

Al'Masih qam Haqqan qam

Arabic



Christos Anesti! Alithós anésti!

Greek



Holy Assumption Orthodox Church

OCA - Diocese of the Midwest

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



MAY Bulletin Sponsor:

Fr. Andrew on the occasion of my Priestly Ordination

Liturgical & Events Schedule

Sunday, May 22

9:25 am: Paschal Hours followed by Divine Liturgy / Social

Monday, May 23

7:00 pm: 125th Anniversary Meeting @ VFW

Thursday, May 26

6:30 pm: Lions Club Meeting

Saturday, May 28

9:00 am - Noon: Farmer Market

Sunday, May 29

9:25 am: Paschal Hours followed by Divine Liturgy / Social

1:00 pm: Mass @ St Joe's (50th Ann. of Fr. Jim)

VIGILS- MAY 15

Susan Guzy 2 Special intentions

Sandy Martin 2 In loving memory of Marguerite and mom, special intentions

Natalie Twarek 5 Anniversary blessings for Tina and Tony, For the health and recovery of Mark, Carole, Sharon and Charlie, Kurt and Leslie, For the health of Amber, Tim, Dottie, Joe, 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, David, Diane, Stella, Jake, Cheryl, Pat and Karen, special intentions

**Christus resurrectus est;
Vere resurrectus est.**

Latin

SUNDAY MAY 22, 2022

Gospel: John: 4:5-42

Epistle: Acts:

11:19-26, 29-30

Tone 4. Fifth Sunday of Pascha. Samaritan Woman

Martyr Basiliscus, Bishop of Comana. Righteous Melchizedek, King of Salem. Commemoration of the Second Ecumenical Council. St Jovan (John Vladimir), ruler of Serbia. Monk-Martyr Paul of the Lavra

MAY BULLETIN / CANDLE SPONSORS

Bulletin: (\$50) From Fr. Andrew on the occasion of my Anniversary to the Holy Priesthood

Chandelier: (\$50) From Fr. Andrew In memory of my family & friends & Fr. David's Father Stanley

Altar Candles: (\$50) From Fr. Andrew in memory of His Grace Bishop Innocent / From Basil in memory of his brother Normen

Eternal Light & Icon Screen: (25) From Father Andrew in memory of His Eminence Archbishop Paul

Candles @ the Cross:(\$15) From Laura: Birthday Blessings to Michael / For the Health of Cami & safety of Nicholas, Tikhon & Gleice

FOR YOUR PRAYERS

Diane Tryon
109 Joslyn Street
Arcadia, OH 44804

READER

May 22: Joe
May: 29: Tim

MAY: OTHER INCOME

Goal for the month in this category:

\$4,000 (Average \$923 a week)

May 1: \$25 Vigils; \$50 Bulletin; \$100 Chandelier; \$50 Altar Candles; \$25 Eternal Light; \$15 Candles at St Tikhon; \$15 Candles at the Cross

May 8: \$25 Vigils; \$60 Donations; \$50 Altar Candles

May 15: \$6 Anonymous Donation; \$60 Vigils; \$300 Holy Day Donations

TOTAL FOR MONTH: \$781

MAY: MONTHLY TITHE ONLY

Goal Pledged per month: \$5,667

(average of \$1,307 per week)

May 1: \$1,140

May: 8: \$1,205

May 15: \$2,095

TOTAL FOR MONTH: \$4,440

MAY: RESTRICTED FUND DONATIONS

May 1: \$25 Lions Club; \$10 Building Fund; \$10 Cemetery Fund; \$10 Baby Bottles

May 8: Baby Bottles \$50; Building Fund \$50

May 15: \$1,025 to Building Fund; \$200 Baby Bottles

MAY LITURGICAL ATTENDANCE

Sunday, May 1: 23 attended (4 being guests) / 16 Communicants

Monday, May 2: 8 attended Liturgy

Saturday, May 7: 5 attended Vespers

Sunday, May 8: 18 attended Liturgy (5 being guests) / 14 Communicants

Saturday, May 14: 5 attended Vespers

Sunday, May 15: 20 attended Liturgy (2 being guests) / 16 Communicants

CHRISTOS VOSKRESE! VOISTINU VOSKRESE!

