

THE PRAYER OF ST. EPHRAIM



○ Lord and Master of my
life, take from me the
spirit of sloth, despondency,
lust for power and idle talk.
But grant unto me, Thy
servant, a spirit of
chastity, humility, patience
and love.
Yea, ○ Lord and King, grant
me to see mine own faults
and not to judge my broth-
ers and sisters. For
blessed art Thou unto ages
of ages.
Amen





Holy Assumption Orthodox Church

OCA - Diocese of the Midwest

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



MARCH Bulletin Sponsor:

Fr. Andrew in memory of my ordaining Bishop, His Eminence Metropolitan Nicholas

Liturgical & Events Schedule

Sunday, March 13

9:10 am Hours / Divine Liturgy / Procession of Icons / Social

Wednesday, March 16

6:00 pm Pre-Sanctified Liturgy

Friday, March 18

6:30 pm: Akathist / Confessions

Saturday, March 19

3:30 pm: Panachida w/ reading of deceased names followed by Great Vespers / Confessions

Sunday, March 20

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

FEBRUARY / MARCH CHURCH CLEANING SCHEDULE

Week of March 13: Bobbie
Week of March 20: Natalie
Week of March 27: Basil & Tim



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

Thank you for your service!

40 DAY REMEMBRANCE

March 6: Tom Welch

March 13: 2 police officers killed in GA / 3 Firemen from MD / School shooting victims in MN

March 20: Chris from Bruno's / Captain John Esposito

March 27: Matushka Carol Ann Janeček

April 2: Marguerite Bird

April 10: Aijire Dardovski

SUNDAY MARCH 13, 2022

Tone: 5

Gospel:

John: 1:43-51

Epistle:

Hebrews: 11:24-26-32-12:2

First Sunday of the Great Fast. Sunday of Orthodoxy. Translation of the relics of St. Nicephorus, Patriarch of Constantinople. Martyr Sabinus of Egypt. Martyrs Africanus, Publius and Terence, of Carthage. Martyr Alexander of Macedonia. Martyr Christina of Persia. Ven. Aninas of the Euphrates.

MARCH BULLETIN CANDLE SPONSORS

Bulletin: (\$50) From Fr. Andrew in memory of His Eminence Metropolitan Nicholas

Chandelier: (\$50) From Fr. Andrew in memory of my Father George on occasion of his birthday

Altar Candles: (\$50) From Fr. Andrew in memory of my family and friends

Candles on the Tomb: (\$25) Open

Eternal Light & Icon Screen: (25) Open

Candles @ the Cross: (\$15) From Laura for Birthday blessings to Greg and in memory of Russ

Candles @ St Tikhon's Icon: (\$15) For the Hlth of Tim & Cami & safety of Nicholas, Tikhon & Gleice

NOTE: Even though there are no physical candles this month I will still remembered those whom you want to remember during the Divine Liturgy.

FOR YOUR PRAYERS

Diane Tryon
109 Joslyn Street
Arcadia, OH 44804

MARCH: MONTHLY TITHE ONLY

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

March 6: \$1,120

MARCH: OTHER INCOME

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

MARCH 6: \$15 Vigils; \$500 donations; \$100 Holy Day Donations; \$50 Bulletin; \$50 Chandelier; \$50 Altar Candles

Total : \$765

MARCH: RESTRICTED FUND DONATIONS

March 6: \$100 Bookstore; \$125 Food Pantry; \$1,167 Ukraine Relief ; \$25 Tithely

VERY HUGE THANK YOU

Thank you and God Bless you for this collection. The Church is also going to send \$1000 from the Catastrophic Fund. Out of this money we will be sending \$1000 to the National Church and \$1,167 to the Diocese.

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!

