



FROM THE AMBIVON

ST MICHAEL ORTHODOX CHURCH

512 WINTER ST., OLD FORGE, PA

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November 17th, 2024 21st SUNDAY AFTER PENTECOST — Tone 4. St. Gregory, Wonderworker of Neo-Cæsarea (ca. 266-270). Ven. Nikon, Abbot of Rádonezh, disciple of Ven. Sergius (1426). Ven. Lazarus the Iconographer, of Constantinople (ca. 857). Martyr Gobron (Michael) and 133 soldiers, of Georgia (914). Ven. Genadius of Vatopedi (Mt. Athos).

Birthdays & Anniversaries for November

Birthdays: Kelly Cigna (11/2); Emily Krenitsky (11/5); Joe Cigna (11/9); Beverly Elko (11/19)

Nameday: Michael Keklak (11/8); +Michael Jadick (11/8); Fr Michael Shepherd (11/8); Rodion Shepherd (11/10);

Baptism:

Anniversary:

Travelers: Vitaliy Rakovsky

Prospora Schedule: PLEASE HELP! We need families to start baking prospora at home. Please sign up. The Church has a prospora kit if you would like to borrow it! Thank you all for your offering “for the people by the people”.

Nov 24

Dec 1st

Counting: HELP! Please sign up to help us count weekly donations! We need help counting today. Thank you Tammy for helping today.

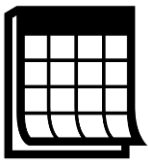
Nov 24

Dec 1st

Visitors: PLEASE JOIN US DOWNSTAIRS for an Agape Meal. Thank you to everyone who donated! Please donate what you would spend for lunch at the agape meal to replenish our supplies.

PLEASE SING ALONG! Singing the hymns and responses to the litanies throughout the services is encouraged!

DEAR GUESTS AND FRIENDS: *A most sincere and heartfelt welcome to you from our community. According to the ancient traditions of the Orthodox Church, the Sacrament of Holy Communion is to be administered only to Orthodox Christians who have prepared to receive themselves by prayer, fasting, and a recent (monthly) confession. If you have questions please ask Fr Michael! Visitors, if you did not introduce yourself to Fr Michael at Vespers, please refrain from Holy Communion.*



Service Schedule

WED, Nov 20th @ 5:00 PM Great Vespers W/Litya
THURS, Nov 21ST: Hours @ 9:00 AM Hours, 22nd SUNDAY AFTER PENTECOST — Tone 5.
Afterfeast of the Entry Into the Temple.

SAT, Nov 23rd @ 5:00 PM Great Vespers

SUN, Nov 24th: Hours @ 9:10 AM Hours, 22nd SUNDAY AFTER PENTECOST — Tone 5. Afterfeast of the Entry
Into the Temple.

Parish Prayer List

NEWLY DEPARTED: *Nathan Cheffers (10/14); Archpriest Peter Telencio (10/15); Eileen Dance (10/16) Mary Brzuchalski (10/17); Archpriest Michael Evans (11/14);*

DEPARTED: *Leo Howanetz (11/6); Archpriest Joseph Martin (11/9); Joseph Elko (11/10); Helen Chesniak 11/14; Alexander Horek (11/14); John Wansacz (11/15); Mary Krenitsky (11/16); Harold Krenitsky (11/22); Archbishop David Mahaffey (11/27); Evelyn Bunevitch (11/27)*

Please remember in your prayers LIVING:

Ill-afflicted *Archpriest(s) John Nightingale, & Theodore Orzolek*

All those caring for the sick and suffering at this time throughout the world, especially our families and friends: *Christine Sevensky, Margaret Pregmon, Daniel Jones, Michael Sokol; Michael Krenitsky; Bernie Elko; Nadia Macheska; The child of God Abigail.*

