

The Archangel

ARCHANGEL MICHAEL ORTHODOX CHURCH

www.StMichaelsCleveland.org | 5025 E. MILL ROAD | BROADVIEW HEIGHTS, OHIO 44147 | 440.526.5192

December 2025

Reflections of Christmas' Past

By Very Rev. Fr. John Memorich

The Nativity of Christ – Christmas – is a feast that brings the past into the present, and the present into the past; a moment that encapsulates a timeless event, melding heaven and earth. It is an important spiritual feast to our Faith, but also a repository of cherished childhood memories and traditions as well as the inauguration of those new, future unfolding. We celebrate the feast with reminiscences that can never be re-lived or experienced again in totality, because time does not choose to stand still; it evolves, and so do we. Yet, the feast is universal; ever existing, the same: The glorious Birth of the New-Born King!

Still, certain cherished elements of Christmas, like fragile heirloom decorations belonging to one's great grandparents, carefully preserved and delicately placed upon a tree, remain. Symbols and vestiges of a feast that celebrates faith and family, hearth and home. Quaint, cozy traditions that help accentuate the celebration, providing context and continuity to one's position in time and life.

Foods, festivities, hymns, and carols all mark this annual event and solidify it in our memories. Carefully preserved recipes and traditional fare help to punctuate the importance placed upon the honored past. Thus, the tradition of the Holy Night Supper on Christmas Eve, with its time-worn ritual and twelve Lenten Dishes. Yet the sentimentality of this special meal with its many savory items pales in comparison to the solemnity surrounding it.

The eve of Christ's Nativity is the culmination of forty-days of struggle and preparation, prayer and fasting in anticipation of this wondrous event. As a child I remember that there was no television, no radio, and no play; it was a day of quiet reflection. At so young an age, the ominous hush which fell upon the household seemed something almost akin to "punishment," especially to a rambunctious "huncut" (pronounced "hun-sut" and meaning a "naughty boy" or "rascal") with younger siblings.

We were allowed to draw, color, make cutout paper snowflakes to decorate the house, or read...so long as we made no noise; and my impression of this time was that the silence in the house was almost oppressive. It is amazing how much "presence" the absence of something can have.

By parental example there was little to no talking, unless we were helping our mother as she set about making all the various foods for the evening meal. The reverence afforded

to this time, as well as the extreme silence made the day stand out, special, set-apart from the norm, and "holy." Mother would explain how, why, and what she was preparing and the significance each item had – a meal carefully preserved and handed down from one generation to the next with exactness. I used to try and imagine how long-past relatives, in a far-off distant land, must have acted on this day.

When I was between six and ten, I would quietly sit and read the biblical accounts of Gabriel announcing to Mary that she was with Child, through the Birth of Jesus, the visit by the Magi, and the Holy Family's flight to Egypt – all contained in Egermeier's "Bible Story Book" – the big, hefty oversized tome I used to use as my gospel book whenever I played church. This book, which I treasure to this day, was given to me by my "Nanashka" (godmother) Irene and Uncle Paul Mliner with the prophetic inscription, "May you always follow the Word of God."

By age eleven, however, my mother intimated that my quiet reading should now graduate to the Bible itself, so I would read the Nativity stories from St. Matthew and Luke's gospel; later giving her a verbal paraphrasing of how everything unfolded. In retrospect, these analyses may perhaps have been my first sermons.

When evening came, the anticipation was unbearable; as children we could not get things ready fast enough to turn our house into a creche

to welcome the New-Born King. My siblings and I would scatter the sweet-smelling hay upon the table to symbolize the Baby Jesus' manger, wishing our parents would allow us to spread hay under and around the table as our grandparents did. My mother would then throw a clean, white cloth over the table, trying both to maintain its evenness on all sides and smooth out lumps from the hay.