MARCH LITURGICAL ATTENDANCE

Sunday, Feb. 27: 14 attended Liturgy (3 were guests) /10 Communicants

Saturday, March 5: 10 attended Vespers

Sunday, March 6: 14 attended Liturgy (1 was a guest) / 11 communicants

Sunday, March 6: 11 attended Forgiveness Vespers (1 being a guest)

Monday, March 7: 10 attended Canon of St Andrew

Tuesday, March 8: 9 attended the Canon of St Andrew

Wednesday, March 9: 10 Attended the Canon of St Andrew

VIGILS 3/6/22

Susan Guzy 1 In loving memory of father Frank on his 20th anniversary of falling asleep. Vishnaya Pamyat

Sandy Martin² In loving memory of Marg, special intentions

Natalie Twarek 3 In loving memory of dad and grandpa George, Birthday blessing to Ruth, Luke and Mariah, For the health of Amber, Nancy , 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, Pat and Karen

NOTE: Vigils will not be lit until April.

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*.

Update on the Financial Appeal for Ukrainian Refugee Relief

Archpriest Alexander Rentel, Chancellor of the Orthodox Church in America, made the following statement on March 8:

In response to the appeal from His Beatitude Metropolitan Tikhon, the Orthodox Church in America has raised over \$433,000 today as of 2:00 PM EST. All the money collected will be sent shortly to ELEOS, the humanitarian agency of the Polish Orthodox Church, in order to assist them with humanitarian crisis in Poland because of the refugees fleeing the war in Ukraine.

The donation portal on oca.org/relief remains open, however, until the middle of next week, March 16, in order to receive further donations for this same purpose. Shortly after March 16, the Orthodox Church in America will make another transfer of money, whatever is collected by that point, to ELEOS. Please note, the donation portal will shut down at the close of business on March 16, 2022.

1st Sunday of Great Lent: Sunday of Orthodoxy Commemorated on March 13

The first Sunday of Great Lent is called the Sunday of Orthodoxy because it commemorates the restoration of the Holy Icons and the triumph of the Orthodox Faith against the terrible heresy of the Iconoclasts, i.e. those heretics who refused to honor the Holy Icons. For more than a hundred years the Church was disturbed by the evil doctrine of iconoclasm.

The first Emperor to persecute the Church was Leo the Isaurian, and the last was Theophilus, the spouse of Saint Theodora (February 11), who reigned after her husband's death and re-established Orthodoxy in the time of Patriarch Methodios (June 14). Empress Theodora proclaimed publicly that we do not kiss the Icons as a sign of worship, nor do we honor them as "gods," but as images of their prototypes.

In the year 843, on the first Sunday of the Fast, Saint Theodora and her son, Emperor Michael, venerated the Holy Icons together with the clergy and

Metropolitan Tikhon sends letter of support to Metropolitan Onufriy

On Wednesday, March 2, His Beatitude Metropolitan Tikhon sent the following letter to His Beatitude Metropolitan Onufriy of Kyiv and all Ukraine.

Your Beatitude, Dear Brother and Concelebrant in the Lord's Mysteries:

Metropolitans Onufriy and Tikhon at the 18th All-American Council

During this time of unimaginable difficulty, I want to assure you of my prayers for you and for Ukraine. Please know that the Holy Synod, together with the clergy and faithful of the Orthodox Church in America are praying to the Almighty God bring this war to a just and quick end. May he also console the grieving, the wounded, the displaced, and the suffering. May he also keep eternally in his memory all those who have died in this unjust war.

Yours in Christ,

+Tikhon

Archbishop of Washington

Metropolitan of All America and Canada

the people. Since that time this event has been commemorated every year, because it was definitively determined that we do not worship the Icons, but we honor and glorify all the Saints who are depicted on them. We worship only the Triune God: the Father, the Son and the Holy Spirit, and no one else, neither a Saint, nor an Angel.

Originally, the Holy Prophets Moses, Aaron, and Samuel were commemorated on this Sunday. The Alleluia verses appointed for today's Liturgy reflect this older usage.