Servants of God: *Mark Bezhuly, David Barsigian, Patricia Jones, Anne Buday, Emily Krenitsky, Gregory Krenitsky, Barbara Sevensky, Beverly Elko, Sandra Condon, Marie Pasternak, Nicole Earl, Anna Tyrpak, Sandy & Danny Pregmon, Walter Pritchuk, Michael & Euphemia Keklak, Justin & Elisabeth Kane, Maria & Vitaliy Rakovsky, Ekaterina & Anna, Joe & Kelly Cigna, George, Natasha, Rosa, & Lucia Coyoy, Mat. Emilia, Reader Blaise, Maximus, Rodion, Savina Shepherd, Joseph, Emilia, Judah, Nadezda, & Silas Hart, Eli & Paula Stavisky, Helen Wytovich, Tammy Wytovich, Paulette Ezbiansky, Jason Vo & Maura Elko, Mary Krevko, Elisabeth & Jacob Hallford*

Seekers: *Eugene, Gabriel, & Mike*

Catechumens: *Paul Dunay, George McCandless, Christopher & Neva Yeisley*

Treasury

"... but lay up for yourselves treasures in heaven, where neither moth nor rust destroys and where thieves do not break in and steal. Jesus Christ



How Much is my tithe

Weekly	2%	4%	5%	10%
\$200	\$4	\$8	\$10	\$20
\$500	\$10	\$20	\$25	\$50
\$750	\$15	\$30	\$37	\$75
\$1000	\$20	\$40	\$50	\$100
\$1500	\$30	\$60	\$75	\$150

WEEKLY GIVING UPDATE: We thank you for your continued giving in gratitude for all that our loving God does for each of us, for His Holy Church, and all the blessings we receive through her.

Nov Income: \$4,896.00

Nov Expense: \$7,319.69

Average Weekly Cost to Keep the Church Open: \$3,740.85

Average Monthly Cost to Keep the Church Open: \$14,963.58



Announcements - Upcoming Parish & Diocesan Events

Silent Prayers and Confession: Every Wednesday 11:00AM - 1:30PM or before/after Vespers. Or you can make an appt for confession.

Monthly Panikhida: Nov 23rd, 4PM prior to Vespers

Catechumen Classes: Every Sunday after Liturgy. All are welcome to sit in the classes.

Church Work Day: Every Day is Church Maintenance day! A lot of cleaning can be done! If you have a day you would like to work in the church or even just of couple of hours please get with Fr Michael for what can be done. Sweeping, vacuuming, polishing.....

Parish Council Meeting: Dec 7th, 3:00 PM - 4:30 PM - All are invited. January we will start preparing for the Annual Parish Meeting February 9th and the Diocesan Meeting 23rd & 24th of January (Diocesan Delegates - Primary: Maura Elko - Alternate Tammy Wytovich) any motions to change the Parish By-laws must be submitted to Parish Council for discussion by mid January in order for His Eminence to bless off on the change prior to the Annual meeting. Reminder, in order to submit changes or to be a voting member, a parishioner will submit a signed "Statement of Intent" along with donation of Time, Talent, and Treasure.

Choir practice: Saturday's @ 4pm prior to vespers. Reminder, to sing in the choir; practice is mandatory. If you are unable to make it please talk to Fr Michael about your circumstances to sing without going to practice.

St. Michael's Greeters Ministry please sign up! Thank you Maura!

2nd Annual Veteran's Day Pasta Dinner: What a wonderful & glorious event! We had over 90 gift baskets for the raffle and over 220 people came through our doors. Total received from that night was \$5553. Glory to God! 10% will be donated to Camp Freedom while the rest will be used for our Heavenly Image program.

ChurchTrac Registration Please register and/or sign in to ChurchTrac and update your information. I am in the process of putting a church directory and this program will allow us to do so very easily. Please add your photo so when we use this directory for proskomide there will be a picture alongside your name.

<https://stmichaeloldforgepa.churchtrac.com/sign-in>

Attendance: While this is not mandatory, I will be taking attendance every Sunday as we head into 2025. And every month I will be making a monthly report on trends of services, attendance (Feast days/Sundays), donations, and monthly summary events e.g. visitations, ministry work, outreach, catechesis etc., to the diocese. This will help me for our end of year report for the diocesan council. You also can check in on ChurchTrac for your own attendance.