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!

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*.

JUNE BULLETIN / CANDLE SPONSORS

Bulletin: (\$50) From Fr. Andrew in memory of Mitred AP John, Ap Kyrill & Archimandrite Luke

Chandelier: (\$50) From Fr. Andrew In memory of my family & friends

Altar Candles: (\$50)

Eternal Light & Icon Screen: (25)

Candles @ the Cross: \$15 From Laura: Birthday Blessings to Stephanie & in memory of John Kovach / For the Health of Cami & safety of Nicholas, Tikhon & Gleice

Candles at Tetrapod: (\$15)

Remarks at Saint Vladimir’s Seminary 2022 Commencement by His Beatitude Metropolitan Tikhon

Your Eminences, Your Graces, Father Chad, faculty and staff of the seminary, Members of the seminary board of trustees, Students commencing and continuing, Assembled clergy and faithful:

Christ is risen!

These commencement remarks are not a homily, but I would like to begin with the words of the Preacher—Solomon, son of David, king of Israel—in the book of Ecclesiastes:

“What has been is what will be, and what has been done is what will be done; and there is nothing new under the sun.”

When the Berlin Wall fell in 1989, and the Soviet Union came crashing down in 1991, the people of the world, and many Orthodox Christians in particular, thought we were entering upon a new age of peace and prosperity. To borrow, perhaps unfairly, Francis Fukuyama’s misunderstood turn of phrase, many thought we had reached a literal “end of history”—liberal democracy was destined to triumph everywhere. And, optimistic Christians, many Orthodox Christians among them, thought this might portend the victorious preaching of the Gospel throughout the world. A liberal democratic world order, leavened by the Gospel—this possibility seemed real in 1991. No one thought this would mean the end of man’s sinfulness and fallenness, the end of all problems, the solution to all challenges. But the possibility of a genuinely new, largely free, largely peaceful, largely prosperous way of life for most or all of the world seemed real.

Things do not look quite as optimistic in 2022. Truly, the only things that are inevitable are the Church—the gates of hell will not prevail against her—Christ—he has faithfully promised to be with us to the end of the world, and his promises are true—and the Last Judgment—for, as Our Lord tells us in the Book of Revelation, “Surely I come quickly.”

As for everything else, its course seems unpredictable. What we thought was past is present; our

imagined future has turned out to be a strange regression. Maybe this is the other inevitable: human nature is fixed, and history, while not repeating, certainly rhymes.

As for us, it is easy to get caught up in the whirl of history, in its rhythms, in its patterns. We want to find ourselves on the winning side, and we want our side to win, so we form parties and factions, and we build our identities based on these worldly allegiances. We start to convince ourselves: if only it weren’t for the other side, then the world could be fixed. Maybe we really could arrive at a new golden age, if it weren’t for the bad guys.

But, to quote the words of our Master, a Galilean rabbi who lived two thousand years ago and who made the world and everything in it with his own theanthropic hands: “It shall not be so among you.”

Our identity as Christians does not begin with history, but with the Lord of history who exists from eternity. To quote an ancient Latin Christian motto: *Stat crux dum volvitur orbis*. The Cross stands while the orb of the world turns. Our Master is the Lamb slain from before the foundation of the world, who made the world in a cruciform pattern, as Saint Justin Martyr points out so beautifully. Our identity is not bound up with any passing things, with any elemental spirit of this age. Our identity is in Jesus alone.

As Saint Peter assures us, our true selves are hid with Christ in God. And as the Word of God himself proclaims: “All these things will pass away, but my words will not pass away.”

Today, on the occasion of your commencement, I speak to you new graduates in particular: do not be deceived by the passing fads and fashions and promises of this world, whether right or left, red or blue, team X or team Y, program A or program B, flag F or flag G.