READERS

Friday, March 11	Tim
Sunday, March 13	Tim
Wednesday, March 16	Tim
Sunday, March 20	Tim
Wednesday, March 23	Tim
Sunday, March 27	Tim

Beginning of Great Lent 2022

Archpastoral Message of His Beatitude Metropolitan Tikhon

To the Clergy, Monastics, and Faithful of the
Orthodox Church in America,

Dear Beloved Children in the Lord,

As we stand at this moment, the threshold of Great Lent, with all turmoil and violence unfolding in the world, the Lenten fast comes like a spring breeze to refresh our souls. It is a time during which we take stock of our hearts, discard the unnecessary things of this world, refocus our spiritual vision, and bring our pains and griefs before God's healing presence.

Even in the midst of everything we endure; a pandemic, social unrest, economic uncertainty, and now war in Ukraine, we must remember to always attend to doing good and becoming ever-brighter beacons of Christ's light in this darkening world.

We hear this through the Prophet Isaiah, where the Lord tells us what distinguishes our true fast:

"Is not this the fast that I choose: to loose the bonds of wickedness, to undo the cords of the yoke, to let the oppressed go free, and to break every yoke?" (Is 58:6)

In this turbulent moment, the Fast is a call to freedom as children of God through our spiritual discipline. In our time, there are many "bonds of wickedness" and "cords of the yoke" which Lent urges us to loose—but above all, the sins which bind our souls.

We also remember that Lent calls us to control not just our stomachs but our eyes, hands, feet, and mind. We avoid gluttony of food, but likewise we ought to avoid gluttony of all sorts: in recreation, media, or conversation with others. As the Scriptures tell us, "Every athlete exercises self-control in all things" (1 Cor 9:25).

This Lent, be especially on guard with social media, which too easily inflames our passions, devours our time, and devolves into the "foolish

controversies" which Saint Paul warns us to avoid, "for they are unprofitable and futile" and only disturb our brothers and sisters in Christ (cf. Titus 3:9).

We are assured in the Letter to the Galatians that "For freedom Christ has set us free; stand fast therefore, and do not submit again to a yoke of slavery" (Gal 5:1). With these words we fast with cheerful hearts, because it is in our self-denial that we find freedom in the Resurrection.

So as we take up the spiritual disciplines given to us by our Lord, I pray that it is with a spirit of renewed commitment and not with a spirit of gloominess. Nor should we, as Christ warns, "look dismal, like the hypocrites, for they disfigure their faces that their fasting may be seen by men" (Mt 6:16). Great Lent is our much needed time of refreshment of the heart and cleansing of the soul, so that we may more clearly perceive the light of Christ on Great and Holy Pascha.

When we each ask God to "open to me the gates of repentance" this Lent, remember that we do not fast to earn God's love or to impress others around us. Over the next forty days we break the chains of sin and evil by controlling the things which control us—and so become free people. Let us run towards this freedom in the coming weeks.

Beloved children in the Lord, I conclude by directing you to keep in prayer those suffering in the calamity of war: the wounded, the grieving, and the displaced. Please also be of service to them in your charity and almsgiving this Lent. Remember also those who have been killed in this war. May God keep their memory eternal.

I humbly ask your forgiveness. May you have all the blessings of our Lord, God, and Savior Jesus Christ in your Lenten journey.

I remain sincerely yours in Christ,

+TIKHON

Archbishop of Washington

Metropolitan of All America and Canada

PRAYER LIST- UPDATED MARCH 9

HIERARCH'S / CLERGY: His Beatitude, Metropolitan Herman; Archbishop Paul; Archbishop Benjamin from San Francisco; 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; Susan Dank; Virginia Lecko; Maura McCarty; Roberta Spengler; Margaret Zabinko

PARISHIONERS & THEIR FAMILIES: James Bargdill (Schutt); John Beadle (Elchisco); Maryann Cook (Twarek); Michael Glovinsky; Heidi Golob; Shirley Gresh (Glovinsky); Joseph Habegger (Kovach); Charisse (Hileman); Betty Kovach; David LaValle (Fr); Helen Lis; David Mazurik; Child Stella Miller (Elchisco); Nancy Naiser (Royhab); Pat Rentz; 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 child