The funeral services for Archpriest Michael Evans will be held at St. John the Baptist Orthodox Church in Edwardsville, PA, as follows: Tuesday, November 19: Viewing from 4:00 PM to 6:00 PM, followed by Parastas Wednesday, November 20: Funeral for a Priest at 10:00 AM. May his memory be eternal, and may his soul dwell with the righteous!

We have been invited to the Feast Day of St Nicholas at St Nicholas Church in Olyphant by Fr Nathan and his parish. It will be a hierarchical liturgy with His Eminence presiding. There is a sign up sheet on the Board to fill out if you would like to go. They will need your RSVP by Monday so please call them in order for them to prepare the food for the banquet.



EPISTLE

Deacon: Let us attend!

Priest: Peace be unto all!

Reader: And to thy spirit.

Deacon: Wisdom!

Reader: The Prokeimenon in the 4th Tone, a Psalm of David: O Lord, how manifold are Thy works, in wisdom hast Thou made them all.

Choir: O Lord, how manifold are Thy works, in wisdom hast Thou made them all.

Reader: Bless the Lord, O my soul. O Lord my God, Thou art very great.

Choir: O Lord, how manifold are Thy works, in wisdom hast Thou made them all.

Reader: O Lord, how manifold are Thy works,

Choir: in wisdom hast Thou made them all.

Deacon: Wisdom!

Reader: The reading from the Epistle of the Holy Apostle Paul to the Galatians.

Deacon: Let us attend!

[(203) Galatians 2:16-20] Brethren: Knowing that a man is not justified by works of the law but through faith in Jesus Christ, even we have believed in Christ Jesus, in order to be justified by faith in Christ, and not by works of the law, because by works of the law shall no one be justified. * But if, in our endeavor to be justified in Christ, we ourselves were found to be sinners, is Christ then an agent of sin? Certainly not! * But if I build up again those things which I tore down, then I prove myself a transgressor. * For I through the law died to the law, that I might live to God. * I have been crucified with Christ; it is no longer I who live, but Christ Who lives in me; and the life I now live in the flesh I live by faith in the Son of God, Who loved me and gave Himself for me.

Priest: Peace be unto thee, Reader.

Reader: And to thy spirit.

ALLELUIA

Deacon: Wisdom!

Reader: The Alleluia in the 4th Tone: Alleluia, Alleluia, Alleluia!

Choir: Alleluia, Alleluia, Alleluia!

Reader: Go forth, prosper and reign, for the sake of truth, meekness, and righteousness.

Choir: Alleluia, Alleluia, Alleluia

Reader: For Thou lovest righteousness and dost hate iniquity.

Choir: Alleluia, Alleluia, Alleluia!

GOSPELS

[(66) Luke 12:16-21] The Lord said this parable: The land of a rich man brought forth plentifully; * and he thought to himself, "What shall I do, for I have nowhere to store my crops?" * And he said, "I will do this: I will pull down my barns, and build larger ones; and there I will store all my grain and my goods. * And I will say to my soul, Soul, thou hast ample goods laid up for many years; take thine ease, eat, drink, be merry." * But God said to him, "Fool! This night thy soul is required of thee; and the things thou hast prepared, whose shall they be?" * So is he who lays up treasure for himself, and is not rich toward God.

He Handed Himself Over. St Jerome: Judas and the priests, with the princes, handed him over, and Pilate, to whom he was finally handed over, handed him over again. But the Father handed him over that he might save the abandoned world. Jesus gave himself, that he might do the Father's will. But Judas and the priests and elders of the people and Pilate unwittingly handed over their lives to death. *Epistle to the Galatians* 1.2.20.

Edwards, M. J., ed. (1999). *Galatians, Ephesians, Philippians* (p. 33). InterVarsity Press.

The Companions of the Dead. St Ambrose: He uselessly accumulates wealth when he does not know how he will use it. He is like him who, when his full barns were bursting from the new harvest, prepared storehouses for his abundant fruits, not knowing for whom he gathered them. The things that are of the world remain in the world, and whatever riches we gather are bequeathed to our heirs. The things that we cannot take away with us are not ours either. Only virtue is the companion of the dead. Compassion alone follows us. It is the guide to the heavens and the first of the mansions. Through the use of worthless money, it acquires eternal dwellings for the dead. The Lord's commands testify when he says, "Make friends for yourselves by means of unrighteous mammon, so that when it fails they may receive you into the eternal habitations." *Exposition of the Gospel of Luke, Homily 7.122*. Just, A. A., ed. (2005). *Luke* (p. 208). InterVarsity Press.

