



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 16

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

Thursday, January 20

Weather permitting Fr. Andrew will be leaving to attend the Annual March for Life in Washington, D.C.

Saturday, January 22

If Fr. Andrew does NOT go to Washington there will be Vespers @ 4:00pm. (There will be email sent if there is Vespers)

Sunday, January 23

9:10 am: Hours / Divine Liturgy / Social

Archbishop Paul's Travel Schedule:

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

SUNDAY JANUARY 16, 2022

Tone: 5

Gospel:

Luke: 18:18-27

Epistle:

Colossians:

30TH Sunday after Pentecost

Veneration of the Precious Chains of the Holy and All glorious Apostle Peter. Bl. Martyrs Specsippus, Eleusippus, and Meleusippus, brothers, their grandmother, Leonilla, and with them Neon, Turbo, and the women, Jonilla, in Cappadocia. Martyr Danax the Reader, in Macedonia. St. Honoratus, Archbishop of Arles and founder of the Abbey in Lerins. Maxim of Tot'ma, Fool-for-Christ. Hieromartyr Damascene of Chilandari (Mt. Athos)

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

JANUARY CHURCH CLEANING SCHEDULE



Week of Jan. 16: Stephanie

Week of Jan. 23: Sandy

Week of Jan 30: Bobbie

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) from Basil in memory of his godmother Helen Beadle

Eternal Light & Icon Screen: (\$25) From Fr. Andrew for the Health of his Spiritual Father on the occasion of his 53rd 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 Vespertal Liturgy
8 attended the Vigil for Theophany
Thursday, Jan. 6: 5 attended the Feastday Liturgy
Saturday, Jan. 8: 10 attended the blessing of the Lake
Sunday, Jan. 9: 18 attended Liturgy (3 of which were guests) / 10 Communicants

JANUARY: MONTHLY TITHE ONLY

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

Jan. 2: \$ 465
Jan. 9: \$1,535
Month Total: \$2,000

JANUARY: RESTRICTED FUND DONATIONS

Jan. 2: None
Jan. 9: \$10 Food Pantry; \$10 Catastrophic Fund; \$260 Support Priest (OCMC)

JANUARY: 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
Jan. 9: \$40 Candles; \$200 Vigils; \$45 donation; \$200 Holy Day donations; \$30 Candles @ the Cross
Month Total: \$1,060

VIGILS- JANUARY 9

Tamara Blackford (1) In memory of Rob

Basil Glovinsky (3) Loving memory of A/P Andrew's father, George, Blessed repose and Life Eternal for Janice Timko, For good health and healing of Marguerite

Susan Guzy (1) for my brother's safe & successful surgery. God's help and healing

Laura Kovach(4). For the health and recovery of the Twarek family, Joe H., Marguerite B., and Stephanie R. 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. Memory Eternal to Audrey Dayton, Mary Miller, Dave Setzler, and Heidi's mother Elinor. Special intentions for Keri, Addison, and Brady.

Sandy Martin (1) special intentions

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

Rebecca Timko (2) Blessed repose & Life Eternal for loving mother Janice and brother Phillip

Twarek (8) Anniversary blessings to Missy and Andy 1/11, For the health of Greg, For the health of Amber, Amanda, Omar, Jim, Jeanne and Ali, Abby and Iver, 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,



The Church and Apocalypticism by Fr. Lawrence Farley

Second Temple Judaism was a many-splendoured thing. That is, it included many different elements—so many elements in fact that some people talk not just of Judaism, but Judaisms (in the plural). While the use of the plural might be a bit of a stretch, there is no denying that Second Temple Judaism was more diverse than the Rabbinic Judaism you now find down the street at the local synagogue. It included what Josephus in the second century called three “sects of philosophy” (in his *Antiquities*, 18.1). These were: that of the Pharisees (who were a kind of “last man standing” after the destruction of the Temple in 70 A.D., and whose movement morphed into Rabbinic Judaism), that of the Sadducees (who hitched their wagon to the star of the Temple and so went down with it), and the sect of the Essenes (usually now identified with the Qumran community and its Dead Sea scrolls).