Saint Paul declares: “...let no one boast of men. For all things are yours, whether Paul or Apollos or Cephas or the world or life or death or the present or the future, all are yours; and you are Christ’s; and Christ is God’s.”

This is easy to say in theory: we are Christ’s above all.

But maybe it is not so easy in practice. We all want to believe our priorities, our plans, *Con’t Next Page*

Metropolitan's remarks Con't from previous Pg

our politics, are those which are truly godly. The left wants to blame the right; the right wants to blame the left.

We all want to wrap ourselves in the burial shroud of the crucified God, and claim that he died just for those who support our opinions, who agree with us.

But before we tear the garment, we must step back, and start with the basics of the Gospel.

First, we must contemplate the claim Christ holds on our lives, overcoming all worldly interests.

Second, we must reckon with what it means to be called forth from the world as a holy people, a people set apart, a people who are commanded to live neither for this transitory world nor according to the mores of this world.

Third, we must heed the Lord's call to be in the world while not being of it, and thus to discern what it means to provide Christian witness in the midst of time and change and history, in the midst of our present moment.

But I will start with first point first: our identity is found in Jesus Christ alone, without any qualifications or hesitations. We belong to Jesus Christ.

We are not our own; we were bought at a price. And that price is the most precious imaginable: the Blood of the God-man. Into him were we baptized, and having been baptized into his death, we hope to live forever as participants in his unending life.

Our destiny, therefore is not bounded by space, time, or worldly goals. If we remain faithful to the end, and sincere in our desire, then our destiny is participation in divinity itself, through Jesus Christ.

Our high calling cannot be exaggerated. And, therefore, we must never confuse means with an end. Christ is our beginning and our end, and our means are all the graces he provides: his commandments, by which we conform ourselves to the divine character; his sacraments, by which the life of God enters our lives; his teachings, by which we contemplate the one whom we desire.

Beyond this, there are secondary means in the

Christian life. We value and pray for a peaceful coexistence with the civil authorities, and do our best to preach the Gospel and promote the good life in our communities.

But these secondary, political, social means can never be confused with our primary means, much less our goal. Otherwise, we risk the sins of blasphemy, idolatry, and scandal.

To choose one obvious but unfortunately salient example: Christians can never endorse lawless violence as a bulwark of the moral order. When anyone attempts to justify the Russian invasion of Ukraine by pointing to Western decadence, they are only proving their own moral irrelevance. This and any similar justifications are hard to understand as anything but unacceptable for Orthodox Christians in face of the brutality of this war. This is idolatrous and unacceptable for Orthodox Christians.

Anxiety over culture wars can never be an excuse for Christians to go to war. And even in the midst of culture wars or demands for social justice, our desire for victory can never mean compromising on the commandments of Christ. That means that we can neither give in to the temptation to endorse sinful behaviors—whether those behaviors are violent, fratricidal military aggression, or abortion, or any sexual behavior outside of marriage between a man and a woman. Nor can we give in to the temptation to pride, hatred, self-satisfaction. We are always called to bear witness to a perishing world—a witness of love, joy, peace, and self-control. We are always called to give a good answer for the hope that is within us. We are called to decrease, so that Christ may increase in us, for the salvation of the world.

This brings me to my second point. We Christians are called to be set apart from the world as a holy people. As Saint Paul, paraphrasing the Old Testament, reminded the Corinthians: “Come out from among them and be separate, says the Lord.” As God tells us in the Book of Leviticus: “You are to be holy to me because I, the Lord, am holy, and I have set you apart from the nations to be my own.”

