



Friday, January 3, 2021

Gospel: St. Mark 1:1-8

Tone 5

Epistle: 2 St. Timothy 4:5-8

30th Sunday after Pentecost / Sunday Before Theophany
Prophet Malachi / Ven. Genevieve of Paris

JANUARY Bulletin Sponsor:

By Father Andrew, In memory of my Father, George

Liturgical & Events Schedule

Sunday, January 3

9:05 am: Hours followed Divine Liturgy

Monday, January 4

9:15 am Hours followed by Liturgy for George Bartek

Tuesday, January 5- STRICT FAST DAY

9:30 am: Royal Hours followed by Vesperal Divine Liturgy

6:30 pm: Vigil & Blessing of Water

Wednesday, January 6- NO FASTING TODAY

9:15 am Hours followed by Divine Liturgy

Thursday, January 7

6:30 pm: Akathist to St. John the Baptist

Saturday, January 9

3:00 pm Great Vespers

Sunday, January 10

9:05 am Hours followed by Divine Liturgy / Altar Linens changed

(NOTE): You must let Fr. Andrew know if you want to attend any service. Please arrive 15 minutes prior to any service.

VIGILS 12-27

Marguerite Bird (2) In loving memory of Gail; In loving memory of Larry

Laura Kovach (4) Birthday blessings and good health to my husband, Jim. Many Years! For health and healing of Joe, Julia, Andrea, Wendy, Mark, Dana, Bodhi, Cheryl, Jim, Wayne, David, JC, and Tony; God's healing to everyone suffering from the coronavirus especially Betty, Paul, Megan, Fr. Emil, and Karla; God's blessings of safe travels for our upcoming trip.

Sandy Martin (1) Special intentions

Jim Mazur(2) In memory family and friends; For health of family and friends

Ron & Bobbie Royhab (1) Special intentions

Janice Timko (4) In blessed and loving memory, on Christmas Day of my precious parents, Sophia & Peter Monak, grandparents, Baba Julia & Zedo Andrew Millie and family and Harry and Phil. "Vechnaya Pamyat!"; In blessed and loving memory on Christmas Day, The Millie, Monak, Flewelling, Poggiali and Timko families. "Vechnaya Pamyat!"; Christmas blessings to my family Ruth, Dorothy, Lew and family, Phillip (Andy), Rebecca, grandchildren Gabrielle, Eugene(Gino), Michael and Samuel. "Mnohaya Leta!"; Christmas blessing to the Bill Glovinsky family and the Greg Twarek family. "Mnohaya Leta!"

Diane Tryon (2) Anniversary blessings to Greg & Kathryn; In Thanksgiving for my wonderful dialysis nurses

Twarek (8) Health and recovery of JC Geisman following surgery on Christmas Eve; Health and recovery of Father Emil, Betty Kovach and Tony Monastra; God's blessing to Cole; Health of Jewel, Natalie and Morgan and their unborn babies; God's blessings and good health to Ezra Bottoms; Health and recovery of Jim, Cheryl and Laura; Health of Janis, Matt, Wayne, Tom, Ron, Mary, Loren, Joe, Sonya, David, Julia, Tom, Jason, Margi & Joe, Betty, MaryAnn & Bob, Judy, Chuck, Bohdi, Liz, Diane, Stella, Jake, Helen; Special intentions

DECEMBER: MONTHLY TITHE ONLY

Goal Pledged per month: \$4,600

Sunday 12/6: \$ 934
Sunday, 12/13: \$1,040
Sunday, 12/20: \$2,100
Sunday, 12/ 27: \$ 935
TOTAL FOR MONTH: \$5,009

JANUARY: MONTHLY TITHE ONLY

NOTE: This number will only include the weekly or monthly number from your envelopes that say Tithe. Anything else will be recorded Other Income.

There are 36 financially paying parishioners in 2021. We only received 58.3% (21 out of 36) of the tithing forms back. So, for 2021 our new monthly Tithe goal projection is \$4,825.

We are down almost \$10,000 in pledges from last year due to the pledge cards not returned. So the actual goal could be \$5,450 per month. By not sending in pledge cards it challenging to make an accurate budget.