There were of course other groups as well, like those which produced such pseudepigrapha as the Testament of the Twelve Patriarchs, those producing Jewish Gnostic works, and those producing apocalypses like 4 Ezra and the material now grouped together as the Book of Enoch. What the average Jew, part of the ‘am ha-eretz, the people of the land, thought about all this is impossible to tell. One imagines that most people admired those who kept the Law more strictly than they did, found excitement from the apocalyptic material (perhaps in the same way that some modern Christians find excitement from reading the *Left Behind* series), and tried to get on with their lives as simply and piously as they could.

Most of this written material was written by groups who were, if not exactly on the fringes, then at least different enough that they had a cause to promote—which of course is why they were writing in the first place. How successful was their promotion is of course impossible to tell. The average Jew who went weekly to synagogue to hear the Torah, who tithed on his crops, sacrificed in the Temple, said his daily prayers all while trying to raise a family in difficult times was perhaps less impacted than the promoters might have wished. We will never really know. What we can know is that the Church was

never really “into” the apocalyptic as heavily as were its promoters.

By “apocalyptic” I mean a studied focus on the future violent eruption and breaking in of the age to come in such a way that it tends to empty the present age of significance. The End is At Hand, so why worry too much about the government? Don’t sweat the small stuff, and if The End is really At Hand, pretty much everything is small stuff. An apocalyptic view of life tends towards fatalism.

The old distinction between the prophetic and the apocalyptic has been a bit overdrawn sometimes, but the basic difference still holds.

The prophetic focuses upon the issues and challenges of this age, looking for salvation here and now. The prophet may announce doom, but not unconditionally. The prophet is not so much a predictor of the predetermined future, as he is an announcer of the will of God so that people may repent. The conditional nature of prophecy is presupposed: when Jonah announced that Nineveh was doomed and would be soon overthrown, the people of Nineveh repented and God changed His mind and did not send them the threatened doom. That was why Jonah’s gave his prophetic word and how all prophecy worked.

The apocalyptic, on the other hand, focuses upon the age to come. The doom it announces is unconditional, and it aims not at getting bad people to repent but at comforting despairing people who are afraid that things will never get any better. Prophecy appeals to the heart and will; apocalyptic appeals to the imagination.

That is why apocalyptic literature is thrilling and full of violent imagery. It leaves many details vague and compensates for this by a wealth of symbolism. It fills its stories with thunder and lightning and warfare and lots and lots of angels. It comforts its readers by pulling back the veil over the future so that the reader can find comfort denied to others by knowing what is going to happen. He knows—or thinks he knows—stuff other people don’t, and this provides comfort when one is feeling helpless before the forces of government, fate, or other disasters. That is why apocalypticism flourishes during times of crisis—such as during the time of the Second Temple when Rome seemed to its enemies both terrible and invincible.

Despite the consistent emphasis in the New Testament on the Second Coming, the Church has *Con’t Next Page*

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never committed itself to apocalypticism and cannot be defined as apocalyptic in the same way as can the Qumran community (with its book the War of the Sons of the Light and the Sons of Darkness) or the authors of the very odd Book of Enoch. That is because the centrality of the Incarnation and the Church's mandate to preach the Gospel thoroughly grounds the Church in this age.

We see this grounding reflected in the Scriptures of the Church. Its Old Testament Scriptures are rooted in this world. Its patriarchal histories focus upon the doings of men in this age, its Law tells Israel how to act in this age, the works of the prophets call Israel back to faithfully serving Yahweh in this age, as does its wisdom literature. That the Song of Solomon is rooted in this age is too obvious to need much emphasizing. The apocalyptic bits (such as the four visions in the Book of Daniel and a chapter or so in Zechariah) form a distinct minority.