OTHER REQUESTS: Mary Dank (ABL); Layne Demkosy (Fr); Paul Demkosy (Fr.); Marge Dziama; Child Ezra; Baby Finn (Cassell); Zoe Finley (ABL); Ruthe Flewelling; Ben Franklin (Kovach); Dorothy Goldman (Twarek); Donald Gresh (Glovinsky); Natalie Henning (Twarek); Andrea Joy (Kovach); Ann Marie Krynock (Timko); Maria (ABL); Jake Lipstraw (Twarek); Mark Ludvik (Guzy); Mark Masica (Kovach); Pauline Meath (Fr); Karen Muzyka (fr); Noah (ABL); Jamie Philpot (Twarek); William Romanchak (Fr); Sandy Scafaria (Hileman); Nancy Sitzler (Twarek) Loren Welch (Fr); Tanya Wolfe (Fr.); Chuck Wiedenhoft (Twarek); Sara (Jake); Chris Quotap (Fr); Zoland Zile (Fr.); Molly and her unborn child (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.



115 Years Ago: the First All-American Sobor

As the Orthodox Church in America prepares for the 20th All-American Council, projected for July 18-22, 2022 in Baltimore, MD, let us reflect on the first such council, the First All-American Sobor convened 115 years ago on March 5-7, 1907, and on the preparatory work leading up to it that took place under the visionary leadership of Saint Patriarch Tikhon, who was then Archbishop of the Aleutians and North America.

While the seeds for the convocation of the First Sobor were sown by Archbishop Tikhon throughout the years of his ministry in North America, the first

major step toward the Sobor was taken in 1905 at a gathering of a dozen leading clergy convened by Archbishop Tikhon in Cleveland, OH on June 2, 1905, where they had just attended the ROCMAS (Russian Orthodox Catholic Mutual Aid Society) convention. The ROCMAS was a federation of local brotherhoods devoted to mutual aid for its members and building up the Orthodox Church. The purpose of the clergy gathering was to discuss key issues in the life of the North American Diocese (the "Mission" as it was often called). Among those who gathered were two priests who, in addition to Saint Tikhon, are now recognized as saints: Saints Alexander Hotovitzky and John Kochurov. **Con't Next Page**

MARCH Celebrations

ANNIVERSARIES	BIRTHDAYS	
24- Chris & Lindsay Lariccia	1- Marilyn Calzone 2- Lori Batura 3- Tony Monastra 7- Tamera Blackford 8- Rachel Adamcio 8- Ruth Sheller 11- Jason Monschein 16- Paul Bojan 16- Claudia Zile	20- Luke Welch 20- Lydia Welch 21- Brooklyn Lariccia 22- Ariana Holmes 23- Mason Monschein 26- Rachel Sumner 30- Bobbie Royhab 30- Fred Cassell 31- Greg Mazur

First All American Council Con't

At this gathering, a consensus emerged that a Sobor (council) of representatives from throughout the diocese was needed to deliberate on the needs of the diocese and to make appropriate decisions to address them. It was also decided that a regional clergy gathering to flesh out the Sobor's agenda should take place in Old Forge, PA two months later on August 2. The publication of the decisions of the Cleveland meeting in the diocesan periodical (American Orthodox Messenger, popularly known as the Vestnik) prompted a flurry of articles by various authors on the necessity of adhering to the principles of conciliarity to invigorate the life of the Church as a living organism. It was noted that the conciliar consciousness of clergy in America differed from the mindset of clergy in Russia where church administration was bogged down by state bureaucracy.

Bishop Raphael (Hawaweeny) of Brooklyn, presided over the meeting in Old Forge, attended by over a

dozen clergy (including four who are now saints), as Archbishop Tikhon was unable to attend due to arch-pastoral duties on the West Coast. The meeting recommended that the Sobor take place in New York as soon as the upcoming transfer of the diocesan see from San Francisco to New York would be finalized and decided that the general theme of the Sobor should be church growth, which Archbishop Tikhon later formulated as "How to expand the Mission." The election of parish rectors by the faithful by secret ballot was also discussed. It was decided that the new monastery in South Canaan, PA should be named for Saint Tikhon of Zadonsk, in honor of the Archbishop's heavenly patron.

