

CHRIST THE SAVIOUR ORTHODOX CHURCH

AMERICAN CARPATHO-RUSSIAN ORTHODOX DIOCESE

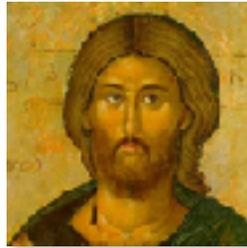
ECUMENICAL PATRIARCHATE

TEN THOUSAND STATE ROAD

NORTH ROYALTON, OH 44133

Parish Website: www.christsaviour.weebly.com

Diocesan Website: www.acrod.org



Rev. Fr. Nicholas Mihaly

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Sunday, May 14, 2017-Sunday of the Samaritan Woman

Schedule of Services and Events:

Sunday, May 14; 10:00 AM-Divine Liturgy

Monday, May 15; 7:00 PM-Adult Catechism Class

Saturday, May 20-Camp Nazareth Alumni Day

Sunday, May 21; 10:00 AM-Divine Liturgy

Upcoming Events

May 20-Camp Nazareth Alumni Day

June 9-11-Camp Nazareth Family Camp

June 25-28-Diocesan Altar Boy Retreat

June 25-28-Young Women's Encounter

July 16-22-Camp Nazareth

Our Diocese is pleased to announce its fifth annual Family Camp at Camp Nazareth this year in conjunction with Family Day. The event is exactly what it sounds like. Families “camping” together in the Camp cabins and participating in a weekend of services, games, discussions, activities and challenges that are all designed to help families deepen their relationship with God and with one another.

Family Camp is scheduled for Friday, June 9 – Sunday, June 11, 2017.

Don’t miss out on this opportunity for you and your family. Space is limited to the first 10 families, so register soon. Register online at campnazareth.org. Registration closes after Friday, June 2. Visit campnazareth.org for more information.

Registration for the Altar Boy Retreat and the Young Women’s Encounter is available online at our diocesan website: www.acrod.org

Registration for Camp Nazareth is available online at www.campnazareth.org

Camp Nazareth Family Day Raffle Tickets are now on sale. Tickets are \$20.00 each. Please see Fr. Nick to purchase tickets. Grand prize is \$10,000.00!



Prayer List

Living

Pani Donna (Smoley)	Thomas (Royko)	Kathryn (Royko)
Fr. James (Gleason)	Myra (Fabian)	Ethel (Rusyniak)
Fr. John (Zboyovski)	Angela (Hubiak)	Emerson (Sirilla)
Eileen (Bunevich)	Fr. George (Havrila)	Fr. George (Hutnyan)
Tiana (Hosta)	Virginia (Shymske)	Jakob (Hwang)
Matushka Katherine (Jula)	Jane	Pani Amy (George)

Departed

Virgilia (Nicula)	Peter (Tatsis)	Infant Nazareth (Mihaly)
Fr. Paul (Herbert)	Marion (Fallon)	Pani Martha (Zeleniak)
George (Smisko)	Jack (Cochran)	Helen (Spanovich)
Brandy	Anthony	Thomas (Krafick)
Fr. William (George)	Fr. Ronald (Hazuda)	

“Therefore confess your sins to one another, and pray for one another, that you may be healed. The prayer of a righteous man has great power in its effects.” James 5:16

If you have someone you would like to be added to the prayer list, please see Fr. Nick

Birthdays & Anniversaries

May	
16	Fr. David and Pani Donna Smoley-Anniversary



To Ponder

“Scripture calls the grace of the Spirit sometimes “Fire,” sometimes “Water;” showing that these names are not descriptive of its essence, but of its operation; for the Spirit, being Invisible and Simple, cannot be made up of different substances. Now the one John declares, speaking thus, “He shall baptize you with the Holy Ghost, and with Fire” (Matt. 3:11): the other, Christ, “Out of his belly shall flow rivers of living water.” (John 7:38) “But this;” saith John, “spake He of the Spirit, which they should receive.” So also conversing with the woman, He calleth the Spirit water; for, “Whosoever shall drink of the water which I shall give him, shall never thirst.” So also He calleth the Spirit by the name of “fire;” alluding to the rousing and warming property of grace, and its power of destroying transgressions; but by that of “water;” to declare the cleansing wrought by it, and the great refreshment which it affordeth to those minds which receive it. And with good reason; for it makes the willing soul like some garden thick with all manner of trees fruitful and ever-flourishing, allowing it neither to feel despondency nor the plots of Satan, and quenches all the fiery darts of the wicked one.