CONTINUED ON PAGE 4



ARCHANGEL MICHAEL
ORTHODOX CHURCH

5025 East Mill Road
Broadview Heights, OH 44147
Office: 440.526.5192
info@stmichaelscleveland.org
www.StMichaelsCleveland.org

Woodside Event Center
at St. Michael's

Office: 440.526.9696
info@woodsideeventcenter.com
www.WoodsideEventCenter.com

Metropolitan Tikhon
Primate

Orthodox Church in America

Archbishop Daniel
Diocese of the Midwest

V. Rev. Fr. John Memorich
Rector

Cell: 216.548.8757
FrJohn@stmichaelscleveland.org

Protodeacon Daniel Kovalak
Deacon Noah Klembara

Darlene Dimitrijevs
Parish Council President
ddimitrijevs@ameritech.net

Mat. Lu Timko
Administrative Assistant
info@stmichaelscleveland.org

SubDeacon Ben Wharton
Choir Director
benwharton19@gmail.com

Angelika Mindala
Sunday School Director

Greg Mindala
Woodside Board President

Helen Gaborick, &
Patricia Patrick
Labeling

FROM THE PRESIDENT

Oh Who Love Nicholas the Saintly!

With heartfelt gratitude, we thank the Cleveland R Club for their support of the FOCA St. Nicholas Seminarian Family Wish List Program, and to all who contributed through donations and gifts. Your generosity and commitment truly embody the spirit of St. Nicholas.



As we enter this blessed season, we honor St. Nicholas and prepare our hearts for the Feast of the Nativity. Our choir will be recording Christmas carols for inclusion in the FOCA Virtual Christmas Concert. Our Sunday School children will present the Nativity Pageant on December 21 following the Divine Liturgy, with a festive luncheon at Woodside immediately after the Pageant.

On Christmas Day, our coffee hour will be warmly hosted by the Cleveland R Club. In addition, our Woodside staff is planning a New Year's Eve celebration that promises to ring in the New Year with joy, fellowship, and style!

I look forward to spending time together as we prepare for and celebrate the Nativity Feast. May your holiday season be filled with peace, joy, and the love of family and friends.

Christ is Born! Glorify Him!

Darlene



CONTINUING ORTHODOX RELIGIOUS EDUCATION (CORE)

Great Martyr Anastasia December 22

Anastasia the Deliverer from Poisons, was a Roman by birth, who suffered for Christ during Diocletian's persecution of Christians, circa 304. Her father was a pagan, and her mother Fausta was a secret Christian. As a child, Anastasia's teacher was an educated and pious Christian named Chrysogonos.

After the death of her mother, Anastasia's father gave her in marriage to a pagan named Publius, but by feigning illness, she preserved her virginity. Clothing herself in the garb of a beggar, and accompanied by only one servant, she visited the prisons.

She fed, treated, and often ransomed captives who were suffering for their faith in Christ. When her servant told Publius about this, he beat his wife and confined her in his house. Then Anastasia began to correspond secretly with Chrysogonos, who told the Saint to be patient, to cleave to the Cross of Christ, and to accept the Lord's will. Publius, her husband drowned, as he was setting out for Persia with a delegation. After her husband's death, Anastasia distributed her property to the poor and suffering.

The Emperor interrogated Chrysogonos personally, but could not make him deny Christ. Therefore, he commanded that he be decapitated and thrown into the sea. The Holy Martyr's body and severed head were carried to shore by the waves. There by Divine Providence, the relics were found by a priest named Zoilos (Zoilos), who placed them in a coffer, and concealed them in his home.

Saint Chrysogonos appeared to Zoilos and informed him that three sisters would soon die and told him to send Saint Anastasia to them to encourage them. Zoilos fell asleep in the Lord, and Saint Anastasia visited the three maidens before their tortures. After these three Martyrs surrendered their souls to God, she buried them.

After carrying out her teacher's request, the Saint went from city to city ministering to Christian prisoners. Proficient in the medical arts of the time, she zealously cared for captives far and wide, healing their wounds and relieving their suffering. Because of her labors, Saint Anastasia was known as the Deliverer from Potions, since by her intercessions she has healed many from the effects of potions, poisons, and other harmful substances.

She made the acquaintance of the pious young widow named Theodotē, finding in her a faithful helper. When it was learned that she was a Christian, Theodote was brought in for ques-

tioning. Meanwhile, Saint Anastasia was arrested in Illyricum. This occurred just after all the Christian captives there had been murdered in a single night by Emperor's order. Saint Anastasia went to one of the prisons, and finding no one there, she began to weep loudly. The jailers realized that she was a Christian and took her to the prefect of that district, who tried to persuade her to deny Christ by threatening her with torture. After his unsuccessful attempts to persuade Anastasia to offer sacrifice to idols, he handed her over to the pagan priest Ulpian in Rome.

