



# Holy Assumption Orthodox Church

OCA - Diocese of the Midwest

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



## FEBRUARY Bulletin Sponsor:

*Fr. Andrew in memory of my Grandmother Justina*

### *Liturgical & Events Schedule*

**Sunday, February 13- Publican & Pharisee**

9:10 am Hours / Divine Liturgy / Social

**Saturday, February 19**

4:00 pm: Great Vespers / Confessions

**Sunday, February 20- Prodigal Son**

9:10 am: Hours / Divine Liturgy / Memorial  
Sunday / Social

### **SUNDAY FEBRUARY 13, 2022**

**Tone: 1**

**Gospel:**

Luke: 18:10-14

**Epistle:**

2 Timothy 3:10-15

### **34th Sunday after Pentecost**

Sunday of the Publican and the Pharisee. Beginning of the Lenten Trioden. Ven. Martinian of Caesarea in Palestine. Ss. Zoe and Photini (Svetlana, Fatima). St. Eulogius, Archbishop of Alexandria. Ven. Stephen, the Myrrhusher, Prince of Serbia.

### **SUNDAY OF ORTHODOXY VESPERS**

Sunday March 13 at 5:00pm  
St. Matthew the Evangelist  
Antiochian Orthodox Church  
10383 Albion Rd.  
North Royalton, OH. 44133

His Eminence, the Most Rev. Michael, Archbishop of New York and the Dioceses of New York & New Jersey will preside, as well as offer the homily.

### **FAST FREE WEEK**

This week is a fast free week until Bright Week. Enjoy!

### **FEBRUARY CHURCH CLEANING SCHEDULE**

Week of Feb. 13: Bill & Tim

Week of Feb. 20: Susan

Week of Feb. 27: Stephanie



**Note:** If there are services during the week, please vacuum after each service.

Thank you for your service!

### **FEBRUARY BULLETIN CANDLE SPONSORS**

**Bulletin:** (\$50) Fr. Andrew in memory of my Grandmother Justina

**Chandelier:** (\$50) From Laura Kovach in memory of her father Steven / From Joe & Valerie for health of Marguerite

**Altar Candles:** (\$50) Fr. Andrew for the health of my Spiritual Father on the occasion of his birthday / For the health of the Elchisco Family

**Candles on the Tomb:** (\$25) Fr. Andrew in memory of His Eminence Metropolitan Orestes from the Carpatho-Russian Diocese.

**Eternal Light & Icon Screen:** (25) Fr. Andrew in memory of all my friends & family

**Candles @ the Cross:** Laura in memory of her parents Steven & Margaret / Sandy for health of Marguerite

**Candles @ St Tikhon's Icon:** For the health of Tim & Cami & safety of Nicholas, Tikhon & Gleice



### **READERS**

Sunday, Feb. 13 Ron  
Sunday, Feb. 20 Tim  
Sunday, Feb. 27 Ron

**FEBRUARY: MONTHLY TITHE ONLY**

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

**Feb. 6:** \$1,060

**FEBRUARY: OTHER INCOME**

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

**Feb. 6:** \$10 Candles; \$125 Vigils; \$200 Holy Day Donations; \$50 Bulletin; \$50 Chandelier; \$25 Candles on the Tomb; \$100 Altar Candles; \$25 Eternal Light; \$15 Candles at the Cross

**Total for Month: \$600**

**FEBRUARY: RESTRICTED  
FUND DONATIONS**

**Jan. 6:** \$100 Food Pantry; \$100 Catastrophic Fund; \$100 St. Herman's House

**FEBRUARY LITURGICAL  
ATTENDANCE**

**Tuesday, 2-1:** 9 attended Vespertal Liturgy  
**Sunday, 2-6:** 15 attended Liturgy (1 being a guest) /  
11 Communicants / No Vespers

**40 DAY REMEMBRANCE**

**Feb. 6:** Nicholas Hutnyan  
**Feb. 13:** Archpriest Michael Slovesko /  
Mitred Archpriest Stavros Rousos / Valerie  
Boswell / Elinor Williams / Janice Timko  
**Feb. 27:** 2 Police officer killed in NYC / Paula  
Skeen  
**March 6:** Tom Welch  
**March 13:** 2 policers killed in Ga / 3 Firemen  
from MD / School shooting victims in MN  
**March 20:** Chris from Bruno's

**VIGILS- JANUARY 23**

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

**Susan Gusy (2)** special intentions

**Laura Kovach(4)** In loving memory of my dad Steve. For the health and recovery of Joe H., Marguerite B., Stephanie R., and David O. 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., Joe S., Pete R., and June Wrixon. In memory of John Mizla.