Indication of the Way into the Kingdom of Heaven by Saint Innocent Bishop of Kamchatka, the Kurilian and Aleutian islands Enlightener of America 2. How Jesus Christ Lived and Suffered for Us

The basis of life is love: Love the Lord your God with all your heart, with all your soul, with all your mind and with all your strength, and love your neighbor as yourself (Mk. 12:30-31). Because of our sinfulness, none of us is capable of loving God and our neighbors in such a complete and perfect manner. Only Jesus Christ truly loved everyone, even His enemies.

His infinite love was evidenced in His every word and deed. Being the only-begotten Son of God and God Himself, Jesus Christ in His pity for us came down from Heaven and was incarnate, becoming in everything the same as us, except in sin. Being the Sovereign Heavenly King, before Whom all Angels and creatures tremble, He deigned to take on the image of an ordinary person, to restore our corrupted nature. While possessing all the treasures of the world, He agreed to be born in poverty, lying in a manger in a dark cave.

Being the supreme Lawgiver, Jesus Christ during His earthly life humbly submitted to all the decrees and commandments of the Jewish religious law. Thus, on the eighth day after His birth, He submitted to circumcision, and on the fortieth day His Mother brought Him into the temple and there paid the redemption fee for Him, the Ruler of the Universe. As was fitting for a boy and then later a youth, He always obeyed His earthly Mother and helped His foster father, the elderly Joseph. Once mature, He treated the Jewish elders and leaders with respect, as well as the Roman governors, and paid the required taxes. He willingly lived in poverty and often, while travelling to preach, had no place to rest His head. Christ, to Whom all nature submits, Himself served people and even washed the feet of His disciples, who were uneducated fishermen.

Jesus Christ constantly prayed to His Heavenly Father, even at night when the others were asleep. On Sabbath days at a synagogue, He took part in the communal prayers and the reading of the Scriptures, and on the major feast days He made pilgrimages to the temple at Jerusalem.

With all His love and diligence Jesus fulfilled that commission for which His Heavenly Father sent Him, directing everything toward His Father's glory. He felt pity for all people, especially for the poor and

underprivileged, wished well to everyone, and was willing to bear anything in order to ease their suffering. He bore all conceivable affronts and insults from the ungrateful crowd with the greatest meekness, and did not vent His anger on those who slandered Him and plotted intrigues against Him. Some who bore Christ ill-will called Him a sinner and lawbreaker; others called Him a carpenter's son and a shallow person; still others said He was a friend of drunkards and sinners. On several occasions Christ's enemies attempted to stone Him or toss Him from a mountaintop. Jewish scribes called His divine teachings deceitful; and when He healed the sick, raised the dead, or exorcised demons, they explained away these miracles as the deeds of an evil spirit. Some even openly called Him possessed. The Lord Jesus, being Almighty God, could have destroyed them all with one word. Instead, He pitied them as spiritually blind and prayed for their welfare and for their salvation.

In brief, from His early youth till His very death, Jesus Christ constantly did good to all people, even when, instead of being grateful to Him, they caused Him anguish and pain. He was especially hated by the Jewish elders, high priests, and scribes — whose mission it was to teach the people goodness and to lead them toward faith. They worked with all their might to keep the people from believing in Jesus as the God-sent Messiah, distorting the meaning of the prophecies that predicted His coming. They contradicted all that He said or did. Jesus did not grieve so much that the Jewish leaders fought against Him as He did from the fact that they were rushing blindly toward doom, taking the simple people along with them.