And observe, I pray you, the wisdom of Christ, how gently He leads on the woman; for He did not say at first, “If thou knewest who it is that saith to thee, Give Me to drink,” but when He had given her an occasion of calling Him “a Jew;” and brought her beneath the charge of having done so, repelling the accusation He saith, “If thou knewest who it is that saith to thee, Give Me to drink, thou wouldest have asked of Him”; and having compelled her by His great promises to make mention of the Patriarch, He thus alloweth the woman to look through, and then when she objects, “Art thou greater than our father Jacob?” He saith not, “Yea, I am greater,” (for He would have seemed but to boast, since the proof did not as yet appear,) but by what He saith He effecteth this. For He said not simply, “I will give thee water;” but having first set that given by Jacob aside, He exalteth that given

by Himself, desiring to show from the nature of the things given, how great is the interval and difference between the persons of the givers, and His own superiority to the Patriarch. "If," saith He, "thou admirest Jacob because he gave thee this water, what wilt thou say if I give thee Water far better than this? Thou hast thyself been first to confess that I am greater than Jacob, by arguing against Me, and asking, 'Art thou greater than Jacob, that thou promisest to give me better water?' If thou receivest that Water, certainly thou wilt confess that I am greater." Seest thou the upright judgment of the woman, giving her decision from facts, both as to the Patriarch, and as to Christ? The Jews acted not thus; when they even saw Him casting out devils, they not only did not call Him greater than the Patriarch but even said that He had a devil. Not so the woman, she draws her opinion whence Christ would have her, from the demonstration afforded by His works. For by these He justifieth Himself, saying, "If I do not the works of My Father, believe Me not; but if I do, if ye believe not Me, believe the works." (John 10:37-38) And thus the woman is brought over to the faith."—St. John Chrysostom



THE SAMARITAN WOMAN.



Attached is a summary of a recent study done by the Assembly of Bishops on Evangelization and Outreach. Where does our Parish fit in? The full study can be found at: <http://acrod.org/news/2017/evangelism-outreach-study>

Major Distinct Features of the Parishes that Are "Exemplary" in their Evangelization and Outreach Efforts in Comparison with "Normal" Parishes

Area of church life	"Exemplary" parishes	"Normal" parishes
<p>MEMBERSHIP Demography of membership</p> <p><i>Detailed discussion of this subject is on pp. 32-35 of the July study report</i></p>	<ul style="list-style-type: none"> ❖ Much stronger presence of converts to Orthodoxy among parishioners; ❖ Significantly higher percentage of persons with college degrees among parishioners; ❖ Significantly higher percentage of persons who are new to the parish in the past 3 years among parishioners; ❖ Significantly smaller percentage of senior citizens (age 65+) among parishioners; ❖ Significantly higher percentage of households with children at home 	<ul style="list-style-type: none"> ❖ Much lower percentage of converts to Orthodoxy; ❖ Significantly lower percentage of persons with college degrees among parishioners; ❖ Significantly lower percentage of persons who are new to the parish in the past 3 years; ❖ Significantly higher percentage of senior citizens (age 65+); ❖ Significantly lower percentage of households with children at home
<p>Other distinct features of membership</p> <p><i>Detailed discussion of this subject is on pp. 36-39 of the July study report</i></p>	<ul style="list-style-type: none"> ❖ High ethnic and cultural diversity among parishioners ❖ Steady growth in number of parishioners which is typically accompanied by increasing diversity among members 	<ul style="list-style-type: none"> ❖ More homogenous social and ethnic cultural composition of parishioners ❖ No significant changes in membership over period of time
<p>PRIESTHOOD Demography of priesthood</p> <p><i>Detailed discussion of this subject is on pp. 41-44 of the July study report</i></p>	<ul style="list-style-type: none"> ❖ More converts to Orthodoxy ❖ Clergy have typically much longer "tenure;" i.e. they stay longer time with their churches 	<ul style="list-style-type: none"> ❖ Fewer converts to Orthodoxy ❖ Clergy have typically much shorter "tenure;" i.e. they stay shorter time with their churches
<p>Changes in priest's understanding of his role of a pastor and leader of a parish over period of time</p> <p><i>Detailed discussion of this subject is on pp. 48-51 of the July study report</i></p>	<ul style="list-style-type: none"> ❖ The original focus on "running programs and administration" shifted towards being a good teacher, preacher and a "role model" for parishioners 	<ul style="list-style-type: none"> ❖ As the years go by, clergy are becoming increasingly involved in administration, management and fundraising tasks
<p>INVOLVEMENT of parishioners in the life of a parish and in evangelization and outreach</p> <p><i>Detailed discussion of this subject is on pp. 52-54 of the July study report</i></p>	<ul style="list-style-type: none"> ❖ Typically, half or dominant majority of parishioners are actively involved in all aspects of a parish life ❖ Outreach efforts and evangelization are often perceived as the way the entire parish community lives and sees itself 	<ul style="list-style-type: none"> ❖ Relatively small "core" group of parishioners does everything in a parish ❖ "Program approach" to evangelization: outreach efforts are typically carried out by the designated groups of parishioners
<p>RELIGIOUS EDUCATION</p>	<ul style="list-style-type: none"> ❖ Along with religious education for children strong emphasis is given on continuing faith formation of the adult church members. 	<ul style="list-style-type: none"> ❖ Religious education focuses primarily on children and is typically limited to Sunday school