OTHER INCOME - DECEMBER

Sunday, Dec. 6: \$40 Candles; \$50 Altar Candles; \$70 Tomb Candles; \$105 Vigils; \$10 bookstore; \$50 bulletin; \$251 Christmas flowers; \$125 special collection for Fire Dept.; \$20 Christmas dinner donation

Sunday, Dec. 13: \$15 Candles; \$50 Chandelier; \$80 Vigils; \$120 Christmas Flowers; \$25 Special Collection; \$20 Christmas donation

Sunday, Dec. 20: \$15 Candles; \$50 Chandelier; \$80 Vigils; \$100 Donation; \$30 Christmas; \$75 Special Collection; \$465 Christmas; \$90 Catastrophic Fund, \$25 No Festival Fund

Sunday, Dec. 27: \$35 candles; \$105 Vigils; \$810 Christmas donations; \$853.52 Catastrophic Fund (\$85 from Christmas Day dinner donations & balance donations for the Christmas dinner)

40 DAY REMEMBRANCE

Jan 3: Luba Johnson / His Eminence, Archbishop David from Alaska
Jan. 17: Adam Borrer / Marilyn Luska
Jan. 24: Gene Warren

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

LITURGICAL ATTENDANCE FOR DECEMBER

Saturday, Dec. 5: 8 attended Vespers
Sunday, Dec. 6: 15 attended Liturgy
12 received Communion
Sunday, Dec. 13: 17 Attended Liturgy
11 received Communion
Saturday, Dec. 19: 10 Attended Vespers
Sunday, Dec. 20: 18 Attended Liturgy
14 received Communion
Wednesday, Dec. 23: 10 members & 2 guests attended Royal Hours
Thursday, Dec. 24: 8 attended Vespersal Liturgy
10 attended Vigil
Friday, Dec. 25: 14 members & 2 guests attended Liturgy / 15 received Communion
Saturday, Dec. 26: Cancelled Weather
Sunday, Dec. 27: 15 members & 1 guest attended Liturgy / 10 received Communion

PRAYER LIST Updated 12-31

HIERARCHS: His Beatitude, Metropolitan Herman

CLERGY: John Duranko (Father's home pastor), James Gleason (Father's Spiritual Father), Moses Barry, James Doyle, Joseph Gibson, Gregory Grivna, David Hanes, Emilian Hutnyan, Joseph Von Klarr, Vladimir Lecko, Myron Manzuk, Christopher Phillips, Peter Tutko, John Zabinko / Deacon Paul Gansle

MATUSHKII: Pani Patricia Duranko, Virginia Lecko, Maura McCarntey, Snezana Ruzic, Sonya Tutko, Margaret Zabinko

PARISHIONERS & THEIR FAMILIES: John Beadle (Elchisco), Trisha (Cassell Daughter), Maryann Cook (cousin to Twarek), John Richard Elchisco, Michael Glovinsky, Shirley Gresh (Glovinsky), Ben Grosik (Hrisko cousin), Julia Guzy, Joseph Habegger (brother-in-law Kovach), Ellie Hrisko (cousin) Charisee (Hileman), Kris Kollar (Fr.'s cousin), Betty Kovach (Jim's mother), Terri Lariccia (Fr's cousin), David LaValle (Fr's cousin), Helen Lis (fr David's mom), Child Stephanos (Loizos), Jim Mazur, Child Stella Miller (Elchisco), Katelyn Pipenur (Hileman niece), Earl Rindfleisch (Tina's dad), Helen Jean Rofkar (Elchisco), Joe Rose, Ron Royhab, Maryann Royhab, Patricia Schritzing (Christi's mom), Steven Schirtzinger (Christi's brother), Christy Schutt (Joe's sister), Dacia Snider (Hileman), Christi Soski, Doris Toth (Hrisko cousin) Peter Truta (Jean's cousin), Diane Tryon, Greg Tyron, Tom Twarek, the child Bodhi (Grandson Cassell),

OTHER REQUESTS: Mark Britton (Hrisko), Ernest Cornwell (Hrisko), James Crane (Hrisko), Baby Finn (Cassell), Child Ezra Bottoms, Bredan (Child from Norwalk), Marge Dziama Fr's Dziama's daughter; (former pastor), Mary Dziak (Twarek); Ruthe Flewelling, (Former parishioner), Ben Franklin (Kovach), James Geisman (Twarek), Theodore Geletka (Choir director St. Michael's Broadview Heights), Donald Gresh (Glovinsky), Elliot Joy (Former Police chief's son), Andrea Joy (Kovach), Ann Marie Krynock (Timko), Meinda Kuzara (Archbishop's list), Jake Lipstraw (Twarek), Mark Ludvik (Guzy), Mark Masica (Kovach), Pauline Meath (Fr's friend), Karen Muzyka (Fr's friend), Charlie Nowak (Twarek), Sandy Scafaria (Hileman), Gary Steyer (Twarek), Janice Timko, Philip Andy Timko, George Timko, Cheryl Wieber (Twarek), Chuck Wiedenhoft (Twarek), Loren Welch (Fr's friend)