Not long before His death, Jesus worked His greatest miracle: He resurrected Lazarus, who had already been in the grave for four days and whose body had started to decompose. This miracle took place in the presence of a great crowd and made an overwhelming impression on them all. After this miracle, many of the unbelieving Jews started to believe in Jesus as the Messiah. But the high priests and the scribes, being envious of His fame, hastily gathered and decided to put Christ to death without delay, together with Lazarus whom He had resurrected. Knowing that the days of His earthly life were drawing to an end, Christ gathered his disciples in a room near Mount Zion for the mystical last supper. Here He instituted the Mystery of Holy Communion and gave His last commandments to the disciples. After that He went to the garden of Gethsemane, where He experienced His most agonizing inner sufferings. The anguish was so great that during prayer the sweat on His face became a sweat of blood. At that moment the soul of the Savior was immersed into a terrible darkness and horror at the unbearable sins which He was taking upon Himself. Jesus knew that he had to wash away with His most Holy blood all the countless transgressions of billions of people, beginning with Adam and including all future generations. Overwhelmed by the oppression of the world's evil, Jesus Christ exclaimed: *"My soul is exceedingly sorrowful, even to death"* (Matt. 26:38).

No one can truly comprehend what the pure soul of the God-man experienced in the garden of Gethsemane. You can imagine, however, that all the loathsome sins of mankind were revealed to Him in all their ugliness and that the pure soul of the God-man was shocked and depressed by this terrible sight. Christ knew that His great sufferings and boundless love would be appreciated by only a few, that the majority of the people would turn away from Him with indifference, and that some would reject His teachings and would cruelly persecute those who believed in Him. He foresaw that among His followers there would be many hypocrites who would turn faith into a means for profit and that there would be false teachers and false prophets who would distort His teachings and who, because of pride and greed, would entice the faithful into harmful sects. He foresaw that false pastors would appear, who, because of ambition, would create schisms in the Church. Christ knew not only that many Christians would fail to love God and live righteously but also that they would give themselves to heinous crimes and vices, so that by their sins they would even surpass pagans, and as a result the Christian faith would be scandalized.

In these most trying sufferings, while justice and loyalty to His Father demanded from Christ that He destroy mankind as ungrateful and criminal, the feelings of pity and sorrow ultimately stirred Him to accept all sufferings and death itself to save us sinners from the power of the devil and from eternal damnation. While Jesus was still praying, a mob with torches and clubs, along with some soldiers who were sent by the Jewish elders, came into

the garden. They bound Him and dragged Him, as they would an evildoer, to the high priest for trial. The Apostles, whom He loved so much and brought so close to Himself, faint heartedly left Him and fled. Then the leaders and all the Sanhedrin quickly assembled at the home of the high priest, where they brought a multitude of the most ridiculous accusations against Christ. None of these, however, was enough to warrant a sentence of death. The high priest demanded that Jesus, while He was under oath, state whether or not He was the promised Messiah, the Son of God. After He affirmed that He was, the Sanhedrin accused Him of blasphemy and sentenced Him to death. After this, the members of the council, unable to hold back their hatred of Jesus any longer, surrounded Him and subjected Him to beatings and all kinds of insults.

The Romans, however, had deprived the Sanhedrin of the power to execute anyone. So, the next morning, on Friday, the day before the Passover, the Jewish leaders brought Jesus Christ to a new trial before the Roman governor Pontius Pilate, hoping that Pilate would affirm their decision. Pilate, realizing that they were accusing Christ out of envy, wanted to let Him go. But the high priests and elders threatened that they would complain about him to the Roman emperor. Not wishing to jeopardize his career, Pilate decided to address the people who had gathered there. Reminding the people of the custom to free some prisoner on the eve of the Passover holiday, Pilate asked them which of the two they would want him to set free: Barabbas or Christ (Barabbas was a robber who had been imprisoned for some crime). While the mob of people were talking among themselves, the Jewish leaders convinced them to ask for Barabbas' release and to demand that Christ be crucified on the cross.

The people forgot the innumerable good deeds of Christ: from how many of them He had exorcised demons, how many He had healed of leprosy, blindness, weakness and other incurable diseases, how many He had turned from debauchery to the path of goodness, and to how many of the despairing He had returned hope. The Roman soldiers submitted the Lord to scourging and cursing. Finally they placed on Him a purple cloak and on His head a crown of thorns. Pilate then brought out the wounded Christ, hoping the people would feel pity and ask for His release. Instead they began to shout, "Crucify Him! Crucify Him!" On hearing this, Pilate decided to give up. He halfheartedly washed his hands as a sign of non-participation in the conviction of an innocent man, ordered the release of Barabbas, and handed Christ over to the Jewish leaders for them to dispose of.