The cunning pagan told Saint Anastasia to choose between luxury and riches, or grievous sufferings. He set before her gold, precious stones and fine clothing, as well as fearsome instruments of torture. The crafty man was put to shame by the bride of Christ. Saint Anastasia refused the riches and chose the tools of torture.

But the Lord prolonged the earthly life of the Saint, and Ulpian gave her three days to reconsider. Charmed by Anastasia's beauty, the pagan priest decided to defile her. However, when he tried to touch her he suddenly became blind. His head began to ache so severely that he screamed like a madman. He asked to be taken to a pagan temple to pray to the idols for help, but on the way he fell down and died. Saint Anastasia was set free and she and Theodote devoted themselves once more to the care of imprisoned Christians. Before long, Saint Theodote and her three sons received the crown of martyrdom.

Saint Anastasia was caught again and condemned to death by starvation. She remained in prison without food for sixty days. Saint Theodote appeared to the Martyr every night and gave her courage. Seeing that hunger caused Saint Anastasia no harm whatsoever, the judge sentenced her to drowning together with other prisoners.

The prisoners were put into a boat which went out into the open sea. The soldiers bored holes in the boat and got into a galley. Saint Theodote appeared to the captives and steered the ship to shore. When they reached dry land, 120 men believed in Christ and were baptized by Saints Anastasia and Eutychnianos. All were captured and received a martyr's crown. Saint Anastasia was stretched between four pillars and burned alive. A certain pious woman named Apollinaria buried her body, which was unharmed by the fire, in the garden outside her house.

In the fifth century, Saint Anastasia's relics were transferred to Constantinople, where a church was built and dedicated to her. Later her head and one of her hands were transferred to the Monastery of Saint Anastasia, near Mount Athos.

PARISHIONERS LIVING IN NURSING HOMES & INDEPENDENT LIVING

Please see the list below of our parishioners living in nursing home facilities.

Marie Bartlett	The Renaissance	26376 John Road, Apt #227	Olmsted Township, OH 44138
Andrew Buswell	The Arbors in Streetsboro	1545 Maplewood Drive	Streetsboro, OH 44241
Helen Ksenyak	Danbury Senior Living	9500 Broadview Road	Broadview Hts., OH 44147
Raymond Kogler	The Atrium of Aurora	800 N. Aurora Road	Aurora, OH 44202
Marge Kormos	Danbury Senior Living	9500 Broadview Road #102	Broadview Hts., OH 44147 440.262.2617
Alexandra Mikulicz	Independence Village Senior Living	505 S. Chillicothe Rd., Apt. 265	Aurora, OH 44202 330.995.3712
Irene Pollock	Enclave of Newell Creek		Mentor, Ohio



AROUND THE PARISH

Reflections of Christmas' Past CONTINUED FROM PAGE 1

A single candlestand was placed prominently in the center of the table (the "altar" for this meal); bowls, dishes and silverware were set; wine goblets for every family member, and then the endless line of ceremonial foods to mark the occasion; so many serving dishes that when they were placed upon the table, one could barely see the table!

Then, when the first star was visible in the night sky, it began. All lights were turned off in the entire house with only that one, solitary candle for illumination, lit to symbolize the "Light of Christ" coming into the darkness of the world. The meal, of course, began with prayer, yet it seemed so much more solemn and poignant upon this night of nights. As platters and bowls were passed, they were passed in silence, and we ate in great silence, just as the world on that special night was silent as the Christ Child was unknowingly born in a humble cave amidst lowing animals paying their respects, and as the shepherds quietly watched over their flocks.

The flickering candle danced as it illuminated the table, our faces, and caused the crystalline glasses to sparkle like diamonds. We were each given sweet wine regardless of our age, even if my little sister at two had only a small splash in hers. As we sipped the wine, it was hard not to hold back the giddiness it brought: "Wine to gladden the heart of man" (Psalm 104:15). In the darkened silence I was motivated to a sacred realm, breaking tiny pieces of bread and putting them into my wine goblet as if it was Communion. In fact, I sometimes would take my spoon and offer these "gifts" to my brother and sisters.