The New Testament as well focuses relentlessly upon this age and the salvation lived here, and there is a healthy dose of what has been called "realized eschatology" in its theology. That is, the Kingdom of God is not only coming in the future; in some measure it is here already in our midst. The Kingdom is among us as the presence of the future. Because of this element of realized eschatology, an apocalypticism of the kind that the Qumran community specialized in could never really take root in the Church. They looked for a Kingdom that was entirely in the future. In Christ we experience that Kingdom even now in this age.

Thus Our Lord, though promising eternal glory and threatening eternal punishment, entirely focuses upon how we are to behave and decide in this age, as does Saint Paul in his epistles. The fact that a verse in 2 Peter alludes to a story in the Assumption of Moses and the Epistle of Jude quotes a single verse in the Book of Enoch only serves to underscore how little apocalypticism had left its mark on the Church, since those two citations were (with one significant exception) the New Testament's only use of the apocalyptic. Two citations are not very many; there are as many citations from pagan literature as well (Acts 17:28 citing Epimenides, and 1 Corinthians 15:33 citing Menander).

It is perhaps also significant that 2 Peter and Jude were among the last books to be accepted into the NT canon. We note too that the Epistle of Jude's citation of a verse from Enoch was considered problematic in the fourth and fifth centuries.

But then what about the Book of Revelation—i.e. "The Apocalypse"? It is, I suggest, the exception that proves the rule. And even so, this exception was late being accepted into the NT canon—so late, in fact, that it finds no place in the Byzantine lectionary.

The Book of Revelation, though containing the usual apocalyptic staples such as lots of angels, multi-headed beasts, bowls of outpoured wrath, and symbolic numbers, is still primarily about Jesus Christ. Its first chapter, after an opening introduction, features a vision of Christ glorified and standing amidst seven churches on earth. The next two chapters consist of messages to those seven earthly churches, rebuking them for shortcomings and offering praise for faithfulness. Only in chapter four do visions of the future begin. We note too that the purpose of the visions was to promote constancy on earth on the part of churches under persecution so that they might persevere: "Here is the perseverance and the faith of the saints" (Revelation 13:10).

In fact, the Book of Revelation is not so much an expression of the Church's nature and central concerns as it is ecclesiastical "push back" in the face of persecution. The Roman world, heretofore the Church's helper, had suddenly become the Church's main enemy. Caesar was demanding now not just respect, but worship. What should the Church do? The Apocalypse provides the answer: "Be faithful unto death, and I will give you the crown of life" (2:10).

The Apocalypse was therefore an occasional epistle, drawing its significance from its context of persecution (which sadly, regularly seems to come around). But what if the Roman eagle grew a second head, and Rome became Byzantium? The significance and urgency of the Book of Revelation waxes and wanes with the times. At all times we need to know that Christ will come again, and that God's ultimate triumph is assured. But the fires in which the Book of Revelation were forged went rather cold after Constantine. The Book of Revelation therefore reminds us of truths we need to know when the fire of persecution heats up.

Apocalyptic tales-whether of the Book *Con't Next PG*

PRAYER LIST- UPDATED JANUARY 13

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 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); 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 Roman-chak (Fr); Sandy Scafaria (Hileman); Loren Welch (Fr); Tanya Wolfe (Fr.); Chuck Wiedenhoft (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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of Enoch, or the Late Great Planet Earth, or the Left Behind series—are always exciting. But they can also be distracting, and sometimes harmful if they distract us enough from present duties in this age. We should so live a life of faithfulness that future apocalyptic events have little relevance for us. Martin Luther was reputed to have said that if he knew Christ were coming tomorrow, he would still plant a tree today. And another very different man, the Roman Catholic saint Charles Borromeo, said pretty much the same thing. According to the story he was playing a game of billiards when he was asked what he would do if it were revealed to him that his life's end would come in fifteen minutes. He replied, "I would finish my game." God will do what seems good to Him and bring The End when and how He will. Until He does, our

task is to live faithfully in this age and attend to the duties He has given us.

