

THE TRISAGION

THE MONTHLY NEWSLETTER OF HOLY TRINITY ORTHODOX CHURCH

This New Year...

This New Year at Holy Trinity marks my fifteenth anniversary as pastor. In itself, that seems hardly possible. Why, it was only yesterday, or yesteryear, or whatever, that a small priestless mission took on the risk, the responsibility and the challenge to go full-bore and support a full-time priest, with the help of a mission-planting grant from OCA.

Much has happened in the intervening years to bring Holy Trinity to the point it is today. On the one hand, it means that we have much to be thankful for. On the other, it means that we have much left to do. We have rapidly outgrown the models and structures of smaller churches as we have developed over the past fifteen years (just as we outgrew our building!).

Some of the work left to do at Holy Trinity this year will be found in how ministry is directed, organized and coordinated. The time of my Sabbatical gave both the parish and the pastor time to reflect on what this might mean and the shape it might be. The Church Health Team, especially, is working to continue to implement the responses to the Church Health survey taken during my absence and to focus on, above all, raising up and empowering greater lay leadership for all appropriate levels of our life together.

To coordinate this work and our ministries, Deacon Alexander will assume new responsibilities full-time as Ministry Coordinator. On practical terms, it means he will continue to do many of the

administrative tasks he was assigned to do in my absence. While a flow chart of his duties and responsibilities is still a work-in-progress, he is being tasked with immediate oversight of most parish ministries.

(Certain ministries will continue to report directly to me in my capacity as Rector: the Parish Council—Chuck Beechan, President; Christian Education—Dn. Mark; Chapel of the Holy Spirit—Fr. Basil; and the Choir—Dr. Bob Roberts. And of course, we *all* report to Judy, our ever-faithful, gracious parish secretary. May God grant her many years!)

Deacon Alex will meet regularly with ministry leaders to make sure that their goals are in sync with the parish's core values and objectives. Additionally, he will help leaders evaluate their ministry areas in terms of effectiveness, how to improve deficiencies, and how to build on strengths already in evidence. He will be adding another day in the parish office as a result, while continuing his duties as campus minister.

St. Paul wrote to the Church in Corinth that while he had planted and Apollos, his fellow minister and successor, had watered, God had given the Church its increase, its growth (*1 Corinthians 3:6*). It was not attributable to any one person alone. We can't lose sight of this: God makes the Church grow, provided its ministers are laboring in the fields: some planting, some watering, and some harvesting what they have not sown.

(continued—see THIS NEW YEAR, page 7)

HOLY TRINITY ORTHODOX CHURCH
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Schedules

	Coffee Hour	Greeters	Altar Servers
January 9	Julianne Vaughan and Beth Roberts	Megan Leathers and David Swisher	Team B
January 16	Ellen George and Maria Stevens	Beth Roberts and Ed Miranda	Team A
January 23	Ariee Swisher and Coevre Swisher	Leslyn and Mark Rudensky	Team B
January 30	MAL. Dea Beerdorf and MAL. Kelly Olegnik	Melody Thompson and Mark Fedun	Team A
February 6	Russian Ladies	Megan Leathers and David Swisher	Team B
February 13	Karen Cartel and Diana Van Duijn	Beth Roberts and Ed Miranda	Team A

* Sean A. C. Doog, N. Fedun, M. Ayup, J. Miranda, S. Olegnik, and Jn. Stokles
Team B: J. Cartel, M. Doog, P. Doog, J. Miranda, S. Peltan, and Jn. Stokles

■ SUNDAY SCHOOL SCOOP

The Gate of Opportunity

by Dn. Mark Oleynik

As the children of Israel were ready to cross the Jordan the message came to them, “You have not passed this way before.” (*Joshua 3:4*) In back of them was the desert with its hunger and thirst and restlessness. In front of them was Canaan, unknown and feared. The journey through the desert had been a long and weary test but this crossing into the Promised Land was to be a more fateful trial. They were going from the known to the unknown, from forty years of simple life to the complexities of strange cities and foreign peoples.

In some ways our families experience this same type of passage throughout the course of life. The certitude of circumstances is impossible to know and the most incredible changes come suddenly upon us. But it is also that we are given a golden gate of opportunity at these times—which opens up many possibilities for noble achievement.