The preparation, the anticipation, the silence, the solemnity, the darkness, the "otherness" of this special meal engulfs and resonates with me to this day. For all its beauty and meaningful majesty, it is disheartening that in today's culture, and even amongst most Orthodox families, this aspect of sacred tradition is lost. Some of the foods may be kept alive in a perfunctory, nostalgic, capacity, but the actual meaning, respect, and "spirit" of this profound "Silent Night; Holy Night" Supper has long been forgotten and...sadly...the "Still, small voice" (1st Kings 19:12) of this solemn feast been replaced by frivolous and riotous celebration, often devoid of Christ Himself.

The word "prospora" comes from Greek (προσφορά) and means "sacrifice, offering"

It is made from leavened dough and only of flour, water, salt, and yeast

BASILICA.RO

THE PROSPHORA

It has to be prepared by someone with a chaste life

During preparation prayers are said



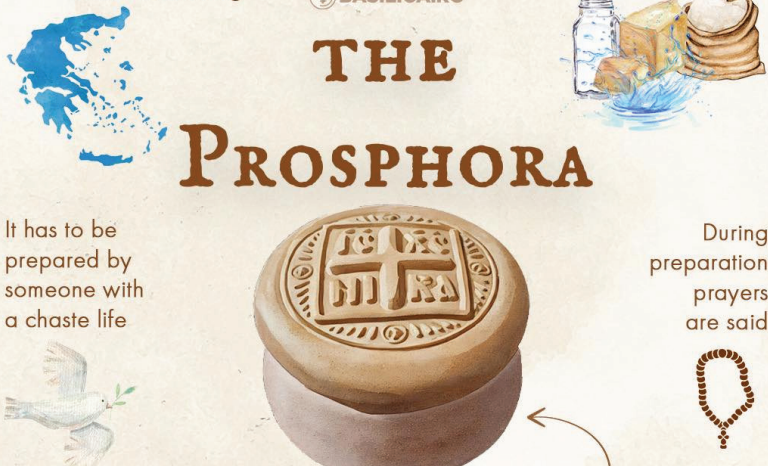
The prospora seal is used for stamping the dough

The two pieces of dough that form the prospora recall the two natures of Christ

Often, the seal includes the abbreviation

There are saints known as "prospora bakers" such as Sts Spyridon and Nicodemus of the Kiev Caves Lavra

Jesus Christ conquers



ARCHANGEL MICHAEL
ORTHODOX CHURCH
Sunday School

Nativity PAGEANT

12/21/25



STEWARDSHIP

Below is the list of parishioners who have returned their 2026 Pledge Card to the church office, as of December 1, 2025. If you feel there is a mistake, please contact the church office at 440.526.5192 or email info@stmichaelscleveland.org.