Apocalypses are exciting, and they sell books. But the Church has never given its heart to such things or to the literature promoting it. When the apostles were tempted in that direction and asked the Lord, "Is it at this time that You are restoring the kingdom to Israel?", they were gently rebuked and brought back on track: "It is not for you to know times or seasons which the Father has fixed by His own authority, but you shall receive power when the Holy Spirit has come upon you and you shall be My witnesses" (Acts 1:7-8). We can leave The Late, Great Planet Earth and its whacky successors on the shelf for others to read. We have work to do.

Veneration of the Precious Chains of the Holy and All-Glorious Apostle Peter Commemorated on January 16

The Veneration of the Honorable Chains of the Holy and All-Praised Apostle Peter: In about the year 42, on the orders of Herod Agrippa, the Apostle Peter was thrown into prison for preaching about Christ the Savior. In prison he was held secure by two iron chains. During the night before his trial, an angel of the Lord removed these chains from the Apostle Peter and led him out from the prison (Acts 12:1-11).

Christians who learned of the miracle took the chains and kept them as precious keepsakes. For three centuries the chains were kept in Jerusalem, and those who were afflicted with illness and approached them with faith received healing. Patriarch Juvenal (July 2) presented the chains to Eudokia, wife of the emperor Theodosius the Younger, and she in turn transferred them from Jerusalem to Constantinople in either the year 437 or 439.

Eudokia sent one chain to Rome to her daughter Eudoxia (the wife of Valentinian), who built a church on the Esquiline hill dedicated to the Apostle Peter and placed the chain in it. There were other chains in Rome, with which the Apostle Peter was shackled before his martyrdom under the emperor Nero. These were also placed in the church.

On January 16, the chains of Saint Peter are brought out for public veneration.

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!

Colossians 3:12-16 (Epistle)

Therefore, as the elect of God, holy and beloved, put on tender mercies, kindness, humility, meekness, longsuffering; bearing with one another, and forgiving one another, if anyone has a complaint against another; even as Christ forgave you, so you also must do. But above all these things put on love, which is the bond of perfection. And let the peace of God rule in your hearts, to which also you were called in one body; and be thankful. Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

Luke 18:18-27 (Gospel)

Now a certain ruler asked Him, saying, "Good Teacher, what shall I do to inherit eternal life?" So Jesus said to him, "Why do you call Me good? No one is good but One, that is, God. You know the commandments: 'Do not commit adultery,' 'Do not murder,' 'Do not steal,' 'Do not bear false witness,' 'Honor your father and your mother.'" And he said, "All these things I have kept from my youth." So when Jesus heard these things, He said to him, "You still lack one thing. Sell all that you have and distribute to the poor, and you will have treasure in heaven; and come, follow Me." But when he heard this, he became very sorrowful, for he was very rich. And when Jesus saw that he became very sorrowful, He said, "How hard it is for those who have riches to enter the kingdom of God! For it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God." And those who heard it said, "Who then can be saved?" But He said, "The things which are impossible with men are possible with God."

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*.

JANUARY Celebrations

ANNIVERSARIES	BIRTHDAYS
11- Missy & Andy Schlotterer 1-24-2015: Bishop Daniel of Santa Rosa 1-25-2020: His Grace Bishop Alexis Bishop elect of Alaska 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- Mat. Melania Adamcio 8- Barbara Mazurik 11- Toussaint Jones 13- Mary Elizabeth Blackford 14- Lauren Jerome 23- Susan Beskid 25- Frank Batura 30- Stephanie Warnke 30- Bob Whitham Jr. 31- Julie Dardovski

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 / Mitred Archpriest Stavros Rousos / Valerie Boswell / Elinor Williams / Janice Timko