**Sandy Martin (3)** for the health of Marguerite, for health of family, special intentions

**Royhab (3)** for the health of Stephanie, Marguerite and Marianne

**Rebecca Timko (2)** In loving memory of mother Janice and brother Phillip

**Twarek (3)** In memory of John Mizla, For the health of Amber, Marguerite, Dottie, Joe Schutt, Jamie, Jim, Stephanie, Ron, Ezra, 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 and Pat Rentz and Karen, special intentions

**Archbishop Paul's Travel Schedule:  
February 4-21st**

**St. Thomas, Kokomo, IN,** February 11th to 13th

**Holy Trinity, Chicago, IL,** February 19th to 20th

**FOR YOUR PRAYERS**

Diane Tryon  
109 Joslyn Street  
Arcadia, OH 44804

Marguerite Bird  
512 Ottawa Street  
Marblehead, OH 43440

**WE HAVE TO GO TO LITURGY, EVEN IF WE  
STAND THERE LIKE STUMPS**  
**Metropolitan Athanasios of Limassol**

The grace of our Lord Jesus Christ and the love of God the Father, and the communion of the Holy Spirit be with you all.

This blessing and grace that we receive and accept is given to those who attend the Divine Liturgy. Therefore, we say you have to go to the Divine Liturgy and participate in it.

People often ask: “Why should I go to Liturgy?” You have to go because you won’t receive all these blessings and this grace if you don’t participate in the Sacrament of the Eucharist.

The grace of our Lord Jesus Christ... What does “grace” mean? It means energy; it’s the uncreated energy of God; it’s an energy similar to electrical energy. For example, who’s seen a current? No one’s seen it, it’s invisible, but if you touch a bare cable, the current will hit you. Electrical energy isn’t like water, which you can see, although you see its result, and you can feel it.

Such is the grace of God. It’s uncreated energy; you can’t see it, but you feel it when you receive this energy from without. It’s like connecting a transistor and it starts working—such is grace. It’s not something abstract, not some kind of feeling, not something subjective, such that a person creates it himself: It doesn’t come from man, but from God and enters into man, activates him, and you know and feel it. Grace is the energy of God, the power of God that activates human souls.

... the love of God the Father... God the Father infinitely loved the world, and you can’t understand Him with your mind; you can neither describe, nor limit, nor express God’s love; it’s inexpressible. But our love is human. We are people and, naturally, limited beings. We say: “I love one person with all my heart.” But whatever we say or do to them, our love will be much less than what we can say and express.

And now think about God. When God loves, Who is boundless by nature—neither the human mind nor angelic minds can grasp Him—then no one can fully comprehend God’s love. This infinite Divine love of the Father, Who so loved the world, that He gave His

Only-begotten Son, that He might save the world, that the world might come to Him, and men might become His children, that we might have access to His love and Kingdom.

... and the communion of the Holy Spirit...—that is, that we might partake of the grace of the Holy Spirit, and it might enter into us, and we might unite with it. That we might become like flour, which, having absorbed water, becomes dough. Then, the flour can no longer separate from the dough, such that you could say: “This is flour, and this is water”—because it’s already dough. So when we have communion with the grace of the Holy Spirit, we become one with God, and this blessing of the priest, taken from the Epistle of the Holy Apostle Paul (2 Cor. 13:13), directly transmits to us the blessing of the Holy Trinity.

... be with you all! When the priest says something in the Divine Liturgy or in the Sacraments, it’s not just a prayer that could come true or not. When the priest says something in the Sacraments, through his priesthood, it’s already considered an accomplished event. For example, when he blesses water and it becomes holy water, there’s no chance that it won’t become holy water. When the priest reads a prayer over a man or blesses him, it’s impossible that this blessing could not be a blessing, regardless of who the priest is. He may be the most sinful, accursed, a thief, a liar, a sinner—it doesn’t matter. From the moment he became a canonical priest, and if the Church hasn’t defrocked him, his blessing and Liturgy are equal to the Liturgy that Christ Himself would serve.