Katherine & Christopher Ahrens	Dan Kormos	David & Susan Rigby
Cheryl Andrews	Gregory Kormos	Peter & Stephanie Rivacuk
Jeffrey Andrews	Marge Kormos	Ralph Robinson
Rosemary Andrews	Matthew & Kendra Kormos	Nicholas & Alyssa Rolin
John Antel	Michael & Kathleen Kormos	Mr. & Mrs. John Sabo
Christine Arkutik	Nick & Veronica Kormos	Olga Sabula
Marie Bartlett	Timothy Kormos	Jeff & Melissa Schlekic
Marina & Adam Biegacki	Andrew Kovalak	Audrey Scuba
Michael & Patricia Bittner	Bob & Kathy Kovalak	Helen Sekerak
Mary & Rick Bodnar	Nina Kovalak	Michael D. Sekerak
Dan & Therese Bohurjak	Steve & Kristy Kovalak	Gerald & Beverly Severns
Michael & Sandra Bohurjak	Karen Kowalchik	Pat Sima
Natalie & Jeffrey Boyd	Helen Ksenyak	Jackie Sipko
Lisa Burton	Anne Kyer	George & Ann Strongosky
Lois & Leonard Colagrossi	Maribeth Lucak	Mr. & Mrs. Michael Strongosky
Laurie & John Cook	Mr. & Mrs. Bob Lucak	Steve Strongosky
Len & Darlene Dimitrijevs	Lisa Lyon & Sam Lyon, Jr.	Joe & Lisa Supina
Kristen & Ron Dotson	Barbara & James Mates	Becky Tesar
Andrea & Mark Dwenger	Daniel & Sandy Mehalik	Donna Tesar
Barbara & Raymond Fetcenko	Jim & Jean Mehalik	Melissa Tesar
Fran Foster	Jim & Lisa Mehalik	Rebecca Timko
Gregory Gaydos	William & Pauline Mehalik	Cindy & Joe Tonicic
Michael Gaydos	Alex Meklus	Christina Turk
Nicholas & Jessica Gaydos	Fr. John & Mat. Jani Memorich	Gregory & Alexandra Turk
Tim & Paula Gaydos	Paige & Thomas Merrill	Tammy & Peter Ubbelohde
Tina & Mark Geffert	John & Angelika Mindala	Martin & Sandra Uhrina
Sharon Glagola	John & Kathy Mindala	Stefanie Uhrina-Linden & Alan Linden
Pat Hanchuk	Nancy Misichko	Ed & Karen Visocky
Elizabeth Herberth	Elaina Muenster	Thomas & Martha Warholyk
Dan & Kristy Herzak	Patty & Gregory Muzic	Jeff & Belinda Weaver
Lara Herzak	James & Maureen Naymik	Julie & Eric Weis
Michael & Mary Herzak	Barbara Neilsen & Joel Neilsen	Ben & Anysia Wharton
Michael & Paula Herzak	Tanya & Mike Niezgoda	Phil & Judi Wienclaw
Linda Hilbert	Beth & Charles Noll	Julianne Wtulich
Mary & Thomas Hoffman	Gabrielle Palladino	Laura Wtulich
George & Sandra Hornfeck	Mary Jane Patrick	Michael Wtulich
John & Darlene Hudeck	Patricia Patrick	Larissa & Ryan Young
Anne Kallay	David & Joy Pfeiffer	Kimberly Zacharyasz
Kathryn Kallay	Jennifer Pishko	
Sandy & Ronald Klein	Monica & Rick Polcen	
Deborah Klembara & Theodore Zajac	Fritz & Catherine Radwanski	
Noah & Jennifer Klembara	Deborah & Andrew Ramsay	
Mr. & Mrs. Anthony Klich	Samantha Ramsay	
Robert Kogler	Bob & Naomi Reilly	

RECEIVE IMPORTANT PARISH UPDATES VIA TEXT

In an ongoing effort to keep our parish community informed and up-to-date with very important information, you can now receive TEXT MESSAGE updates from the church. These updates are not sent frequently, but rather when there is information that needs to be distributed quickly.

TEXT AMOC TO (833) 455-0695

You'll receive a confirmation text message. Standard message and data rates apply. The church cannot add your number, you need to "opt-in" to start receiving the messages.





DECEMBER BIRTHDAYS

Michael Schmidt.....1
 Haley Hrestak.....2
 Alexander Chamberlin.....2
 Barbara Neilsen.....2
 David Pfeiffer.....3
 Michael Rolin.....3
 Robert Lucak.....5
 Rosemary Andrews.....5
 Darlene Dimitrijevs.....5
 Christine Arkutik.....5
 Stephen Kormos.....8
 Elise Miklos.....8
 Timothy Gaydos.....9
 Daniel Longa.....9
 Evelynn Lynagh.....9
 Brock Malinowski.....12
 Candace Carter.....13
 Holly Cook.....14
 Ligia Yurch.....17
 Dawn Kormos.....20
 Erica Kovalak.....24
 Fr. John Memorich.....26
 Gregory Muzic.....26
 Kristen Dotson.....26
 Sarah Blum.....28
 Kristine Chamberlin.....28
 Timothy Klembara.....28
 Brian Supina.....31
 Marina Miklos.....31

DECEMBER ANNIVERSARIES

None in December

ST. JAMES PRAYER LIST

“The prayer of the righteous has great power in its affects” | James 5:1

WITH CHILD – Nicholas & Natalie Memorich, Richard & Rachel Kowalchik, Andrew & Kim Weaver, Thomas & Ashley Rigby, Jeff & Melissa Schlekke