The soldiers gave Christ the wooden cross on which He was to be crucified and ordered Him to carry it to the execution site, known as Golgotha (meaning "place of the skull"). There they removed His outer clothing and nailed Him to the cross. Two robbers, one on either side, were crucified with Him. Thus, in the most humiliating circumstances, as if He were a great criminal, they executed the One Who with the divine light dispelled the darkness of fallacies and Who with His boundless love defeated hate! Dear God! How cruel and blind people can be! But those who hated Christ could not satisfy their hatred. Even on the dying Sufferer they piled more curses and with sneers demanded a miracle. When He asked for water to quench His thirst, they gave Him vinegar. And thus, deserted by all, wounded, bleeding and suffocating, fatigued by an unbearable thirst, He, the one who once breathed life into the first man, died the cruelest of deaths! Even soulless nature recoiled at this crime: the sun darkened and the earth quaked.

For whom, then, did the Savior of the world suffer? He suffered for all mankind, for enemies and tormentors, for those who, having received many benefits from Him, failed to thank Him. He suffered for each and every one of us, stubborn sinners, who daily sadden Him with our indifference, ingratitude, hatred, lies, and wicked deeds, and who, by these innumerable sins, crucify Him again and again.

In order to appreciate more fully the boundless love of Jesus Christ and the extent of His sacrifice, let us remind ourselves how great He is and how insignificant we are. Indeed, Christ is the true God, equal to the Father and the Holy Spirit. He resides in an unreachable world, this all powerful Creator of the universe, this immortal King before whom bow countless hosts of angels. He is the undying fountain of life, the Lord of all that is visible and invisible, the formidable Judge of the living and the dead. This same Jesus suffered for us sinful and worthless creatures. Who can comprehend this mystery of Godly Love?

The Nativity Fast – Why We Fast

Fr. Stephen Freeman

November 15, marks the beginning of the Nativity Fast (40 days before Christmas). The following article offers some thoughts on the purpose of fasting.

Fasting is not very alive or well in the Christian world. Much of that world has long lost any living connection with the historical memory of Christian fasting. Without the guidance of Tradition, many modern Christians either do not fast, or constantly seek to re-invent the practice, sometimes with unintended consequences. There are other segments of Christendom who have tiny remnants of the traditional Christian fast, but in the face of a modern world have reduced the tradition to relatively trivial acts of self-denial.

I read recently (though I cannot remember where) that the rejection of Hesychasm was the source of all heresy. In less technical terms we can say that knowing God in truth, participating in His life, union with Him through humility, prayer, love of enemy and repentance before all and for everything, is the purpose of the Christian life. Hesychasm (Greek Hesychia=Silence) is the name applied to the Orthodox tradition of ceaseless prayer and inner stillness. But ceaseless prayer and inner stillness are incorrectly understood if they are separated from knowledge of God and participation in His life, union with Him through humility, prayer, love of enemy and repentance before all and for everything.

And it is this same path of inner knowledge of God (with all its components) that is the proper context of fasting. If we fast but do not forgive our enemies – our fasting is of no use. If we fast and do not find it drawing us into humility – our fasting is of no use. If our fasting does not make us yet more keenly aware of the fact that we are sinful before all and responsible to all then it is of no benefit. If our fasting does not unite us with the life of God – which is meek and lowly – then it is again of no benefit.

Fasting is not dieting. Fasting is not about keeping a Christian version of kosher. Fasting is about hunger and humility (which is increased as we allow ourselves to become weak). Fasting is about allowing our heart to break. I have seen greater good accomplished in souls through their failure in the fasting season than in the souls of those who “fasted well.” Publicans enter the kingdom of God before Pharisees pretty much every time.