The trouble with taking a partisan, identitarian approach to the troubles of the day is not just that we are betraying the one who bought us with his Blood by compromising on his commandments ***Con't Pg 8***

PRAYER LIST- UPDATED MAY 19

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 Wilson / Sub-deacon Wylie Meath

MATUSHKII: Pani Patricia Duranko; Susan Dank; Virginia Lecko; Margaret Zabinko

PARISHIONERS & THEIR FAMILIES: James Bargdill (Schutt); Jim Basala (Fr.); John Beadle (Elchisco); Kristen Cassell; Carole Conaway (Twarek); Maryann Cook (Twarek); Sharon Dietrich (Twarek); Charlie Dietrich (Twarek); Ethan Feldman (Fr); Michael Glovinsky; Shirley Gresh (Glovinsky); Joseph Habegger (Kovach); Elaine Hileman; Betty Kovach; Helen Lis; David Mazurik; Child Stella Miller (Elchisco); William Pipenur (Hileman); Pat Rentz; Earl Rindfleisch; Helen Jean Rofkar (Elchisco); Joe Rose; Sonya Rose; Ron Royhab; Maryann Royhab; Stephanie Royhab; Donna Schoonmaker; Tom Twarek; Paul Twarek; Diane Tryon; Greg Tyron; Child Bodhi (Cassell); Kathryn Tryon & her unborn child

OTHER REQUESTS: Marge Dziama; Child Ezra; Kurt Franck (Royhab); Ben Franklin (Kovach); Dorothy Goldman (Twarek); Donald Gresh (Glovinsky); Andrea Joy (Kovach); Jake Lipstraw (Twarek); Mark Ludvik (Guzy); Marsha (Rose); Mark Masica (Kovach); Pauline Meath (Fr); Karen Muzyka (Fr); Jamie Philpot (Twarek); Robert Piznar (Rentz); William Romanchak (Fr); Sandy Scafaria (Hileman); Chuck Wiedenhoft (Twarek); Sara (Jake); Chris Quotap (Fr); Zoland Zile (Fr.); Ashley and her unborn child

MILITARY: Alex, Nathan Brown, Craig Cassell, Cory Deaton , Jake Ellithorpe, Jordan Fulton, Alena Grabavoy, Justin Issler; 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: Please let Fr. Andrew know who can come off the list or be put on.

**CHRISTOS VOSKRESE!
VOISTINU VOSKRESE!**

CLEANING SCHEDULE FOR MAY

Week of May 22: Laura
Week of May 28: Natalie

40 DAY REMEMBRANCE

June 2: His Eminence Archbishop Paul
June 26: Tim / His Eminence Metropolitan Hilarion of ROCOR

*Hristos a-înviat ;
Adevărat a-înviat
Romanian*

**CHRIST IS RISEN!
INDEED HE HAS
RISEN!**

MAY Celebrations

ANNIVERSARIES	BIRTHDAYS		
5-1-2004: Archbishop Benjamin of San Francisco 2-Archpriest Andrew (Priest ordination) 5-5-2012: Archbishop Alexander of Dallas 6- Fred & Teri Cassell 5-8-2010: Archbishop Michael of NY & NJ 13- Craig & Katie Cassell 16- David & Sandy Martin 17- Tony & Tina Monastra 20- Joseph & Valerie Schutt 24- Jason & Trisha Monschein 5-28-2005: Archbishop Alejo of Mexico 5-30-1987: Retired Bishop Tikhon of San Francisco	<table style="width: 100%; border: none;"> <tr> <td style="width: 50%; border: none;"> 2- Sub-deacon Wylie Meath 2- Pam 4- Fr. Matthew Stagon 5- Joseph Schutt 5- Justin Issler 8- Laura Kovach 8-Missy Schlotterer 12- Proto. Bob Northrup </td> <td style="width: 50%; border: none;"> 12- Mike Kovach 15-Holly Gast 16- Austin Palmer 17- Brian Turner 20- Philip Ellmore 24- Avzi Dardovski 25- Quincy Kowal 29- Carol Krochta </td> </tr> </table>	2- Sub-deacon Wylie Meath 2- Pam 4- Fr. Matthew Stagon 5- Joseph Schutt 5- Justin Issler 8- Laura Kovach 8-Missy Schlotterer 12- Proto. Bob Northrup	12- Mike Kovach 15-Holly Gast 16- Austin Palmer 17- Brian Turner 20- Philip Ellmore 24- Avzi Dardovski 25- Quincy Kowal 29- Carol Krochta
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CHRIST IS RISEN!