<p>RELIGIOUS EDUCATION (continued from previous page)</p> <p><i>Detailed discussion of this subject is on pp. 58-61 of the full study report</i></p>	<ul style="list-style-type: none"> ❖ Religious educators are "experimental." They design parish's own religious education programs, employ a variety of forms of learning about faith, and "tailor" their religious education programs to the needs of particular groups within the parish community ❖ "Total Parish Education" approach with the double goal: a) involve everyone in a parish in continuing religious education and b) encourage as many as possible parishioners to become religious educators and teachers themselves 	<ul style="list-style-type: none"> ❖ Religious educators prefer to use the standard religious education curriculum and formats developed and recommended by their respective dioceses and jurisdictions ❖ A limited group of parishioners is involved in parish's religious education programs
<p>PARISH GOVERNANCE</p> <p><i>Detailed discussion of this subject is on pp. 62-67 of the full study report</i></p>	<ul style="list-style-type: none"> ❖ "Conciliar model" is typical. The entire parish community is involved in the process of decision-making. Decisions are often made by "consensus." 	<ul style="list-style-type: none"> ❖ The parishes are typically "run" and decisions made by a limited group of people - the members of parish councils/boards.
<p>SYSTEM OF FINANCIAL CONTRIBUTIONS BY PARISHIONERS</p> <p><i>Detailed discussion of this subject is on pp. 67-69 of the full study report</i></p>	<ul style="list-style-type: none"> ❖ Along with "pledging/stewardship" and "tithing" models, many parishes successfully employ a "free will offering" model. In this model, parishioners are encouraged constantly to give to the best of their ability, but are not required to commit in advance any specified amount of money or percentage of their income. 	<ul style="list-style-type: none"> ❖ Along with "pledging/stewardship" and "tithing" models, many parishes remain with "membership dues" model: a fixed amount of contributions is required to be considered a member.
<p>PROGRAMS AND MINISTRIES Changes in programs and ministries over period of time</p> <p><i>Detailed discussion of this subject is on pp. 71-75 of the full study report</i></p> <p>Top two areas of ministries that are seen as the most important by the parishes</p> <p><i>Detailed discussion of this subject is on pp. 76-79 of the full study report</i></p>	<ul style="list-style-type: none"> ❖ Parishes typically embrace changes in ministries and keep trying new programs and activities even if they "don't work out" ❖ Understanding that "nothing is carved in stone," that programs and activities come and go depending on the parish's life-cycle and changing circumstances ❖ Parishes are more likely to expand intentionally and significantly the diversity of new ministries <hr/> <ul style="list-style-type: none"> ❖ Parishes pay primary attention to religious education and faith formation of church members. Parishes offer variety of religious education and faith formation programs that address different subjects and issues and are geared to the needs and interests of the various categories of church members. ❖ The second in importance are outward oriented "social outreach and charitable work in the local community" ministries and programs 	<ul style="list-style-type: none"> ❖ Parishes are more indifferent with regard to developing new programs and ministries ❖ Parishes tend to "hold" to existing programs and activities ❖ Parishes typically add new or improve existing programs in only limited number of areas of a parish life <hr/> <ul style="list-style-type: none"> ❖ Parishes pay primary attention to religious education and faith formation of church members. Parishes prefer to use standard and uniform formats of religious education: e.g. Sunday school for children, Bible study for adults, etc. ❖ The second in importance are ministries and programs that focus on "social life and fellowship" within a parish