Why do we fast? Perhaps the more germane question is “why do we eat?” Christ quoted Scripture to the evil one and said, “Man does not live by bread alone but by every word that proceeds from the mouth of God.” We eat as though our life depended on it and it does not. We fast because our life depends on the word of God.

I worked for a couple of years as a hospice chaplain. During that time, daily sitting at the side of the beds of dying patients – I learned a little about how we die. It is a medical fact that many people become “anorexic” before death – that is – they cease to want food. Many times family and even doctors become concerned and force food on a patient who will not survive. Interestingly, it was found that patients who became anorexic had less pain than those who, having become anorexic, were forced to take food. (None of this is about the psychological anorexia that afflicts many of our youth. That is a tragedy)

It is as though at death our bodies have a wisdom we have lacked for most of our lives. It knows that what it needs is not food – but something deeper. The soul seeks and hungers for the living God. The body and its pain become a distraction. And thus in God’s mercy the distraction is reduced.

Christianity as a religion – as a theoretical system of explanations regarding heaven and hell, reward and punishment – is simply Christianity that has been distorted from its true form. Either we know the living God or we have nothing. Either we eat His flesh and drink His blood or we have no life in us. The rejection of Hesychasm is the source of all heresy.

Why do we fast? We fast so that we may live like a dying man – and that in dying we can be born to eternal life.

From <http://blogs.ancientfaith.com/glory2godforallthings/2011/11/12/the-nativity-fast-why-we-fast-2/>

Benefactors of our Heavenly Host Program

ADOPT-A-STAR! More stars are going up!

Thank you all who donated to adopt a star for our Heavenly Image Program. This is a reminder “The LORD looks down from heaven and sees the whole human race. From his throne he observes all who live on the earth. He made their hearts, so he understands everything they do” and that we worship Him in His holy house “surrounded by so great a cloud of witnesses!”



Thank you to Helen Wytovich for suggesting this Beautiful idea.

https://www.paypal.com/donate?campaign_id=P6DFL3E246XRG

Again we pray for mercy, life, peace, health, salvation, protection, forgiveness, and remission of the sins of the servants of God, N., all pious Orthodox Christians residing and visiting in this city: the parishioners, the

members of the parish council, the stewards, and benefactors of this holy church.

Again we pray for the repose of the soul of the servants of God, N., departed this life; and that You will pardon every transgression, both voluntary and involuntary.

*Tammy Vrabel

In memory of my dad George W. Krenitsky

*Nadia Macheska

In memory of my parents William & Rose Macheska

*Beverly Elko - for my husband Bernard and for my children Maura, Nicholas, & Stephanie

Also in memory of Helen, Walter, & Rose Buranich.

*Diane Buranich

In memory of Marie Buranich & Sam Buranich

*David Jadick

In memory of Aleck Jadick, Ann Jadick, Rose Cochran, Andrew Cochran, John Jadick, Matrona Jadick, Wasil Krenitsky, Antoinette Krenitsky, and for all the deceased members of the Jadick & Krenitsky families

*Helen Wytovich - for my children Roman & Tammy Marko, Diane

In Memory of Roman R. Wytovich, Michael Mary Marko, John Marko, Mary Oselinsky, Yacopchak, Wasil Veronick

*Carol Hamilton

In memory of my father Michael Jurnack, my mother Nancy Jurnack, the Matechak family, & the Gambel family

*Anastasia Ellis

In Memory of Peter Tyrpak

*Mark Howanetz

In Memory of Margaret Howanetz

*Walter Pritchky

In Memory of my parents Walter Pritchky Sr. & Eleanor Pritchky

*Fr Michael Shepherd

In Memory of father Wesley Shepherd For my Faith, Hope, Love, and Charity

*Matushka Emilia Shepherd

In Memory of my mother Cheryl Purvis

*Reader Blaise Shepherd

*Maximus Shepherd

*Rodion Shepherd

*Savina Shepherd

*Vitaliy & Marie Rakovsky and for Ekaterina Rakovsky

*Theresa Veronick

*Joe & Kelly Cigna

*Mark Yuschak

*Maura Elko

*Mrs Margo Davidson

*Tracey Lobue - for the Lobue family

*Jacob Kurtz - for my children Luka & Noah