But how do we do this? The ark, the symbol of God’s presence, was carried before the Israelites as they crossed the Jordan—God was their leader. He must be ours. The reason the ark was to be carried before the people was that they might know the way. It was a new path to them. If we will accept Him as our guide in every path, if we will follow Him always, we will find that to us rivers will open and we shall be led into lands of glorious promise. Indeed, life itself is, in a sense, new and strange. Every year’s and day’s path is an untried one. There are many special times in life when it can be truly said to us, “You have not passed this way before.”

This counsel—“Keep the ark always before you, and keep in sight of it, for you have not passed this way before”—is not just for every happy-hearted child. It applies when a young student starts their college career or leaves home to try the

Extra “Scoops”

THANK YOU FOR SUPPORTING US

Throughout the past year our students participated in a variety of extra-curricular activities thanks to funds raised through our Gertrude Hawk candy sales campaign. These activities included a trip to Lancaster to see the play “Joseph”, a visit to a Moses tabernacle recreation, and (most recently) the attendance of many of our middle school students at a weekend retreat at the Antiochian Village in December. Many thanks to all who supported our fundraising campaign!

MAKE A FAMILY SPIRITUAL RESOLUTION

You may want to consider participating more fully in the cycle of services in 2011. One of the “easiest” ways to start doing this is more frequent attendance at the Saturday evening Vespers. If you haven’t been to Vespers in a while, set a modest goal of attending Vespers with your children at least once a month. Once you and your children get into the “rhythm,” it will become easier and beneficial for the whole family. The same kind of goals can be set for the upcoming Lenten season (Wednesday or Friday Presanctified Liturgies, e.g.) You can do it: the key is to put it on your calendar and make it a priority.

HOME BLESSINGS: INVOLVING THE FAMILY

One of the Church’s treasures is the annual blessing of our homes following the Feast of Theophany. When blessing a home, we ask God to drive away every evil influence and to renew with extra vigor the influence of the Holy Spirit in our domestic lives. We should prepare for the blessing by cleaning the house, opening and lighting all the rooms, and turning off all TVs and radios. An icon, a lit candle, and a small bowl of holy water (if you have taken water from the church) should be placed on a table. If possible, schedule a time when your children can also be in attendance. It gives the whole family a few minutes to be with the priest in your own home. (For a complete schedule and more information, please see the article on page 4.)

These very imperfections should challenge us: are there similar distortions of tradition in my own understanding, in my home parish or diocese, to which familiarity has blinded me? And then we also encounter legitimate customs, practices and emphases that are simply unfamiliar to us; and the varied ways in which Orthodoxy is expressed can itself allow the commonalities—that which truly belongs to the tradition of the Church—to shine out more clearly. The rediscovery of a feast, a service, a saint or a ministry...can open our eyes to the richness of the Orthodox tradition to which we are all heirs.

Again, it is through our fellow Orthodox that we touch the more mysterious aspect of tradition as “the witness of the Spirit” (*Florovsky*). The twentieth century has seen some remarkable instances of this witness: in the flowering of holiness within Churches under persecution; the creative re-expression of Orthodox tradition that began with the Russian emigration and is still spreading round the Orthodox world; the truly miraculous revival on Mount Athos at a time when its monastic tradition seemed doomed to extinction... To read about these things is valuable. But to learn from those who have experienced these movements at first hand, whose lives have been touched and changed by them—that is to know the mysterious dynamism of the tradition of the Church.

Finally, a vital guardian of tradition is monasticism: and “holding to the tradition” is made easier if we have links to one or more monasteries which we visit periodically. Here we could learn from the Greeks, who have been long accustomed to seeing monasteries as an integral part of local church life. Monasteries are repositories of tradition in some very obvious ways, with their full liturgical life, daily commemoration of the Saints, and, in some cases, strong living tradition from recent spiritual fathers or mothers. But still more basically, the monastery is a territory where every aspect of living is informed by the mind of the Church. Monastic

Wisdom from the Fathers

Nothing contributes to a virtuous and moral way of life as does the time you spend here in church. Nothing can set your lives straight and make them exactly right so much as can your constant attendance at church and your eager attention in listening to what is said here. What food is to the body, the teaching of God’s word is to the soul. I beg and entreat you, let us not take such poor care of ourselves; let us prefer the time we spend here in church to any occupation and concern. Even if our earthly blessings be many in number and flow to us from every side, they do not go with us to the life hereafter.

