the Elder Jonah. Spiritual life in these years flourished at the monastery: struggling with the brethren with the disciples of Igumen Philip were Saints John and Longinus of Yarenga (July 3) and Bassian and Jonah of Pertominsk (July 12).

Saint Philip often withdrew to a desolate wilderness spot for quiet prayer, two versts from the monastery, which was later known as the Philippov wilderness.

But the Lord was preparing the saint for other work. In Moscow, Tsar Ivan the Terrible fondly remembered the Solovki hermit from his childhood. The Tsar hoped to find in Saint Philip a true companion, confessor and counsellor, who in his exalted monastic life had nothing in common with the sedition of the nobles. *Con't Pg 4*

### **Hieromartyr Philip Con't from Pg 3**

The Metropolitan of Moscow, in Ivan's opinion, ought to have a certain spiritual meekness to quell the treachery and malice within the Boyar soul. The choice of Saint Philip as archpastor of the Russian Church seemed to him the best possible.

For a long time the saint refused to assume the great burden of the primacy of the Russian Church. He did not sense any spiritual affinity with Ivan. He attempted to get the Tsar to abolish the Oprichniki [secret police]. Ivan the Terrible attempted to argue its civil necessity. Finally, the dread Tsar and the holy Metropolitan came to an agreement: Saint Philip would not meddle in the affairs of the Oprichniki and the running of the government, he would resign as Metropolitan in case the Tsar could not fulfill his wishes, and that he would be a support and counsellor of the Tsar, just as former Metropolitans supported the Moscow sovereigns. On July 25, 1566 Saint Philip was consecrated for the cathedra of Moscow's hierarch saints, whose number he was soon to join.

Ivan the Terrible, one of the greatest and most contradictory figures in Russian history, lived an intensely busy life. He was a talented writer and bibliophile, he was involved in compiling the Chronicles (and himself suddenly cut the thread of the Moscow chronicle writing), he examined the intricacies of the monastic Rule, and more than once he thought about abdicating the throne for the monastic life.

Every aspect of governmental service, all the measures undertaken to restructure civil and social life, Ivan the Terrible tried to rationalize as a manifestation of Divine Providence, as God acting in history. His beloved spiritual heroes were Saint Michael of Chernigov (September 20) and Saint Theodore the Black (September 19), military men active with complex contradictory destinies, moving toward their ends through whatever the obstacles before them, and fulfilling their duties to the nation and to the Church.

The more the darkness thickened around Ivan, the more resolutely he demanded cleansing and redemption of his soul. Journeying on pilgrimage to the Saint Cyril of White Lake monastery, he declared his wish to become a monk to the igumen and the brethren. The haughty autocrat on his knees before the igumen, who blessed his intent. Ivan wrote, "it seems

to me, an accursed sinner, that I am already robed in black."

Ivan imagined the Oprichnina in the form of a monastic brotherhood, serving God with weapons and military deeds. The Oprichniki were required to dress in monastic garb and attend long and tiring church services, lasting from 4 to 10 o'clock in the morning. "Brethren" not in church at 4 o'clock in the morning, were given a penance by the Tsar. Ivan and his sons fervently wished to pray and sing in the church choir. From church they went to the trapeza, and while the Oprichniki ate, the Tsar stood beside them. The Oprichniki gathered leftover food from the table and distributed it to the poor at the doorway of the trapeza.

Ivan, with tears of repentance and wanting to be an esteemee of the holy ascetics, the teachers of repentance, wanted to wash and burn away his own sins and those of his companions, cherishing the assurance that even his terribly cruel actions would prove to be for the welfare of Russia and the triumph of Orthodoxy. The most clearly spiritual action and monastic sobriety of Ivan the Terrible is revealed in his "Synodikon." Shortly before his death, he ordered full lists compiled of the people murdered by him and his Oprichniki. These were then distributed to all the Russian monasteries. Ivan acknowledged all his sins against the nation, and besought the holy monks to pray to God for the forgiveness of his tormented soul.

The pseudo-monasticism of Ivan the Terrible, a dark most grievous oppression over Russia, tormented Saint Philip, who considered it impossible to mix the earthly and the heavenly, serving the Cross and serving the sword. Saint Philip saw how much unrepentant malice and envy was concealed beneath the black cowls of the Oprichniki. There were outright murderers among them, hardened in lawless bloodletting, and profiteers seeking gain, rooted in sin and transgressions. By the sufferance of God, history is often made by the hands of the impious, and Ivan the Terrible wanted to whiten his black brotherhood before God. The blood spilled by its thugs and fanatics cried out to Heaven.