INDEED HE IS RISEN!

MAY Reposed

1-Donald Cholcher (2020) 4- Norman Anthony Glovinsky (2016) 6- Bishop Innocent (2002) 8- Brad Bauer (2019) 12- Elaine Whitham (2012) 12- Proto. George Hutnyan (2020) 14- Stanley Lis (2019) 15-George Glovinsky (1986) 15- Fr. Michael Rosco (2013) 19- Betty Billy (2020)	21- Anna Mazurik (2008) 22- Mary Opritza (2011) 24- Helen Greshko (1980) 25- Anna Mazurak (1966) 25- Philip Timko (2021) 27- John Gresko- (2008) 30- Anna Elchisco (1977) Christos Karniotis (1992) Julia Onyock (1921) Andrew Onyock (1922)
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Metropolitan's remarks Con't from Pg 5

—though this, of course, is bad enough. We go even further by creating scandal. If we abandon the way of Christ—turning the other cheek, praying for enemies, placing our trust not in princes and sons of men but in the Prince of Peace, the Son of Man who shall come again with glory on the last day—if we abandon that and instead adopt worldly ways of doing business—lies, violence, slandering and cursing enemies—then we are giving unbelievers every reason to think that Christians are just one more interest group, one more faction who are trying to get power to get their way, to use worldly force to impose their will.

I repeat again the words of Our Lord: “It shall not be so among you.”

We are called not to worldly victories. We can pray and work peacefully, in good conscience, so that righteousness prevails in this world, in our laws, in the life of our neighbors. And if God grants us success in that, we should sing hymns of thanksgiving. But our victory is the victory of the Cross: of a new, better, and eternal life that is breaking into the world because of crucified love.

In other words, our victory is the victory of holiness, of strength in weakness, of bold courage in the face of violent power—courage, not to kill, not to win, but to be humiliated and to die and to be defeated in the eyes of the world.

“You are to be holy to me,” says the Lord, and that means to be holy with his holiness: the holiness of self-immolating, humble love.

Now, striving to be holy through self-emptying love doesn't mean quietism, a disdainful attitude toward the world. It doesn't mean lacking conviction; it doesn't mean eschewing action. And this brings me to my third point. Even if our identities are not grounded in politics or worldly goals, still, we are called to bear witness to Christ, to strive for justice, to condemn wickedness, to protect the innocent.

One saint who exemplifies Christian witness in the political arena—as well as in the literal arena—is the holy martyr Telemachus, an Eastern monk visiting Rome who, in order to protest the continuation of gladiatorial games in the Christianized empire, threw

himself into the midst of a contest and was promptly killed. But his death, an act of self-sacrificing love, quickly resulted in the outlawing of gladiator and beast fights.

Closer to our own era, we might consider the countless Russian Orthodox Christians, hierarchs, monastics, clergy, laity, who endured prison and death rather than renounce the Savior or participate in the evils of Soviet Communist totalitarianism. Or we might remember the participation of Orthodox Christians, notably Archbishop Iakovos of the Greek Archdiocese, in the non-violent protests of the Civil Rights Movement. Even more recently, we see the widespread Orthodox participation in the pro-life movement, especially the March for Life, at which I have been present myself many times. Once again, Christian witness in these cases, even in the face of monstrous and violent injustice, is the peaceful, gracious, humble, loving proclamation of the truth. The witness of these movements is so powerful because both their goals and their methods are completely informed by the Gospel.

And so true Christianity never entails abandoning the world with selfish disdain in favor of purely “spiritual” pursuits. But we must be wise as serpents and innocent as doves, and always desire and seek to have Jesus Christ as the root, stock, leaf, petal, and fruit of all of our actions. Not Hellenism, not Holy Russia, not social conservatism, not social justice—it is Christ who is everything for us.