MILITARY: Alex, Nathan Brown, Craig Cassell, Jake Ellithorpe, Jordan Fulton, Alena Grabavoy,

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



BUILDING / RESTORATION FUND

Our 125th 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.

For Your Prayers

Julia Guzy (97)
1601 Church Rd
Marblehead, OH 43440

Diane Tryon
109 Joslyn Street
Arcadia, OH 44804
Please remember our shut-ins,
especially now during this
National crisis.

Christmas and the Humility of Yahweh

By Fr. Lawrence Farley

To really appreciate and understand the Old Testament, one needs to place it in the religious and cultural context of the Ancient Near East. Having done this, one can then see how much the Old Testament shares with that world and also how much it differs.

Take, for example, the Tabernacle that Yahweh commanded Moses to construct, the house and shrine where He would dwell in the midst of His people. The dimensions and details of its construction are spelled out in the Law, enabling us to gain some notion of what it was like. But to really understand its deeper significance one needs to compare it to other shrines and temples in the Ancient Near East.

One such shrine was the Temple of Karnak, built by the Egyptian Ramesses III in about 1170 B.C. It was a tremendous edifice, measuring about 230 long, 88 feet wide with columns 23 feet high, and part of a much larger complex of temples and buildings. Those beholding it and entering to worship the god for whom it was built would understand the greatness of the deity: the splendour of the temple reflected the glory of the one worshipped there.

Moving from Egypt to Greece, one could examine the Parthenon, the temple of the goddess Athena. This temple, dominating the acropolis of Athens, was 220 feet long by 101 feet wide. Like the temple in Karnak and other ancient shrines, it shone with brilliant colour, reflecting the divine beauty of the goddess whose image it housed.

Compare such outward architectural splendour to the shrine that Yahweh told His people to build. He gave them explicit directions for the construction of His shrine, and told Israel to build it precisely according to specifications. To ancient eyes used to large and splendid monuments, the Mosaic shrine was almost embarrassingly modest: the shrine itself was a mere tent, measuring 45 feet long by 15 wide, and subdivided into two spaces. The inner tent, the Holy of Holies, measured a mere 15 feet by 15 feet. There was no splendid image visible there, merely a small portable wooden box (or Ark) measuring 52 inches by 31 inches and 31 inches which lay hidden

within the inner tent. The box was made of wood and was covered with gold plate, and could be easily carried about with poles inserted through the rings on the side. The entire courtyard containing the shrine was fenced in by a series of curtains hung between poles, and it measured a mere 150 feet long by 75 feet wide. The curtains blocking the shrine from view were a mere 7 feet high—barely high enough to hide it from view. Ancient pagans observing all this would have said, “You call this a shrine?” In fairness, it was made by a group of newly-liberated slaves in the desert, using whatever materials they could find in the wilderness and whatever they had brought with them when they hurriedly left Egypt.

The shrine was deliberately portable, because although it was constructed in the wilderness, it was intended to be carried into the Promised Land when Israel arrived there. The shrine therefore was deliberately designed to be taken down and packed away for carrying (like Bedouin tents), and then set up in a new location. God did not designate a permanent site for the shrine when Israel entered Canaan. Rather, it was to move from location to location as God decreed, and wherever it was set up it would form the hub around which Israelite life would revolve. Worshippers from all the twelve tribes would leave their homes to journey to the shrine wherever it was located to offer their sacrifices there and seek the blessing of Yahweh.

After David conquered Jebus (later called Jerusalem) he made it his capital. And then he had a brilliant idea: he would relocate the Mosaic shrine to his city. At a stroke this would unite the civil capital with the religious center and unify the twelve tribes around his leadership, since all Israel would have to come to his city to worship Yahweh.