Transfer of the diocesan see to New York was finalized in September 1905, however, the Sobor did not take place immediately, nor even in 1906. The reasons for the delay were largely financial. It seems that neither the diocese nor the parishes had funds available to cover the travel costs for attendees of the Sobor. *Con't Next Page*

MARCH Reposed

1- George Danchisen (2018) 3- Anna Stoyka (2018) 4- Andrew Mazur (2001) 6- Frank Guzy (2002) 8- Mat. Sonya Tutko (2021) 11- Ella Mazur (1918) 13- Metropolitan Nicholas (2011) 13- Richard Michael Benya (1983) 13- George Malchisky Sr (1980) 17- Frank Holodnak (1961) 21- Tai Whitham	23- Eva Pondillo (2001) 23- Ella Mazurik (1985) 23- Francis Mitchell (2008) 23- Barbara Ann Wasylenko (2017) 25- Pani Janette Moriak (1997) 25- David Chikerotis (2019) 29- Todd Pollack (2019) 29- Carolyn Woodward (2000) 30- John Rofkar (2019) Michael Elchisko (1909) Helen Millie (1910) George Danchisen (1912)
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Hebrews 11:24-26, 32-12:2 (Epistle)

By faith Moses, when he became of age, refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God than to enjoy the passing pleasures of sin, esteeming the reproach of Christ greater riches than the treasures in Egypt; for he looked to the reward. And what more shall I say? For the time would fail me to tell of Gideon and Barak and Samson and Jephthah, also of David and Samuel and the prophets: who through faith subdued kingdoms, worked righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, became valiant in battle, turned to flight the armies of the aliens. Women received their dead raised to life again. Others were tortured, not accepting deliverance, that they might obtain a better resurrection. Still others had trial of mockings and scourgings, yes, and of chains and imprisonment. They were stoned, they were sawn in two, were tempted, were slain with the sword. They wandered about in sheepskins and goatskins, being destitute, afflicted, tormented – of whom the world was not worthy. They wandered in deserts and mountains, in dens and caves of the earth. And all these, having obtained a good testimony through faith, did not receive the promise, God having provided something better for us, that they should not be made perfect apart from us. Therefore we also, since we are surrounded by so great a cloud of witnesses, let us lay aside every weight, and the sin which so easily ensnares us, and let us run with endurance the race that is set before us, looking unto Jesus, the author and finisher of our faith, who for the joy that was set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God.

John 1:43-51 (Gospel)

The following day Jesus wanted to go to Galilee, and He found Philip and said to him, "Follow Me." Now Philip was from Bethsaida, the city of Andrew and Peter. Philip found Nathanael and said to him, "We have found Him of whom Moses in the law, and also the prophets, wrote – Jesus of Nazareth, the son of Joseph." And Nathanael said to him, "Can

anything good come out of Nazareth?" Philip said to him, "Come and see." Jesus saw Nathanael coming toward Him, and said of him, "Behold, an Israelite indeed, in whom is no deceit!" Nathanael said to Him, "How do You know me?" Jesus answered and said to him, "Before Philip called you, when you were under the fig tree, I saw you." Nathanael answered and said to Him, "Rabbi, You are the Son of God! You are the King of Israel!" Jesus answered and said to him, "Because I said to you, 'I saw you under the fig tree,' do you believe? You will see greater things than these." And He said to him, "Most assuredly, I say to you, hereafter you shall see heaven open, and the angels of God ascending and descending upon the Son of Man."

First All American Council Con't

Nevertheless, lively discussion of the necessity of the Sobor and of its agenda continued in the Vestnik. Saint Tikhon, personally, immersed himself in preparation for the Sobor, which he considered an event of outmost importance for the diocese. He even sought input from Saint Nicholas of Japan, who responded with detailed information on ecclesial governance within the Japanese diocese.