That is, if we had a Liturgy served by Christ Himself and a Liturgy served by this priest, which Liturgy which would have greater power? They’re both the same. Because Christ does everything in everyone, and the priest is a minister. Of course, an unworthy priest burns up serving unworthily, because the Holy Mysteries are a flame turning him into ashes. But whether he burns, whether he turns to ashes—that’s his business, and we can’t condemn him or pass sentence on him. There are competent Church organs that can investigate these issues. We’re interested in whether the priest is canonical or not, whether he’s been defrocked or not; and if not, then by virtue of his priesthood he celebrates the Holy Sacraments.

St. John Chrysostom says that in his time, some people venerated good priests. We do it too, just like that, in a human way, that is: **Con’t Next Pg**

### ***We have to go to Liturgy Con't from Previous Pg***

“Such and such a priest has come! Oh, he’s a holy man!”—and everyone rushes off to kiss his hand.

Then another priest comes who, alas, isn’t a saint or whom we haven’t perceived as a saint. They just say to him: “Bless, Father,” if they even say that. That we take a blessing from him is good, but what does it mean? The priesthood isn’t a question of personal holiness. Whether he’s a saint or a sinner—it’s his business. When you honor a holy priest, you honor not the priesthood, but holiness. And when you honor any priest, in the person of the priest you honor the priesthood, and in honoring the priesthood, you honor Christ, Who is the source of the priesthood and the Great High Priest of the Church.

Therefore, one of the prayers of the Divine Liturgy says: “For Thou art He that offereth and is offered, that accepteth and is distributed, O Christ our God.” It’s Christ serving the Liturgy, not the priest. He is the One Who offers the gift, and offers Himself; He is the gift and the Giver of the gift; He accomplishes everything in everyone.

We honor the priesthood; we honor the grace of the Holy Spirit acting through the priest. Therefore, woe be to us if the Church were based on subjective holiness; that is, if it were the case that if the priest is holy then the Liturgy is valid, and if the priest is a sinner then the Liturgy is invalid. That’s not how it is. Thus, when a priest celebrates a Sacrament, all of God’s blessing and grace are transmitted through the priesthood to men.

You’ll say to me: “Why does the blessing of some priests have power, and that of others doesn’t?” It doesn’t depend on the priest; it’s because we don’t accept it with faith, because we’re human and we have our human infirmities. We have more faith when we receive a blessing from a holy priest because we set ourselves up in advance with our faith, saying: “He’s holy, a good man,” and so on. And so, thanks to our faith, we predispose ourselves to him.

We have to go to Liturgy, even if we stand there like stumps. Some will say: “I’m not how I should be. I don’t understand any of it. My mind can’t concentrate there.” But go, no matter what. One elder said: “When you stop into a perfume store, your clothes

smell fragrant after you leave, even if you didn’t buy anything.” This is what happens, he says, when you go to Liturgy.

Maybe you won’t be able to do anything spiritual, but even the fact that you went, that you stood there like a stump—that’s already something. So tell yourself: “I’ll go as I am—an unhewn log. After all, God knows how to hone down the unhewn log.” And if you don’t go because you say, “I can’t, I can’t concentrate,” then everything will get worse and worse, and you’ll never get better.

Metropolitan Athanasios of Limassol / Translation by Jesse Dominick

### **Sunday of the Publican and the Pharisee Beginning of the Lenten Triodion Commemorated on February 13**

The Sunday after the Sunday of Zacchaeus is devoted to the Publican and the Pharisee. At Vespers the night before, the Triodion (the liturgical book used in the services of Great Lent) begins.

Two men went to the Temple to pray. One was a Pharisee who scrupulously observed the requirements of religion: he prayed, fasted, and contributed money to the Temple. These are very good things, and should be imitated by anyone who loves God. We who may not fulfill these requirements as well as the Pharisee did should not feel entitled to criticize him for being faithful. His sin was in looking down on the Publican and feeling justified because of his external religious observances.

The second man was a Publican, a tax-collector who was despised by the people. He, however, displayed humility, and this humility justified him before God (Luke 18:14).

The lesson to be learned is that we possess neither the Pharisee’s religious piety, nor the Publican’s repentance, through which we can be saved. We are called to see ourselves as we really are in the light of Christ’s teaching, asking Him to be merciful to us, deliver us from sin, and to lead us on the path of salvation.