And so, at the end, we arrive back at the beginning. Christ is our ultimate goal, but he is also our starting point. As he proclaims: “Lo, I am the Alpha, and the Omega. The beginning, and the end.”

And so, as we make our common way toward the one who is the Way, the Truth, and the Life, nothing I have said to you today, new graduates of Saint Vladimir's Seminary, beloved children of the Church, should be taken to mean that the Church has nothing to say to the world of politics, human affairs and events, human action and decision.

Sometimes we must speak out in ways that the world says are political. Sometimes we must flee from politics as if it were a blazing fire.

Sometimes we must hold fast to our private convictions. Sometimes we must be willing to see things in a new way and abandon everything that is *Con't Next Pg*

Metropolitans remark's Con't from Previous Pg

superfluous, even idolatrous.

But at all times, we must start as repentant sinners at the pierced feet of the slain, buried, and risen Creator of the universe, repeating again and again until our voices fail us: "Lord Jesus Christ, Son of God, have mercy upon me, a sinner."

If we start with this —repent, for the kingdom of heaven is at hand—

And if we cleave to this our whole life long, then we can trustingly hope to arrive at our longed-for destination, where the prayer of repentance is transformed into a festal shout of joy, which will ring out forever: Christ is risen!

May God richly bless all who graduate this holy institution today, pouring out upon you all a good measure, pressed down, shaken together, and running over.

Christ is risen!

His Beatitude Metropolitan Tikhon Tests Positive for COVID-19

On Wednesday, May 18, 2022, Archpriest Alexander Rentel, Chancellor of the Orthodox Church in America, made the following statement:

On Tuesday, May 17, 2022, His Beatitude Metropolitan Tikhon tested positive for COVID-19. Following CDC Guidelines, he will remain in isolation through Sunday, May 22, 2022. Presently, he is only presenting mild symptoms and is resting while maintaining a limited work schedule.

His Beatitude Metropolitan Tikhon Sends Condolences for the Repose of His Eminence Metropolitan Hilarion

Metropolitans Hilarion and Tikhon at the Novo-Diveevo Stavropegial Convent of the Holy Dormition, Nanuet, NY in 2018.

On May 16, 2022, His Beatitude Metropolitan Tikhon sent letters of condolence to His Holiness Patriarch Kirill and to the Holy Synod of the

Russian Orthodox Church Outside of Russia on the occasion of the repose of His Eminence Metropolitan Hilarion of Eastern America and New York, and the First Hierarch of the Russian Orthodox Church Outside of Russia.

In his letters, His Beatitude said that it was due "in no small part thanks to Metropolitan Hilarion's signal leadership, [that] the Orthodox Church in America enjoys fraternal good relations with ROCOR, relations which have only helped to deepen and strengthen our long-standing fraternal cooperation with the Russian Orthodox Church at large." May Metropolitan Hilarion's memory be eternal!

Metropolitan Tikhon to preside at annual Memorial Day Pilgrimage to Saint Tikhon's Monastery

The brotherhood of the Monastery of Saint Tikhon of Zadonsk is pleased to welcome pilgrims to the annual Memorial Day pilgrimage from May 27th to May 30th, 2022. His Beatitude Metropolitan Tikhon and the Myrrh-streaming Hawaiian Iveron Icon of the Mother of God will be joining everyone for the entire pilgrimage. All are welcome to attend.