Saint Philip decided to oppose Ivan. This was prompted by a new wave of executions in the years 1567-1568. In the autumn of 1567, just as the Tsar was setting out on a campaign against **Con't Pg 4**

## PRAYER LIST- UPDATED JANUARY 6

**HIERARCH'S / CLERGY:** His Beatitude, Metropolitan Herman; Archbishop Benjamin from San Fransico; John Duranko (Father's home pastor); James Gleason (Father's Spiritual Father); Moses Berry; Gregory Grivna; Emilian Hutnyan; Joseph Von Klarr; Lev Kopestiansky; Michael Kuzara; John Zabinko Deacon Paul Gansle, Deacon Peter Rentsch, Deacon Michael Wison / Sub-deacon Wylie Meath

**MATUSHKII:** Pani Patricia Duranko; Virgina Lecko; Maura McCarntey; Roberta Spengler; Margaret Zabinko

**PARISHIONERS & THEIR FAMILIES:** James Bargdill (Schutt); John Beadle (Elchisco); Marguerite Bird; Maryann Cook (Twarek); Michael Glovinsky; Shirley Gresh (Glovinsky); Joseph Habegger (Kovach); Charisse (Hileman); Betty Kovach; David LaValle (Fr); Helen Lis; David Mazurik; Child Stella Miller (Elchisco); Nancy Naiser (Royhab); Earl Rindfleisch; Helen Jean Rofkar (Elchisco); Joe Rose; Sonya Rose; Ron Royhab; Maryann Royhab; Stephanie Royhab; Joe Schutt; Dacia Snider (Hileman); Diane Tryon; Greg Tyron; Tom Twarek; Child Bodhi (Cassell); Kathryn Tryon & her unborn baby

**OTHER REQUESTS:** Mary Dank (ABL); Marge Dziama; Child Ezra; Baby Finn (Cassell); Zoe Finley (ABL); Ruthe Flewelling; Ben Franklin (Kovach); Dorothy Goldman (Twarek); Donald Gresh (Glovinsky); Andrea Joy (Kovach); Ann Marie Krynock (Timko); Maria (ABL); Jake Lipstraw (Twarek); Mark Ludvik (Guzy); Mark Masica (Kovach); Pauline Meath (Fr); Karen Muzyka (fr); William Romanchak (Fr); Sandy Scafaria (Hileman); Loren Welch (Fr); Tanya Wolfe (Fr.); Chuck Wiedenhoff (Twarek); Sara (Jake); Chris Quotap (Fr)

**MILITARY:** Alex, Nathan Brown, Craig Cassell, Cory Deaton, Jake Ellithorpe, Jordan Fulton, Alena Grabavoy, Nicholas & Tikhon, Cory Deaton, Alex Zarnow

**CAPTIVES:** Metropolitan Paul (Orthodox Archdiocese of Aleppo), Archbishop John Syriac Archdiocese of Aleppo, The UN & IOCC humanitarian aid workers in & around Syria; Those suffering persecution in Iraq, Syria, Israel, Egypt, Ukraine and throughout the world



**NOTE: ABL (Archbishop's request) / Please let Fr. Andrew know who can come off the list or be put on.**

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### Ephesians 4:7-13 (Epistle, Sunday After)

But to each one of us grace was given according to the measure of Christ's gift. Therefore He says: "When He ascended on high, He led captivity captive, and gave gifts to men." (Now this, "He ascended" – what does it mean but that He also first descended into the lower parts of the earth? He who descended is also the One who ascended far above all the heavens, that He might fill all things.) And He Himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers, for the equipping of the saints for the work of ministry, for the edifying of the body of Christ, till we all come to the unity of the faith and of the knowledge of the Son of God, to a perfect man, to the measure of the stature of the fullness of Christ;

### Matthew 4:12-17 (Gospel, Sunday After)

Now when Jesus heard that John had been put in prison, He departed to Galilee. And leaving Nazareth, He came and dwelt in Capernaum, which is by the sea, in the regions of Zebulun and Naphtali, that it might be fulfilled which was spoken by Isaiah the prophet, saying: "The land of Zebulun and the land of Naphtali, by the way of the sea, beyond the Jordan, Galilee of the Gentiles: The people who sat in darkness have seen a great light, and upon those who sat in the region and shadow of death Light has dawned." From that time Jesus began to preach and to say, "Repent, for the kingdom of heaven is at hand."