PARISHIONERS

Marie Bartlett	Danny Herzak
Sandy Bohurjak	Daniel Hornik
Andrew Buswell	Anne Kallay
Brett Devling	Gayle Klich
Darlene Dimitrijevs	Ray Kogler
Jane Fedohnk	James Kormos
John Gaborick	Kathleen Kormos
Robert Glosik	Margaret Kormos
Andrew Hanchuk	Kathy Kovalak
Luke Hanchuk	Helen Ksenyak
Timothy Hanchuk	Chris Lucak
	Mary Jane Lucak

Robert Lucak	Kristina Polcen
Jean Mehalik	Irene Pollock
Pauline Mehalik	John Sabo
Sandy Mehalik	Christia Schutt
Alex Meklus	Joseph Sentelik
Morgan Merrill	Pat Sima
Paige Merrill	George & Anne Strongosky
Alexandra Mikulicz	Donna Tesar
Bill Peshina	Sandra Turk
Kristen Peshina	Edward Visocky
Jennifer Pishko	Judi Wienclaw

SPECIAL INTENTIONS & PRAYERS

Archpriest Daniel Kovalak.....	(Brother/Bob Kovalak)
Archpriest Myron Manzuk.....	(Cousin/Fr. John)
Archpriest Rade Merick.....	(Friend/Fr. John)
Fr. Brian Crivella.....	(Fr. John)
Mat. Anna Andrew.....	(Cousin/Fr. John)
Mat. Myra Kovalak.....	(Sister-in-law/Bob Kovalak)
Mat. Jana Cizmar.....	(Fr. John)
Mat. Theodora Ressetar.....	(Former Parishioner)
Protonica Anna Stepanov.....	(Jacqueline Sipko)
Laura Alford.....	(Wife/Russ Alford)
Jamie Arrango.....	(Friend of many FOCA members)
Mike Conroy.....	(Cousin/Natalie Boyd & Family)
Panagiotis Delimaris.....	(Father/Angel Mindala)
Thomas Eismon.....	(Friend of John/Jacque Sabo)
Emily Estrada.....	(Friend/Rebecca Timko)
Thomas Foster.....	(Fr. John)
Michelle Zainak Frampton.....	(Friend of the parish)
Jasper France.....	(Friend of Joe/Cindy Tonic)
Allen / Megan Henley.....	(Friends/Phil Tesar)
Geraldine Irvin.....	(Friend/Donna Tesar)
Philip & Valerie Kall.....	(Fr. John)
Michelle Karnes.....	(Friend of Tim/Paula Gaydos)
Mikolaj Kormos.....	(Brother/Helen Sekerak)
Scott Krisinski.....	(Woodside Worker/Marge Dzmura)
Chris Lawless.....	(Friend/Darlene Dimitrijevs)

Marc Leaventon.....	(Friend/Jackie Sipko)
Judi Linden.....	(Neighbor/Jackie Sipko)
Porsha Martinez.....	(Friend/Marge Dzmura)
Raquel Mehalik.....	(D-I-L of Bill/Pauline Mehalik)
Donna Newton.....	(Friend/Donna Tesar)
Jill Olecki.....	(Neice/Sue Schlekke)
Gino Palladino.....	(Son/Rebecca Timko)
Tamara Ponomarenko.....	(Sister/Mat. Lu)
Marian Proctor.....	(Friend/Jackie Sipko)
Jason Sabo.....	(Son/John-Jacque Sabo)
Jennifer Sabo.....	(D-I-L/John-Jacque Sabo)
Michael Sabo.....	(Nephew/John-Jacque Sabo)
Richard Sabo.....	(B-I-L/John-Jacque Sabo)
Anthony Schultz.....	(Friend of FOCA)
Joey Shaluha.....	(Grandson/Ed-Karen Visocky)
Barbara Sheean.....	(Friend/55+ Club)
Elaine Sudnick.....	(Mother/Joy Pfeiffer)
Nina Sudnick.....	(Sister/Joy Pfeiffer)
George Takla.....	(Friend of Joe Sentelik)
Janet Teebagy.....	(Friend of Fr. John)
Vincent Thomas.....	(Family friend/Herzak Family)
Joseph Verba, Jr.....	(Fr. John)
Enid Voytilla.....	(Friend/Schlekke's)
Mark Weaver.....	(Brother/Jeff Weaver)
Kathy Yacobian.....	(Friend/Jackie Sipko)
Betty Zabawski.....	(Aunt/Darlene Dimitrijevs)