As David began to plan for the future (including a plan to build himself a proper palace, one fit for a king such as he had become), he was concerned that the Mosaic tent shrine was far too modest. He could see as well as anyone else in his day how comparatively paltry and pathetic Yahweh’s shrine looked compared to the more splendid temples of his day. Other gods were worshipped in impressive and durable structures of wood and stone; should the God of Israel be housed in a tent like a common Bedouin? So it was that he planned to build a more durable shrine and temple for his God. He ran the plan by the court Prophet Nathan, **Con’t Pg 6**

JANUARY Celebrations

Anniversary	Birthday	
11- Missy & Andy Schlotterer 1-24-2015: Bishop Daniel of Santa Rosa 26- Fr. James Gleason - Anniversary to the Holy Priesthood <p style="text-align: center;">Namesday</p> 1-2: Retired Bishop Seraphim of Sendai	1-Jim Kovach 3- Samuel Koren 4- John Starcher 7- Susan Guzy 7- Lueleta Dardovski 8-Fr Silouan Rolando 8- Mat. Melania Adamcio 8- Barbara Mazurik	11- Toussaint Jones 13- Mary Elizabeth Blackford 14- Lauren Jerome 15- Brent Jones 23- Susan Beskid 25- Frank Batura 30- Stephanie Warnke 30- Bob Whitham Jr. 31- Julie Dardovski

If there are those names to be added or removed, please contact Fr. Andrew. He would like to list all members of your family Orthodox and non-Orthodox.

Holy Prophet Malachi Commemorated on [January 3](#)

The Holy Prophet Malachi lived 400 years before the Birth of Christ, at the time of the return of the Jews from the Babylonian Captivity. Malachi was the last of the Old Testament prophets, therefore the holy Fathers call him “the seal of the prophets.”

Manifesting himself an image of spiritual goodness and piety, he astounded the nation and was called Malachi, i.e., an angel. His prophetic book is included in the Canon of the Old Testament. In it he upbraids the Jews, foretelling the coming of Jesus Christ and His Forerunner, and also the Last Judgment (Mal 3:1-5; 4:1-6).

Feast of the Theophany of our Lord and Savior Jesus Christ Commemorated on [January 6](#)

Theophany is the Feast which reveals the Most Holy Trinity to the world through the Baptism of the Lord (Mt.3:13-17; Mark 1:9-11; Luke 3:21-22). God the Father spoke from Heaven about the Son, the Son was baptized by Saint John the Forerunner, and the Holy Spirit descended upon the Son in the form of a dove. From ancient times this Feast was called the Day of Illumination and the Feast of Lights, since God is Light and has appeared to illumine “those who sat in darkness,” and “in the region of the shadow of death” (Mt.4:16), and to save the fallen race of mankind by grace. **Con’t Pg 7**

JANUARY Reposed

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

Fr. Lawrence Con't

who immediately gave him the prophetic “thumbs up”.

As it turned out, Nathan spoke a bit prematurely. After Nathan told David that God would certainly approve of his plan, God appeared to Nathan and said otherwise. Nathan therefore returned to David (perhaps a bit sheepishly) with another word: “Go and tell My servant David, ‘Thus says Yahweh: Would you build Me a house to dwell in? I have not dwelt in a house since the day I brought up the people of Israel from Egypt to this day, but I have been moving about in a tent for My dwelling. In all places where I have moved with all the people of Israel did I speak a word with any of the tribes of Israel, whom I commanded to shepherd My people saying, ‘Why have you not built Me a house of cedar?’” (2 Samuel 7:5-7)

From this it was clear that Yahweh was perfectly content with such a modest shrine. It was not created as a kind of wilderness stopgap until something more suitable could be built. It was just fine the way it was. Moreover, as if to gently put David in his place, God continued, “Far from you building Me a house, I will be you a house”. The “house” [Hebrew *beth*] that God would build David was, of course, not an architectural structure, but a secure dynasty. Using a play on words, Yahweh promised David that his dynasty would abide forever, and not be replaced by that of another man, as the House of David had replaced the House of Saul. As part of this gift, one of David’s sons would be the one to build a more permanent structure for the Mosaic shrine (2 Samuel 7:13). The reference, it turned out, was of course to Solomon.

What does Yahweh’s evident contentment with such a small, modest, and—dare we say it, pokey—little shrine mean? Two things.