Two weeks before the beginning of the Fast, as part of our preparation for Great Lent, Holy Week, and Pascha, the Church prescribes the reading of Saint Mark’s Gospel. From Monday to Friday the focus is on the end times, and the Savior’s death and burial.



## PRAYER LIST- UPDATED FEBRUARY 9

**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; Michael Kuzara; John Zabinko / Deacon Paul Gansle, Deacon Peter Rentsch, Deacon Michael Wison / Sub-deacon Wylie Meath

**MATUSHKII:** Pani Patricia Duranko; Virgina Lecko; Maura McCarnthey; 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); Layne Demkosy (Fr); Paul Demkosky (Fr.); 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 Wiedenhoft (Twarek); Sara (Jake); Chris Quotap (Fr); Zoland Zile (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.

### 2 Timothy 3:10-15 (Epistle)

But you have carefully followed my doctrine, manner of life, purpose, faith, longsuffering, love, perseverance, persecutions, afflictions, which happened to me at Antioch, at Iconium, at Lystra – what persecutions I endured. And out of them all the Lord delivered me. Yes, and all who desire to live godly in Christ Jesus will suffer persecution. But evil men and impostors will grow worse and worse, deceiving and being deceived. But you must continue in the things which you have learned and been assured of, knowing from whom you have learned them, and that from childhood you have known the Holy Scriptures, which are able to make you wise for salvation through faith which is in Christ Jesus.

### Luke 18:10-14 (Gospel)

“Two men went up to the temple to pray, one a Pharisee and the other a tax collector. The Pharisee stood and prayed thus with himself, ‘God, I thank You that I am not like other men – extortioners, unjust, adulterers, or even as this tax collector. I fast twice a week; I give tithes of all that I possess.’ And the tax collector, standing afar off, would not so much as raise his eyes to heaven, but beat his breast, saying, ‘God, be merciful to me a sinner!’ I tell you, this man went down to his house justified rather than the other; for everyone who exalts himself will be humbled, and he who humbles himself will be exalted.”

## FEBRUARY Celebrations

ANNIVERSARIES	BIRTHDAYS		
2-10-1973: Retired Metropolitan Herman 2-14-2004: The Most Blessed Tikhon 18- Joe & Sonya Rose -25-2020: His Grace Bishop Andrei of Cleveland	<table style="width: 100%; border: none;"> <tr> <td style="width: 50%; border: none;">                             4- Nathaniel Bremer                              5- Christi Soski                              5- Thomas Hileman                              5- Zoland Zile                              6- Alex Zarynow                              8- Thomas Hileman                              10- Fr. Eli Bremer                              12- Fr. James Gleason                              12- Michael Sumner                              14- Sandy Martin                              14- Mat Ann Lardas                         </td> <td style="width: 50%; border: none;">                             16- David Mazurik                              16- Silas Issler                              19- Jonah Adamcio                              19- Vitaly Muzyka                              20- Julianna Kusinski                              22- Wayne Golob                              24- Sonya Rose                              25- Heidi Golob                              26- Basil Glovinsky                              26- Pani Bernadette Zarynow                              27- Andy Schlotterer                         </td> </tr> </table>	4- Nathaniel Bremer 5- Christi Soski 5- Thomas Hileman 5- Zoland Zile 6- Alex Zarynow 8- Thomas Hileman 10- Fr. Eli Bremer 12- Fr. James Gleason 12- Michael Sumner 14- Sandy Martin 14- Mat Ann Lardas	16- David Mazurik 16- Silas Issler 19- Jonah Adamcio 19- Vitaly Muzyka 20- Julianna Kusinski 22- Wayne Golob 24- Sonya Rose 25- Heidi Golob 26- Basil Glovinsky 26- Pani Bernadette Zarynow 27- Andy Schlotterer
4- Nathaniel Bremer 5- Christi Soski 5- Thomas Hileman 5- Zoland Zile 6- Alex Zarynow 8- Thomas Hileman 10- Fr. Eli Bremer 12- Fr. James Gleason 12- Michael Sumner 14- Sandy Martin 14- Mat Ann Lardas	16- David Mazurik 16- Silas Issler 19- Jonah Adamcio 19- Vitaly Muzyka 20- Julianna Kusinski 22- Wayne Golob 24- Sonya Rose 25- Heidi Golob 26- Basil Glovinsky 26- Pani Bernadette Zarynow 27- Andy Schlotterer		

### THANK YOU RECEIVED FROM ST. VLADIMIR'S SEMINARY

Dear Fr. Andrew

We are blessed to have received your generous support and gift for \$740. Because of you, seminarians will be able to pursue an Orthodox theological education and take their formation and training out into the world . For this you have our devoted gratitude, as we could not do this without you.