Friday

4:30 PM - opening of the Memorial Day pilgrimage with greeting of the Hawaiian Icon of the Mother of God followed by Vespers and Matins

Saturday

9:00 AM - Hierarchical Divine Liturgy

1:00 PM - Seminary Graduation

4:00 PM - Vigil for the Resurrection of Christ

Sunday

9:00 AM - Hierarchical Divine Liturgy

4:30 PM - Vespers and Matins

7:30 PM - Choral Concert in the Music Center

Monday

7:30 AM -Hours and early Divine Liturgy in Main Church

10:00 AM - Hierarchical Divine Liturgy at the Bell Tower

2:30 PM - Healing service with the Iveron Icon at the Bell Tower

4:30 PM - Vespers and Matins and closing of Pilgrimage

Proposed Statute Amendments for the 20th All-American Council

According to Article XVII of the Statute of the Orthodox Church in America, “The Statute may be amended by a regular All-American Council or an extraordinary All-American Council called for that purpose. An amendment can be proposed by the Holy Synod, the Metropolitan Council, Diocesan Assemblies, Diocesan Councils, Deaneries, Parish Assemblies, Parish Councils, Monasteries, and Seminaries. A proposed amendment must be submitted to the Commission on Canons and Statute at least ninety (90) days prior to the date set for the convening of an All-American Council. The Commission on Canons and Statute shall consider proposed amendments and may either approve, consolidate, or return proposed amendments. Final drafts of proposed amendments, together with recommendations of the Commission on Canons and Statute, shall be disseminated at least sixty (60) days prior to the date set for the convening of the All-American Council. An amendment of the Statute requires a two-thirds majority of the delegates of an All-American Council present and voting. Upon adoption, amendments take effect immediately upon final adjournment of the All-American Council unless otherwise indicated in the amendment itself.”

The 20th All-American Council will consider two statute amendments that are proposed by the Metropolitan Council, which have been duly reviewed, edited, and endorsed by the Commission on Canons and Statute.

The first statute amendment is proposed in consideration of the reorganization of the Chancery following the work of the Ad Hoc Restructuring Committee in 2018. The two proposed amendments with its rationale explanation is available on National OCA website.

The second statute amendment emerges from the work of the Pension Subcommittee of the Metropolitan Council. This amendment aims at codifying some of the basic expectations of the Pension Plan’s regular reporting to the Metropolitan Council, and change the composition of the Pension Board to make for more direct representation of the key constituents, Plan participants and Employers.

Update on Ukraine Refugee Fundraiser After OCA Chancellor Archpriest Alexander Rentel Makes Trip to Europe BIALYSTOK, POLAND [OCA]

With the blessing of His Beatitude Metropolitan Tikhon, Archpriest Alexander Rentel, OCA Chancellor, traveled to Europe from March 23 to April 2, 2022 to see first hand the operations of Eleos and its humanitarian efforts for the Ukrainian refugees.

Monday, March 28 to March 30, Father Alexander traveled to Poland, where he was met by Archdeacon Joseph Matusiak and Aleksander Wasyluk and taken to Bialystok. There he went to the Suprasl Academy, where a number of Ukrainian refugees are staying.

While there, Father Alexander had the opportunity to meet with women and children staying there for five weeks. He was given a tour of the facility by Ina Dobrowolska, a refugee from Enerhodar. Ina was recently hired by the Suprasl Academy to manage their care programme. This was made possible by the funds provided by the OCA.

On Tuesday, March 29 Father Alexander met with His Eminence Archbishop Jacob of Bialystok and Gdańsk to discuss the present situation in Poland.

The Archbishop noted that one of the side effects of the refugee crisis is that the refugees who are Orthodox are being cared for in cities and villages without Orthodox Churches. His Eminence told the story of one such city without an Orthodox church and how the local Roman Catholic bishop reached out to him offering to use one of his church buildings for the celebration of the Orthodox Divine Services.

Later that day, Father Alexander was met by Archpriest Doroteusz Sawicki, Eleos Executive Director. Father Doroteusz gave Father Alexander a tour of the Orthodox nursing home “Betania” in the town of Stanislawow, located near the Church of Saint Alexandra. The priest, Archpriest Andrew Bolbot, also manages the nursing home which has converted unused rooms to care for refugees. Some of the other unused space has been converted into a classroom where lessons on the Polish language are taught. The conversion of this space, which included the purchase of tables and chairs, was made possible through *Con’t*
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