## **Hieromartyr Philip** Con't from Pg 4

Livonia, he learned about a boyar conspiracy. The plotters intended to seize the Tsar and deliver him to the Polish king, who already was on the move with an army towards Russian territory.

Ivan dealt severely with the conspirators, and again he shed much blood. It was bitter for Saint Philip, and the conscience of the saint compelled him boldly to enter into defense of the executed. The final rift occurred in the spring of 1568. On the Sunday of the Veneration of the Cross, March 2, 1568, when the Tsar with his Oprichniki entered the Dormition cathedral in monastic garb, as was their custom, Saint Philip refused to bless him, and began openly to denounce the lawless acts committed by the Oprichniki. The accusations of the hierarch shattered the harmony of the church service. In a rage Ivan retorted, "Would you oppose us? We shall see your firmness! I have been too soft on you."

The Tsar began to show ever greater cruelty in persecuting all those who opposed him. Executions followed one after the other. The fate of the saintly confessor was sealed. But Ivan wanted to preserve a semblance of canonical propriety. The Boyar Duma obediently carried out his decision to place the Primate of the Russian Church on trial. A cathedral court was set up to try Metropolitan Philip in the presence of a diminished Boyar Duma, and false witnesses were found. To the deep sorrow of the saint, these were monks of the Solovki monastery, his former disciples and novices whom he loved. They accused Saint Philip of a multitude of transgressions, including sorcery.

"Like all my ancestors," the saint declared, "I came into this world prepared to suffer for truth." Having refuted all the accusations, the holy sufferer attempted to halt the trial by volunteering to resign his office. His resignation was not accepted, however, and new abuse awaited the martyr.

Even after a sentence of life imprisonment had been handed down, they compelled Saint Philip to serve Liturgy in the Dormition cathedral. This was on November 8, 1568. In the middle of the service, the Oprichniki burst into the temple, they publicly read the council's sentence of condemnation, and then abused the saint. Tearing his vestments off, they

dressed him in rags, dragged him out of the church and drove him off to the Theophany monastery on a simple peasant's sledge.

For a long while they held the martyr in the cellars of the Moscow monasteries. They placed his feet into stocks, they held him in chains, and put a heavy chain around his neck. Finally, they drove him off to the Tver Otruch monastery. And there a year later, on December 23, 1569, the saint was put to death at the hands of Maliuta Skuratov. Only three days before this the saint foresaw the end of his earthly life and received the Holy Mysteries. At first, his relics were committed to earth there at the monastery, beyond the church altar. Later, they were transferred to the Solovki monastery (August 11, 1591) and from there to Moscow (July 3, 1652).

Initially, the memory of Saint Philip was celebrated by the Russian Church on December 23, the day of his martyric death. In 1660, the celebration was transferred to January 9.

## *Save The Date!*

- Sunday, January 23, 2021 @ 1:00pm - Local March for Life in Port Clinton. The March is about an hour (about a mile) followed by a reception at Knights of Columbus. If one can't walk, prayers will be offered at the Knights until the March is completed
- Sunday, January 30- Annual Church Meeting

## **BUILDING / RESTORATION FUND**

Our 125<sup>th</sup> Anniversary is coming!

Fund Purpose: To collect funds to pay for the restoration, repair and beautification of the building and parish room. This will avoid using general funds which are earmarked for budgetary items.

Please consider contributing generously to the *Building/Restoration Fund*.

## JANUARY Celebrations

ANNIVERSARIES	BIRTHDAYS
11- Missy & Andy Schlotterer	1-Jim Kovach
1-24-2015: Bishop Daniel of Santa Rosa	3- Samuel Koren
1-25-2020: His Grace Bishop Alexis Bishop elect of Alaska	4- John Starcher
26- Fr. James Gleason Anniversary to the Holy Priesthood	7- Susan Guzy
	7- Lueleta Dardovski
<b>NAMESDAY</b>	8- Mat. Melania Adamcio
1-2: Retired Bishop Seraphim of Sendai	8- Barbara Mazurik
	11- Toussaint Jones

## 40 DAY REMEMBRANCE

- Jan. 9:** Victims of the school shooting in Detroit/ Police officer killed in GA  
**Jan 16:** Fr. John Loejos  
**Jan. 30:** Archpriest Fr. Michael Macura  
**Feb. 6:** Nicholas Hutnyan  
**Feb. 13:** Archpriest Michael Slovesko / Mired Archpriest Stavros Rousos / Valerie Boswell / Elinor Williams