First it means that no matter how great and magnificent a temple one could build, it would still be utterly inadequate to represent and reveal His glory. Such was the transcendent greatness of Yahweh that nothing that any created being could build could begin to do it justice. Therefore the project of building a temple worthy of Him was not even attempted, and the

humble Bedouin-like shrine stood as a vivid witness to the disparity between God’s glory and man’s ability to adequately honour it.

Even King Solomon who built the Temple knew this. At the dedication of the Temple, as part of his long prayer, he said, “Will God indeed dwell on earth? Behold, heaven and the highest heaven cannot contain You; how much less this house which I have built!” (1 Kings 8:27) The Church echoed this insight: when St. Stephen was on trial for his life on a charge of dishonouring the Law and the Temple, he said, “The Most High does not dwell in houses made with hands—as the prophet says, ‘Heaven is My throne and earth My footstool. What house will you build for Me, says the Lord, or what is the place of My rest? Did not My hand make all these things?’” (Acts 7:48-50, citing Isaiah 66:1-2). However glorious a temple one might build for Yahweh, the disparity remains.

Second and perhaps more importantly, the modesty of the Mosaic shrine reveals the humility of Yahweh—a humility which would lead eventually to Christmas and the Incarnation. As David discovered, God was not concerned for His dignity on the international stage. It did not bother Him that an Egyptian god or a Greek goddess had a more impressive shrine than He had. He was content to dwell within a tiny tent, built on the model of Bedouin dwellings. In the tent shrine erected by Moses, the divine humility shines forth—and challenges our pride as well. If our Lord and God showed such humility, how dare we proudly strut through the earth?

For those of us who have seen the glory of God shining in the face of Jesus, the simplicity of the Mosaic tent was a prophecy of the humility of Christ. Over two millennia ago, God chose an even humbler and a more cramped abode than the tents of Moses—the womb of a young Jewish peasant girl, an adolescent with no connections to the rich and powerful. From there He lay in a tiny animal feeding trough, and then lived in the insignificant village of Nazareth, where He got slivers in His hands as He learned the trade of a carpenter. Like His Mother, He had no worldly connections with important people, no vast resources, and at length not even a place to lay His head. His followers were fishermen, tax-collectors, sinners, people of the land. *Con't Next Page*

Fr. Lawrence Con't

Some in His day thought it inconceivable that such a humble person could be the Messiah. But we know that the divine humility which was content to attach its transcendent and glorious Name to humble nomadic tents would not scruple to become incarnate in a humble carpenter. The divine glory always veils itself in this age—whether behind the literal veils of a rustic desert shrine or in the human flesh of a Jewish carpenter. The rusticity of the Mosaic shrine pointed ahead to the voluntary humility of the coming Messiah. The humility of Yahweh surprised David. Later on, starting from Bethlehem, it would surprise the world.

Theophany Con't

In the ancient Church it was the custom to baptize catechumens at the Vespers of Theophany, so that Baptism also is revealed as the spiritual illumination of mankind.

The origin of the Feast of Theophany goes back to Apostolic times, and it is mentioned in The Apostolic Constitutions (Book V:13). From the second century we have the testimony of Saint Clement of Alexandria concerning the celebration of the Baptism of the Lord, and the night vigil before this Feast.

There is a third century dialogue about the services for Theophany between the holy martyr Hippolytus and Saint Gregory the Wonderworker. In the following centuries, from the fourth to ninth century, all the great Fathers of the Church: Gregory the Theologian, John Chrysostom, Ambrose of Milan, John of Damascus, commented on the Feast of Theophany.

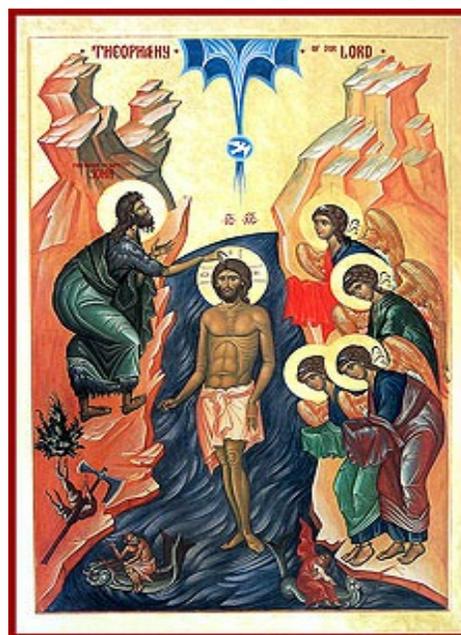
The monks Joseph the Studite, Theophanes and Byzantios composed much liturgical music for this Feast, which is sung at Orthodox services even today. Saint John of Damascus said that the Lord was baptized, not because He Himself had need for cleansing, but “to bury human sin by water,” to fulfill the Law, to reveal the mystery of the Holy Trinity, and finally, to sanctify “the nature of

water” and to offer us the form and example of Baptism.