Finally, in January 1907, an announcement appeared in the Vestnik declaring the convocation of the Sobor in early March 1907 in Mayfield, PA, in conjunction with the ROCMAS convention. This was a cost saving measure, as delegates who were traveling to the convention would have their travel expenses covered and could attend the Sobor without additional cost. Every parish was to be represented by its priest and a layman. Decisions of the Sobor, once confirmed by the Archbishop, were to be binding on all parishes, even on those who had not sent representatives to the Sobor.

Less than a month before the Sobor, the North American Diocese was shaken by the news that its beloved ruling hierarch was being transferred to the see of Yaroslavl. In practical terms, this threatened the very convocation of the Sobor. At the very least, the nature of its decisions would be only advisory and not legislative, pending the assignment of a new ruling hierarch of the diocese with the authority vested in him to approve and implement its decisions. The Diocesan Administration *Con't Next Page*

First All American Council Con't

sought direction regarding the Sobor from auxiliary Bishop Innocent (Pustynsky) of Alaska, who had been appointed temporary administrator of the diocese. Bishop Innocent directed that the Sobor should meet as scheduled and authorized Archbishop Tikhon to preside over the Sobor and to provide guidance throughout its sessions.

Another departure from the plans for the Sobor concerned the time allotted for its sessions. The ROCMAS convention was due to complete its business by Wednesday, March 6, leaving the rest of the week free for the sessions of the Sobor. However, as the convention got underway it became apparent that the entire ROCMAS statute required detailed review, extending the convention until Saturday. The contracted sessions of the Sobor could take place only when ROCMAS was not in session. As a result, the Sobor, with a truncated agenda, met for only seven hours over three evening and one morning session.

After leading a prayer service on Tuesday afternoon, March 5, Archbishop Tikhon delivered introductory remarks at the opening of the preliminary meeting. Election of a Sobor chairman was then conducted by secret ballot. Father Alexander Hotovitzky received 25 votes, which was a majority. As Father Alexander was very actively involved in the work of the ROCMAS convention, he declined the responsibility of chairing the Sobor. Father Leonid Turkevich who had received 13 votes was then tasked with the chairmanship, while Father Hotovitzky was appointed Sobor secretary. While the files of the OCA Archives do not contain a list of participants in the First Sobor, based on the number of votes that constituted a majority (25), we can deduce that there were less than 50 delegates in attendance.

At its first session that evening, the Sobor deliberated the council theme as formulated by Archbishop Tikhon "How to expand the Mission". The word "Mission" here denoted the diocese, the entire ecclesial structure in North America. The Sobor examined the legal standing of the church under civil law. Most parish communities were incorporated, but legal counsel recommended that the church postpone obtaining a charter of incorporation for the

diocese until some prerequisites were met. The church would need an official name and a statute to delineate organizational structure. In deliberating a name, it was generally acknowledged that the church thought of herself as the "Holy, Orthodox, Catholic and Apostolic Church" encompassing all peoples, languages and the universe, but the Sobor ultimately decided that the official name of the Mission should be: "The Russian Orthodox Greek Catholic Church in North America, under the jurisdiction of the hierarchy from the Church of Russia."

The second session of the Sobor the following evening began with discussion of conditions for the opening and organization of new parishes, but it was agreed that funding issues need to be resolved beforehand. It was noted that the Mission consists of parishes that are completely funded by the diocese, those that are self-funded and those whose funding is shared equally by the diocese and the parish, itself. Diocesan income from the Holy Synod in Russia and through receipts from parishes was limited, and therefore, it was critical that parishes become self-funding as quickly as possible, though this was often difficult to achieve. A committee of six delegates (3 priests, 3 lay) including Saint Basil Martysz was chosen by the Sobor and charged with devising a just funding system for the Sobor's consideration the following day.

At the Sobor's third session, conducted the following evening, the committee delivered a report detailing the complexities of charting a workable funding structure for parishes that would include reasonable clergy salary scales and would be affordable for both the diocese and the parishes. After extensive discussion, the Sobor decided to immediately appoint a new committee of seven members composed of a psalm-reader as well as three priests and three laity with one priest and one layman from each of the three funding classes of parishes discussed the previous day. The most prominent member of the committee was Saint Alexander Hotovitzky. The Sobor determined that a major factor for financial structure would be stipulations to define the relationship between parishes and the diocese. Therefore, the committee was also charged with drafting a statute for the diocese. Further decisions on all of these key issues were to be deferred to future Sobors, which, it was decided, would be convoked regularly.