— St. John Chrysostom

life “connects the dots” of the traditions we have been taught. In particular, it shows how the ascetic tradition fits into the picture: not as a set of arbitrary rules which we keep mechanically, but as a proven regime of growth and healing, transforming what we have received in the Church into what we are.

We are blessed to have a number of monasteries relatively close, including St Tikhon’s and Holy Protection in Pennsylvania and Holy Myrrhbearers in New York state. Each monastery is different; not all are outwardly “traditional” to the same degree. But their existence and vitality, and the extent to which they are embraced by the Orthodox community, testify to the power of the Church’s tradition to be the foundation of a total way of living, even amidst a society with very different values and aspirations. And the diversity among monastic communities reminds us that faithfulness to tradition does not mean only following well-trodden paths; it is ultimately an adventure in which our only guide is the Spirit of Truth.

EDITOR’S NOTE: *This article originally appeared in the Fall 2010 issue of Jacob’s Well magazine, published by the OCA Diocese of New York and New Jersey; Fr. John Shimchick, editor.*

2011 House Blessing Schedule

Every January is set aside for home blessings for the entire parish. Several days have been reserved by ZIP Code to allow Fathers John and Basil to bless all of our homes expeditiously. We will follow the same process as last year. Using sign-up sheets located in the narthex, please indicate your preference (first, second, and third) for one of the

following shifts listed below (you can also email your date and time preferences to Dn. Alexander at dnalex@holytrinity-oca.org). You will then receive a phone call to confirm the specific time of your appointment. Every effort will be made to accommodate your chosen times, personal availability, and special needs or requests.

LOCATION	AVAILABLE DATES AND TIMES	
State College East (16801, 16827)	Monday, January 10	9 a.m. – 12 noon, 2 p.m. – 5 p.m.
	Wednesday, January 12	9 a.m. – 12 noon, 2 p.m. – 5 p.m.
	Tuesday, January 18	9 a.m. – 12 noon, 6 p.m. – 9 p.m.
	Thursday, January 20	9 a.m. – 12 noon, 6 p.m. – 9 p.m.
	Monday, January 24	9 a.m. – 12 noon, 2 p.m. – 5 p.m.
Penn State Campus (16802)	Thursday, January 20	6 p.m. – 9 p.m.
	Sunday, January 23	2 p.m. – 5 p.m., 6 p.m. – 9 p.m.
State College West (16803, 16870)	Tuesday, January 11	9 a.m. – 12 noon, 6 p.m. – 9 p.m.
	Thursday, January 13	9 a.m. – 12 noon, 6 p.m. – 9 p.m.
	Saturday, January 15	11 a.m. – 5 p.m.
	Monday, January 17	9 a.m. – 12 noon, 2 p.m. – 5 p.m.
	Wednesday, January 19	9 a.m. – 12 noon, 2 p.m. – 5 p.m.
Bellefonte Area (16823, 16853)	Thursday, January 13	6 p.m. – 9 p.m.
	Saturday, January 22	11 a.m. – 5 p.m.
Snyder County (178xx)	Sunday, January 16	12 noon – 4 p.m.
	Sunday, February 6	12 noon – 4 p.m.
Any Location	Tuesday, January 25	9 a.m. – 12 noon, 6 p.m. – 9 p.m.
	Wednesday, January 26	9 a.m. – 12 noon, 2 p.m. – 5 p.m.
	Thursday, January 27	6 p.m. – 9 p.m.
	Saturday, January 29	11 a.m. – 5 p.m.
	Sunday, January 30	2 p.m. – 5 p.m., 6 p.m. – 9 p.m.
	Monday, January 31	9 a.m. – 12 noon, 2 p.m. – 5 p.m.

Parishioners to March in Defense of Life

Holy Trinity is once again partnering with Citizens Concerned for Human Life to provide discounted transportation to Washington, D.C., on Monday, January 24 to attend the March for Life. The annual rally is held on the National Mall beginning at noon followed by the March to the Supreme Court, ending at approximately 4 p.m.

Buses will leave Fullington Depot at 7 a.m. and return at 10 p.m. Attendees should plan to wear warm clothing, pack a lunch, and bring money for the dinner stop on the way home. The cost is only **\$30 for adults** and **\$25 for students**. Scholarships are available. If you would like to join us, contact Deacon Alexander (dnalex@holytrinity-oca.org).