SERVING IN THE ARMED FORCES

Jon Farragher.....	(George & JoAnn Farragher's son)
Nicholas Polcen.....	(Parishioner)
Jacob Stankiewicz.....	(Donna Tesar's neighbor)

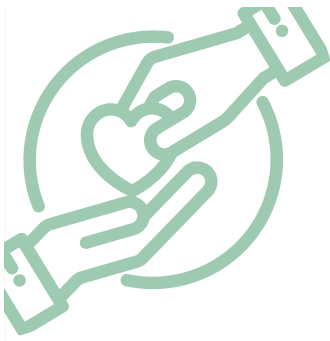
NEWLY DEPARTED

Khouria Carol Alberts +11/10/2025	(Fr. John's cousin)
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ARCHANGEL MICHAEL ORTHODOX CHURCH

December - 2025

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
	1	2	3	4 Greatmartyr Barbara	5	6 St. Nicholas
				10am-Adult Education	5:30pm-Vespers 6:00pm-HALOS @ Ropchock Home	9:30am-Divine Liturgy
7	8	9	10	11	12	13
9:30am-Divine Liturgy Church School Cookie Drop Off SOLOS - White Christmas Play			9:30am- Molieben/Samaritans Pack Cookies	6pm-FOCA Convention Meeting		Repose of Ven. Herman of Alaska
14	15	16	17	18	19	20
9:30am-Divine Liturgy Church School 4 pm - Nativity Concert @ Holy Trinity/Parma	5pm-Dinner/Serve @ St. Herman's	7pm-Adult Education	7pm-Board of Trustee Mtg	10am-Adult Education		5pm - Vespers/Confession
21	22	23	24	25	26	27
Virgin Martyr Juliana	GrtMartyr Anastasia		Nun Martyr Eugenia	Nativity of our Lord Jesus Christ	Synaxis of the Most Holy Theotokos	St. Stephen
9:30am-Divine Liturgy Church School YOLKA / Brunch			4pm-Vespers	Fast Free 9:30am-Divine Liturgy Coffee hour sponsored by the R Club	Fast Free 9:30am-Divine Liturgy	Fast Free 5pm - Vespers/Confession
28	29	30	31			
9:30am-Divine Liturgy Church School	Fast Free 10am-Prosp'hora Baking	Virgin Martyr Anyisia Fast Free	Ven. Melania of Rome Fast Free	Fast Free until Jan 5		



ARCHANGEL MICHAEL
ORTHODOX CHURCH

2ND ANNUAL

CHARITY RAFFLE

Benefiting

**ST. VLADIMIR'S CAMP &
RETREAT CENTER**



FIRST DRAWING TO BE HELD ON
NOVEMBER 9, 2025

\$125 Per Ticket

Monthly Drawings of \$250

You can win more than once!

Help us raise money for St. Vladimir's Camp & Retreat Center

StMichaelsCleveland.org/raffle





WOODSIDE

EVENT CENTER at ST. MICHAEL'S

NEW YEAR'S EVE

Gala

WITH LIVE MUSIC FROM PERFECT CHOICE BAND

Ring in the New Year at Woodside Event Center with top-shelf cocktails, a delicious dinner buffet, a champagne toast and balloon drop at midnight, and more!

DECEMBER

WEDNESDAY

31

7 PM - 1 AM

NOV 1 - NOV 26: \$140.00

AFTER NOV 26: \$155.00

(prices are per person, not including fees & tax)

5025 E. MILL ROAD
BROADVIEW HTS., OH 44147

For more details and to purchase tickets, visit:
www.WoodsideEventCenter.com/new-years-eve-gala