On the Feast of the Baptism of Christ, the Holy Church proclaims our faith in the most sublime mystery, incomprehensible to human intellect, of one God in three Persons. It teaches us to confess and glorify the Holy Trinity, one in Essence and Undivided. It exposes and overthrows the errors of ancient teachings which attempted to explain the Creator of the world by reason, and in human terms.

The Church shows the necessity of Baptism for believers in Christ, and it inspires us with a sense of deep gratitude for the illumination and purification of our sinful nature. The Church teaches that our salvation and cleansing from sin is possible only by the power of the grace of the Holy Spirit, therefore it is necessary to preserve worthily these gifts of the grace of holy Baptism, keeping clean this priceless garb, for “As many as have been baptized into Christ, have put on Christ” (Gal 3:27).

On the day of Theophany, all foods are permitted, even if the Feast falls on a Wednesday or Friday.



Mark 1:1-8 (Gospel, Sunday Before)

The beginning of the gospel of Jesus Christ, the Son of God. As it is written in the Prophets: "Behold, I send My messenger before Your face, Who will prepare Your way before You. The voice of one crying in the wilderness: 'Prepare the way of the LORD; make His paths straight.'" John came baptizing in the wilderness and preaching a baptism of repentance for the remission of sins. Then all the land of Judea, and those from Jerusalem, went out to him and were all baptized by him in the Jordan River, confessing their sins. Now John was clothed with camel's hair and with a leather belt around his waist, and he ate locusts and wild honey. And he preached, saying, "There comes One after me who is mightier than I, whose sandal strap I am not worthy to stoop down and loose. I indeed baptized you with water, but He will baptize you with the Holy Spirit."

2 Timothy 4:5-8 (Epistle, Sunday Before)

But you be watchful in all things, endure afflictions, do the work of an evangelist, fulfill your ministry. For I am already being poured out as a drink offering, and the time of my departure is at hand. I have fought the good fight, I have finished the race, I have kept the faith. Finally, there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will give to me on that Day, and not to me only but also to all who have loved His appearing.

JANUARY CANDLE & BULLETIN SPONSORS

Bulletin: (\$50) From Fr. Andrew in memory of his dad, George

Chandelier: (\$50) From Valerie S. in memory of her mom Violet Bargdill

Altar Candles: (\$50) Peter & Judy in memory of Peter's Father & Uncles (Peter James, Robert & Michael

Candles on the Tomb: (\$25) Fr. Andrew in memory of his God-mother, Helen

TENTATIVE READERS

Sunday, Jan 3	Terri
Wednesday, Jan 6	Natalie
Sunday, Jan 10	Tim
Sunday, Jan 17	Natalie
Sunday, Jan 24	Terri
Sunday, Jan 31	Tim

TENTATIVE SINGERS

Natalie, Susan, Tim & Fred will be the four singers in rotation. Please let Fr. Andrew know. If you would like to join the rotation.

Archbishop Paul's Travel Schedule: December 24 to January 10th

Archangel Michael Church, Burbank, IL,
January 2nd to 3rd

Holy Trinity Cathedral, Chicago, IL,
January 5th to 6th, Theophany services

Ss. Peter & Paul, Lorain, OH,
January 8th to 10th

2020: A Year in Review- DIOCESE OF THE MID-WEST

The first year in the new decade has but only a few hours before it has passed and has entered into history. 2020, the year that will not easily be forgotten. This year, without a doubt, has been defined by the global pandemic which caused the world to pause and take caution. The unknown was upon us, and hard choices had to be made. Churches worked alongside local authorities to help "curve the spread" by limiting attendance at services and canceling in-person gatherings. This saw our parishes physically empty during the holiest time of the year, which was a new experience for all. These precautions did not come without a cost hurting many of our communities and calling to attention the need to come together despite being apart. *Con't Pg 9*