After adjourning at 9:30 pm *Con't Next Page*

First All American Council Con't

on Thursday evening, the Sobor delegates gathered for the final session at 7:30 am on Friday morning, March 8. Discussion was focused on liturgical matters, particularly on differences in liturgical practice from place to place, which could be disconcerting to some of the faithful. In response to such concerns, Archbishop Tikhon advised the clergy to explain to their flocks that variances in ritual do not indicate differences in dogma and that local variations in liturgical usage are natural, especially since the faithful in America hail from many different countries and traditions. To conclude the council, Father Leonid Turkevich, as chairman of the Sobor, delivered a speech (see links below) summarizing its accomplishments. A memorable event that occurred in conjunction with the Sobor was a farewell meal on Thursday, March 7 hosted by Archbishop Tikhon for diocesan clergy attending the convention and the Sobor, at which he thanked them for fruitful collaboration during the years of his archpastoral ministry in America.

An article summarizing the Sobor, together with the texts of the minutes and opening and closing addresses by Archbishop Tikhon and Father Leonid Turkevich, as published in Russian in 1907 in the American Orthodox Messenger (Vestnik) may be found here.

With the change in diocesan hierarchy, not all of the decisions of the Sobor would be fulfilled. However, "The Normal Statute for the Parishes of the American Orthodox Diocese" was drafted, approved and published in Russian in 1909. The official English translation was published in the Vestnik in 1911.

An address by the OCA Archivist delivered in 2007 at the centennial celebration of the First All-American Sobor at Saint John's Cathedral in Mayfield, PA may be found on the National OCA website.

In perusing the minutes, other documents and publications pertaining to the First All-American Sobor, it is amazing to see how - without experience of preceding councils to draw from - a spirit of conciliarity inspired by the Holy Spirit spontaneously pervaded all of the preparations for and proceedings of the Sobor. It is that conciliar spirit, which 115 years and 33 All-American Sobors and Councils later, continues, by the prayers of all the saints of North America

and especially those who attended the First All-American Sobor, to guide and inspire the life of the Orthodox Church in America today.

Icon of the Mother of God Icon "Not Made by Hands" from Lydda Commemorated on March 12

The wonderworking Lydda Icon is mentioned in the service for the Kazan Icon (July 8 & October 22) in the third Ode of the Canon.

According to Tradition, the Apostles Peter and John were preaching in Lydda (later called Diospolis) near Jerusalem. There they built a church dedicated to the Most Holy Theotokos, then went to Jerusalem and asked her to come and sanctify the church by her presence. She sent them back to Lydda and said, "Go in peace, and I shall be there with you."

Arriving at Lydda, they found an icon of the Virgin imprinted in color on the wall of the church (some sources say the image was on a pillar). Then the Mother of God appeared and rejoiced at the number of people who had gathered there. She blessed the icon and gave it the power to work miracles. This icon was not made by the hand of man, but by a divine power.

Julian the Apostate (reigned 361-363) heard about the icon and tried to eradicate it. Masons with sharp tools chipped away at the image, but the paint and lines just seemed to penetrate deeper into the stone. Those whom the emperor had sent were unable to destroy the icon. As word of this miracle spread, millions of people came to venerate the icon.

In the eighth century, Saint Germanus, the future Patriarch of Constantinople (May 12) passed through Lydda. He had a copy of the icon made, and sent it to Rome during the iconoclastic controversy. It was placed in the church of Saint Peter, and was the source of many healings. In 842, the reproduction was returned to Constantinople and was known as the Roman Icon (June 26).

The oldest sources of information for the Lydda Icon are a document attributed to Saint Andrew of Crete in 726, a letter written by three eastern Patriarchs to the iconoclast emperor Theophilus in 839, and a work of George the Monk in 886. The icon still existed as late as the ninth century.