READERS

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) 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 25- William "Bill" Alber (2021) 28- Michael Tarasavage (2021) 29- Anna Kravetz (1973) 29- Marjorie Kowal (2003) 29- Ernest Gresh (2020) 29- Rick Schlotterer (2020) 30- Archpriest John Mason (2019) 30- Anna Schofield (2021) 31- Edward Bartek (1983) Sara Rose (2005) Andrew Matway (1906) William Gratson (1908) Eva Hritsko (1908)
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ZOE for Life! Announces January 16 Service for the Unborn

Sunday, January 16, at 6:00 P.M. (EST), ZOE for Life!® is offering its annual Prayer for the Unborn. The service will be held at St. Sava Cathedral in Parma, OH. Following the service, remarks will be offered by His Grace Bishop Irinej (Dobrijevic) of Eastern America (Serbian).

For those faithful who are unable to join us in person, the Prayer Service and his comments to follow will also be live streamed. Registration is free, but required to receive a Zoom link if you are unable to join us in person. Pleaser register before January 14: <https://forms.gle/f3HVhEXrj9j4pF3w6>.

ZOE for Life!® serves as a conduit, guiding women to a wider range of support organizations, providing an attractive set of options and a promising outlook on their situation. It is the goal of ZOE for Life!® to offer more opportunities to women in unplanned pregnancies, and to empower them to make decisions everyone can live with. ZOE for Life!® is a pan-Orthodox outreach of Orthodox Christians. It is funded privately, and has received 501(c)(3) status from the Internal Revenue Service. All gifts are tax-deductible as specified by law.

Theophany Celebrated with Blessing of Water and Ordination

The great feast of Theophany was celebrated with joy on Thursday, January 6, at the Diocesan Cathedral, Holy Trinity Cathedral. Archbishop Paul of Chicago and the Midwest presided over services for the feast. His Eminence was joined by Priest Alexander Koranda, Cathedral Dean, Protodeacon Thomas Keith and Deacon Paul Garklvas.

Prior to the beginning of Divine Liturgy, His Eminence tonsured second year diocesan seminarian, Joseph Whittaker, as a Reader, and then ordained him to the Subdeaconate.

After the consecration of the Holy Gifts, the St. Tikhon Orthodox Theological Seminary student was led into the altar for ordination to the holy deaconate.

Following the Divine Liturgy, the Great Blessing

of Water was held in the center of cathedral. At the conclusion of the blessing of the water, the entire temple, along with the faithful were blessed with the newly sanctified water. His Eminence presented gifts and addressed the newly ordained deacon and his family.

Axios! to Deacon Joseph Whittaker and his family.

10th Annual Dormition of the Mother of God Winter Dinner

The Holy Dormition of the Mother of God Monastery will be hosting their 10th annual retreat on Thursday, January 20 at 4:45 P.M. (EST). Although this retreat will be held online, the monastery is providing interesting opportunities for engagement, such as a virtual tour of the monastery grounds, the vespers service sung by the monastics, as well as various spiritual talks.

This event is being held at no charge to the participant, but registration is required and may be done by scanning a QR code. For more information, please see the flyers.

This event is being sponsored by the Pan-Orthodox Churches of Genesee County. You must go to Diocesan website to register. Thursday, Jan 20 starting at 4:45 PM

A Zoom Event you can attend from your computer, pad, smartphone or telephone or Smart TV (YOUTUBE LINK to be provided)

Agenda (all times are Eastern and may vary slightly):

4:45 PM – A video tour of the monastery followed by a brief welcome

5:00 PM – Vespers live from the monastery

6:00 PM – Welcome, Introductions and our SPECIAL GUEST SPEAKER: Archbishop Nathaniel, Ruling Hierarch of the Romanian Orthodox Episcopate of America (followed by Q&A)

7:00 PM – Closing Prayer

Notes: After registering, you will receive a confirmation email containing information about joining the webinar including a YOUTUBE Link for easier viewing on a large screen (Smart TV)