By focusing on academic rigor and spiritual formation within a residential setting, St. Vladimir's gives future clergy and lay leaders the tools to impact the communities they go on to serve in profound ways. Because of their training at seminary, alumni such as Dn. Marek Simon are able to navigate challenges and seize opportunities to expand their vital ministry.

Deacon Marek is executive director of Orthodox Christian Fellowship (OCF), the official college ministry for all twelve jurisdictions of the Assembly of Canonical Orthodox Bishops of the United States of America.

There is a demand from students who may not have an OCF chapter on campus . They are seeking ways to stay connected to the Church and other students, so over the past year we have probably had close to 200 students engaged in weekly, small group gatherings that are virtual, and we've seen traction here in addition to the local OCF gatherings on campuses.

Deacon Marek has been involved in youth and campus ministry for many years since graduating from St. Vladimir's in 2001.

Full letter hanging on bulletin Board.

## FEBRUARY Reposed

2- Nancy Pipenur (2018) 3- Ann Sature (2012) 5- Peter Kowal (2004) 6- Steve Michael Mazur (1970) 6- Elizabeth Kravetz Mc Mahon (1984) 12- Glenn Schoonmaker (2002) 12- Lawrence Beck (2018) 13- Bishop Varlaam (2020) 14- Rose Polosky (1953) 15- Justina Popodich 16- Albert Bartek (1952) 17- Metropolitan Orestes (1977) 17- Stanley Guzy (1986) 20- Linda Sue Alber & infant (1969)	20- Dc. Mike Cinalli (2020) 21- Mary Tomka Matso (1956) 21-Fr. Michael Shuster (2020) 21- John Richard Elchisco (2021) 22- Metro Mazur (1973) 22- Fr. Andrew Hutnyan (2004) 23- George Elchisco Sr. (1961) 26- Elizabeth Millie (1998) 27- Steve Basala (1985) 29- Mary Uka Kosteary (1996) Helen Hritsko (1908) Alexandra Brendza (1909) Steve Danchisen (1909)
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## Ukrainian delegation visits Chancery of the Orthodox Church in America

On Wednesday, February 9, 2022, His Beatitude Metropolitan Tikhon welcomed to the Chancery of the Orthodox Church in America a delegation from the Ukrainian Orthodox Church (Moscow Patriarchate) led by His Grace Bishop Viktor of Barshevskii, a vicar of His Beatitude Metropolitan Onufriy, and His Grace Bishop Dionysios Pereyaslav-Khmelnyskyi. The two Hierarchs travelled to the United States two weeks ago for a personal visit.

His Beatitude welcomed the esteemed guests to the Saint Sergius Chapel where the Hierarchs were able to venerate the many relics of American and Russian Saints present in the Chapel.

Bishop Viktor and Bishop Dionysios conveyed the brotherly greetings of Metropolitan Onufriy to Metropolitan Tikhon, acknowledging the strong bond that has existed between the two Churches for many years. The two Hierarchs thanked Metropolitan Tikhon for giving his blessing for their visit and taking the time to meet with them.

Metropolitan Tikhon asked them to convey his own greetings to Metropolitan Onufriy and inquired about His Beatitude's health, especially during the recent difficult times. Bishop Viktor explained the hardships endured by the Ukrainian faithful but also remarked that the Ukrainian Orthodox Church remains strong and faithful by the Grace of God but also through the leadership of Metropolitan Onufriy who offers a constant example of humility, faith, and piety. The bishops also thanked Metropolitan Tikhon and the whole Orthodox Church in America for their prayers and support, especially in the midst of the present challenges.

On behalf of Metropolitan Onufriy, Bishop Viktor extended an invitation to His Beatitude to visit Kiev in the near future. Metropolitan Tikhon thanked them for the invitation and assured the bishops of his continued prayers and support to Metropolitan Onufriy and the whole Ukrainian Orthodox Church.