<p>PARISH COMMUNITY: Relations among members <i>Detailed discussion of this subject is on pp. 86-89 of the full study report</i></p> <hr/> <p>Attitudes towards visitors and inquirers <i>Detailed discussion of this subject is on pp. 90-95 of the full study report</i></p>	<ul style="list-style-type: none"> ❖ Parishes foster mutual care, support and practical help among parishioners. <hr/> <ul style="list-style-type: none"> ❖ Strong emphasis on welcoming inquirers about the Faith and first-time visitors 	<ul style="list-style-type: none"> ❖ Parishes maintain overall atmosphere of welcoming and hospitality, but do not pay much attention to mutual care and support among parishioners <hr/> <ul style="list-style-type: none"> ❖ No particular emphasis on welcoming inquirers about the Faith and first-time visitors
<p>PARISH AND ITS LOCAL NEIGHBORHOOD</p> <p><i>Detailed discussion of this subject is on pp. 103-104 and 107-111 of the full study report</i></p>	<ul style="list-style-type: none"> ❖ Most parishes think that they are "well known in the local community and surrounding neighborhoods" ❖ Majority of the parishes have made "considerable effort" to make themselves better known in their local communities ❖ The parishes think that they are well known in their local communities primarily <i>because</i> of their participation in various community's events/initiatives and consistent effort to be a "good neighbor." 	<ul style="list-style-type: none"> ❖ Minority of parishes think that they are "well known in the local community and surrounding neighborhoods" ❖ Minority of the parishes have made "considerable effort" to make themselves better known in their local communities ❖ The parishes think that they are known in their local communities primarily <i>because</i> of their "ethnic" culture and parish-based events (food-sales, festivals, fundraising events, etc.).
<p>RELATIONS WITH NON-ORTHODOX RELIGIOUS CONGREGATIONS</p> <p><i>Detailed discussion of this subject is on pp. 116-117 of the full study report</i></p>	<ul style="list-style-type: none"> ❖ More parishes are involved in local inter-Christian relations/cooperation. ❖ The parishes engage in a variety of inter-Christian activities: charitable work, ecumenical worship services, joint social and cultural events (picnics, concerts), work in the area of social justice (addressing issues of immigration, criminal justice reform, urban education, etc.), working together on reducing crime in the neighborhoods, etc. 	<ul style="list-style-type: none"> ❖ Fewer parishes are involved in local inter-Christian relations and cooperation. ❖ Ecumenical cooperation is typically limited to either strictly charitable work (running homeless shelters, soup kitchens, food drives, etc.) or to participation of the Orthodox priests in local clergy associations.
<p>APPROACHES TO "HOW TO WITNESS ORTHODOX FAITH IN AMERICA" (continued on the next page)</p>	<ul style="list-style-type: none"> ❖ Pay attention to personal growth in Faith and personal witnessing by everyone in parish community. When Church and Faith become more "meaningful" for parishioners, it makes them both more engaged in the parish and eager to share their Faith. ❖ Pay attention to having a vibrant and full liturgical life (not merely formal worship services) as one of the key-elements in successful Orthodox evangelism ❖ Serve the community you are in - not only your own people. Be present in multiple settings/venues in the local community and offer your own "parish 	<ul style="list-style-type: none"> ❖ Orthodox Christians should hold firm to Orthodox Faith and traditions; be proud of them and be willing to explain them to "others," when (and if) they find their way to Orthodox Church; ❖ Witnessing Orthodox Faith to America can simply be done by setting a personal example of being a good Orthodox Christian and living faithful life

<p><i>Detailed discussion of this subject is on pp. 136-144 of the full study report</i></p>	<p>space" for community events and initiatives.</p> <ul style="list-style-type: none"> ❖ Make Orthodoxy "understandable" for the others. Make a conscious effort to disassociate the image of the Orthodox Church as being "ethnic church" and, instead, try to make it more "approachable" for the others. 	
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