## READERS

- |                  |     |
|------------------|-----|
| Sunday, Jan. 2   | Ron |
| Wednesday, Jan 5 | Ron |
| Thursday, Jan 6  | Ron |
| Sunday, Jan 9    | Tim |
| Sunday, Jan 16   | Ron |
| Sunday, Jan 23   | Tim |
| Sunday, Jan 30   | Joe |

## For Your Prayers

**Diane Tryon**  
109 Joslyn Street  
Arcadia, OH 44804

**Marguerite Bird**  
512 Ottawa Street  
Marblehead, OH 43440

## JANUARY Reposed

- |  |                                  |
|--|----------------------------------|
| 3- Mat. Marilyn Federoff (2019)                  | 23- Helen Beadle (1988)          |
| 3- Larry Naiser (2019)                           | 23- Fr. Michael Sopoliga (2009)  |
| 4- Margaret Reavley (1965)                       | 23- Deborah Pribanic (2020)      |
| 4- George Bartek (1983)                          | 25- Jane (2019) Ron's Aunt       |
| 4- Baby Clyde Madison (2020)                     | 25- William "Bill" Alber (2021)  |
| 5- Russell (2019) Heidi's relative               | 28- Michael Tarasavage (2021)    |
| 5- Donald (2019) Waynes Relative                 | 29- Anna Kravetz (1973)          |
| 5- Maria Semionow (1981)                         | 29- Marjorie Kowal (2003)        |
| 6- Helen Pender (2016)                           | 29- Ernest Gresh (2020)          |
| 8- Bishop Mark of Boston (2018)                  | 29- Rick Schlotterer (2020)      |
| 11- Anna Tomko (1960)                            | 30- Archpriest John Mason (2019) |
| 15- Archpriest Pavel Soucek (2009) Former Pastor | 30- Anna Schofield (2021)        |
| 20- Joshua Zdinak (2016)                         | 31- Edward Bartek (1983)         |
| 21- Daniel Kowal (2006)                          | Sara Rose (2005)                 |
| 21- Philip Kobb (2018)                           | Andrew Matway (1906)             |
| 21- Fr. Michael Shuster (2020)                   | William Gratson (1908)           |
| 22- Fr. John Stefanik (2000)                     | Eva Hritsko (1908)               |

## Closed Communion

Closed communion protects those who do not hold to the Church's teachings regarding the Holy Mysteries

When a stranger approaches the Holy Gifts during the celebration of the Divine Liturgy it is the norm in the Orthodox Church for the priest to ask the person to "kiss the chalice". Not knowing if the person is Orthodox, or whether they are in good standing with the Church, the priest can not give them communion. This "closed communion" is not meant as a way of separating ourselves from visitors as though we were better than them, but as our way of guarding the Holy Mysteries from being received by someone who is not part of the Church and who may hold to views concerning the Eucharist that are in opposition to the teachings of scripture and the dogmas of the Ancient Apostolic and Catholic Church.

Priests are guardians of the Holy Mysteries and must make sure they are not defiled. The priest must also protect the person who may receive without proper preparation and belief. Every Orthodox Christian is expected to have prepared for communion by abstaining from all food and drink from midnight on, as well as having said the pre-communion prayers. A good confession is also an important part of proper preparation for Holy Communion.

When a person believes that the things which we teach are true and has received baptism in the Orthodox Church unto regeneration, and who is living a life in Christ, the communion is not simply common bread or common wine we are receiving, but the very Body and Blood of the Saviour. The Logos (Word) Who took on our flesh for the salvation of the world, is received into our bodies through the action of the Holy Spirit and the prayer of His word (this is my body....this is my blood). At this moment our blood and flesh, by transmutation, are nourished with the flesh and blood of Jesus who was made flesh.

Closed communion is the way the Church protects anyone who does not hold to these beliefs from receiving unworthily and therefore hurting their soul. As well, when the priest co-mingles the commemoration particles after the communion of the faithful, with the Body and Blood of Christ, he commemorates the union we have with each other as members of the Body of Christ, the Church. This union is not just with those who are communing with us in this

Liturgy, but a union of both the Church Militant here on earth, and the Church Triumphant in heaven. Within the life of the Church there is no separation from each other at death. The Body of Christ is made up of both those who have gone on before us and those who are still alive, for we are all alive in Christ. In a very real way we are not only communing of Christ's true Body and Blood, but we are communing of each other as the Body of Christ, the Church!

Love in Christ,

Abbot Tryphon