## SOMETHING IMPORTANT TO PONDER

Note: I received permission from another OCA parish to share the following article that was presented at their Annual Meeting recently.

### ARE YOU WORTH SAVING

It is no secret. In fact, its a problem that plagues all jurisdictions of Orthodox Christian churches throughout America: The Orthodox Church of America, the Greek Orthodox Church, the Antiochian Church, the Moscow Patriarchate, The Russian Orthodox Church Outside of Russia and so forth.

There is a priest supply shortage in Orthodox churches in the United States. Now we can argue the many reasons why this is: pay, student loans, emotional, physical, and spiritual burden, ans so forth. However, these are issues that lead to another question: Is your parish worth saving?

The fact that whenever there are multiple openings available and few priests to fill them, this leads to a priest and his family the ability to pick "their choice of the litter." So again, I ask, what makes your parish "the cream of the crop?" Because the fact of the matter is, a Bishop or Archbishop is not going to send a priest to a parish that cannot support a priest.

So, if you are a parish, who like us, are facing uncertainty of when or if ever will we get a priest, here are so questions to ponder:

1-First and foremost, can you support your priest? Now what does it mean to support your priest? Is your salary the equivalent of working 3+ jobs? In essence, your priest is more than someone who serves on Saturday, Sunday, and the occasional Feast Day. He is there for weddings, baptisms, funerals. He leaves his family in the middle of the night to make a hospital run when a parishioner is dying. He is a doctor, healing and praying for the souls of those who are ill. He is a counselor, offering advice and help in times of need, hearing confessions and offering his help so you can be closer to God. He is a teacher, offering Bible studies and catechumen classes. In some parishes, he is a webmaster or baker. And the list goes on. Does your financial package take care of the priest and his family after he retires offering pension packages. Medical insurance, etc.? If your parish has a rectory instead *Con't Next Page*

## *Are you Worth Saving from Previous Pg Con't*

Of a housing allowance, how does this help your priest when he retires? Where will he live? If your priest has a young family, is the rectory in a neighbourhood, or is it secluded from others not allowing children to grow up like most kids do?

2-What does your parish offer in terms of liturgical services? After all, the priority is to offer thanksgiving to God. Are you a Sunday only parish or do you offer the full liturgical life of the church? Do you offer Vespers or Vigils? Do your parishioners come to Feast Day and weekday services? At the ordination of a Deacon to a priest, the Bishop or Archbishop prays:

“O God, great in might and inscrutable wisdom, marvelous in counsel above the sons of men: You the same Lord, fill with the gift of Your Holy Spirit this man whom it has pleased You to advance to the degree of Priest; that he may become worthy to stand in innocence before Your altar, to proclaim the Gospel of Your kingdom, to minister the word of Your truth, to offer to You spiritual gifts and sacrifices; to renew Your people through the font of regeneration, that when he shall go to meet You, at the second coming of our great God and Saviour, Jesus Christ, Your only-begotten Son, he may receive the reward of good stewardship in the order given to him, through the plenitude of your goodness.”

A priest hears his calling to serve before the altar, how would it feel to go to a parish and not be able to offer those prayers and have those feast days because no one shows up? Can your parish help your priest answer his call?

3-What is your parish's potential for growth? Does your parish have a history of growth or is it on the decline? Have you more funerals in the last year than baptisms or christmations? Have you consistently had the same number of people every Sunday? To echo the statement in the previous point, does your parish come to weekday services or Festal services?

4-Additionally, do you have people who are willing to step up to the plate. In many parishes, the parish expects the priest to bring people to church, to bake

prosphora, to run the bulletin, to set up choir books, to figure out the fundraiser's. The priest's responsibility is to grow the life of the church, not to create it. Are parishioners burned out because there are only one or two people who volunteer to “make things happen”? I know in one church, there are two prosphora bakers who bake for 100+ services. This can quickly become overwhelming. How does your church share the responsibility of taking care of the House of God?

5-Finally, what makes your parish unique? What separates your church from any other Orthodox Church? Would someone who is visiting feel welcomed or would he/she feel uneasy? Do you offer an outreach program to help your community or do you just collect canned food occasionally or throw a few \$ here or there?

All these little things makes a difference. The people of the church make up the foundation of parish life. The life of the church is contingent on how much far the people are willing to contribute their time, talents and tithes.

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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!

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### ***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.*