HEALTH HINT

Health Hint 204 - December 2025

By Kristen Dotson

Hand-Foot-And-Mouth Disease

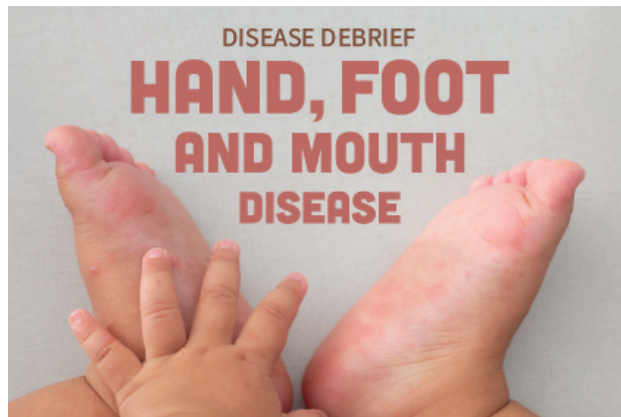
Hand-foot-and-mouth disease is a mild illness caused by viruses. Most often, a virus called coxsackievirus A16 causes it. It is common in young children, but people of any age can get it. Viruses that cause the illness spread easily between people and through the air. There's no specific treatment for hand-foot-and-mouth disease. Most people get better in 7 to 10 days.

Certain medicines can ease pain and general discomfort in the meantime. Help prevent hand-foot-and-mouth disease with frequent hand-washing. Also, stay away from people who are sick.

Symptoms usually appear 3 to 6 days after infection. Hand-foot-and-mouth disease may cause all of the following symptoms or just some of them.

- Infants and toddlers with hand-foot-and-mouth disease may be fussy.
- At any age, children may get a fever and develop a sore throat. They sometimes lose their appetites and don't feel well.
- One or two days after the fever begins, painful lister-like lesions may form in the front of the mouth or throat. This includes the tongue, gums and inside of the cheeks.
- A rash on the hands and feet and sometimes on the buttocks also may appear. The rash is not itchy, but sometimes it has blisters. Depending on skin tone, the rash may appear red, white or gray. Or it may show only as tiny bumps.

Notify your child's healthcare provider if your child is younger than 6 months old, your child has a weakened immune system, fever does not improve in 3 days, mouth sores or sore throat make it difficult for your child to drink fluids, symptoms cause a lot of discomfort, and/or your child's symptoms do not improve within ten days.



Balancing Sacrifice and Service: Giving Beyond Our Walls

As a parish community, we are blessed with a legacy of faith, fellowship, and generosity. Our church stands as a beacon of spiritual strength—rooted in prayer, compassion, and service to others. Yet, like many parishes, we face financial challenges. Our current operating budget reflects a notable deficit, driven by rising costs of maintenance, utilities, ministry needs, and program support. These financial realities cannot be overlooked.

However, even as we navigate these challenges, we remain steadfast in one of our core Christian callings: to give—to open our hearts, our hands, and even from our scarcity—to those beyond our parish walls. For what is charity if not love in action?

Despite our limited resources, we continue to support seminarian families, local shelters, food pantries, and charitable initiatives that uplift families, children, and those in need. Our parishioners have consistently shown that generosity is not measured by abundance but by willingness. We give not because we have extra—we give because it is who we are.

This commitment aligns beautifully with the words of St. Paul: *"For if there is first a willing mind, it is accepted according to what one has, and not according to what he does not have.."* (2 Corinthians 8:12). Our giving is not about perfection—it is about participation in Christ's ministry of mercy.

We are reminded that our parish is not merely a place for worship—it is a living instrument of Christ's love, extending beyond geographic or material boundaries. Whether supporting missions, helping families in crisis, or enabling spiritual education, our outreach echoes Christ's command: "Whatever you did for one of the least of these brothers and sisters of mine, you did for Me."

As we work together to address our financial deficit, we invite all parishioners to prayerfully reflect on stewardship. Every act of support—financial, volunteer service, prayer, or advocacy—strengthens both our parish and our witness to the world.

Let us continue to be a parish that gives even in challenge, that serves even in sacrifice, and that loves without counting the cost. For it is in giving that we truly receive.



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A Monthly Publication of OUTREACH
Archangel Michael Orthodox Church
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REQUESTING CANDLES & PRAYERS

Parishioners are able to request Candles & Prayers for their loved ones. This means a candle will burn in their honor or memory, they will be prayed for during Liturgy and their name will be listed in the Weekly Bulletin.

Vigil Light - \$3 each

These candles are the standard beeswax, and are offered in "Memory & Blessed Repose" and "Health & Well-being".

Seven-Day Vigil Light - \$15 each

These candles will burn for one week. They are offered in "Memory & Blessed Repose" and "Health & Well-being". In all, we light 12 of these each week.

Specialty Candles are also available, ranging in price from \$15 to \$30.