The Parish *(continued from page 6)*

Jesus says in St. John’s Gospel, “you will keep my commandments. And I will pray the Father, and He will give you another Comforter (Greek: *parakletos*; counselor, advocate) to be with you forever, even the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him; you know him, for he dwells with you, and will be in you” (*John 14:15-17*).

Christian spiritual life relates to every aspect of a person’s being and to every area of a person’s life and work. It has to do with his or her body and behavior, as well as to his or her thoughts and feelings. It has to do with sexuality as well as spirituality, with public and political action as well as with private and personal activity. People need help in living a Christian spiritual life in its fullness and depth. People do not mechanically become “members of Christ” and “temples of the Holy Spirit” (*1 Cor. 6:15-19*) and do not magically possess the “mind of Christ” (*1 Cor. 2:16*) and become “one spirit” with the Lord (*1 Cor. 6:17*).

Members of Christ’s Church must have spiritual guidance and direction. They require pastoral attention and care. They need instruction in “fighting the good fight” by learning how to resist temptation, to reject evil thoughts, and to overcome spiritual passions by partaking, through faith and grace, in Christ’s victory through the Holy Spirit. Such spiritual and pastoral services must be present in an Orthodox Christian parish if it is truly Christ’s holy Church. They need not, and indeed cannot be provided by the clergy alone. It is the duty of bishops and priests, however, to see that these services are provided by people capable of doing so, for the benefit of those willing to receive them.

The Orthodox Christian parish is the proper place for this to happen. If it is not happening, then, once again, the parish community is not Christ’s Church.

This New Year *(continued from page 1)*

So, let’s look forward to God’s increase during this next year, this New Year, as we take these steps to enable us to respond even more faithfully to his abundance. He has blessed us well over the past fifteen years. Over the next decade and a half, let’s prepare for yet more blessings than we can hope for, ask or imagine.

— Fr. John

Orthodoxy 2.0 Premieres Next Month; 101 Moves to Mondays

In December, *Orthodoxy 101*, Holy Trinity’s adult education course for newcomers and inquirers to Orthodoxy completed a four-part series examining the Church’s doctrine, worship, history, and spirituality. In February, this class returns with a focus on the Divine Services on first and third Mondays from 7 to 8:30 p.m. in the Parish Hall.

Also beginning in February on Tuesday nights (also at 7 p.m. in the Parish Hall) is *Orthodoxy 2.0*, a new ministry intended to be a companion to *Orthodoxy 101* and serve as a second-tier curriculum for introductory adult Christian education. During the Pre-Lenten and Lenten season, the new course is intended to prepare catechumens for Holy Illumination at Pascha; at other times of the liturgical year, *Orthodoxy 2.0* will facilitate continuing adult Christian education through Bible studies and other programs. For more information, contact Fr. John at frijohn@holytrinity-oca.org.

Transitions

BIRTH

➤ **Micah Thomas**, son of Ravi and Deanna Patel, born Dec. 18, weighing 6 lbs., 7 oz., 21 in. long.

DEATH

➤ **Evdokia Arampatzis**, mother of Vasilios Arampatzis and grandmother of LeeAnn Mokluk on December 22. Memory eternal!

■ ORTHODOX SPIRITUALITY

Keeping Tradition

by Elizabeth Theokritoff

Much has been written about the importance of tradition in Orthodoxy: it can be comprehensively defined as the entire deposit of faith, and that which enables and expresses it. We also know that not every established practice qualifies as Holy Tradition in this sense, so that “holding to the traditions” is rather more complex than replicating what our grandparents taught us. Only by living and growing within the Church, I would suggest, can we learn to distinguish which expressions of our faith are essential. And I would suggest that we receive help in this from three sources: liturgical life, the body of the Church, and monasticism.

Tradition is expressed in worship: indeed two of the most prominent NT references to tradition refer precisely to the Eucharist (*1 Cor. 11:2, 23*) ... The content of the services, especially those other than the Divine Liturgy, is the prime means by which all members of the Church can assimilate the Church's theological understanding and, very importantly, its interpretation of Scripture. The Psalms give the Church its language of prayer and worship; the stories and prophecies of the OT shape our understanding of Christ; sacramental services show God's work of creation and salvation encapsulated in [bread, water, and oil]...

The structure of worship is as important as the texts: the daily, weekly and annual cycles, the rhythm of feasts and fasts, teach us how to interpret time, the seasons and the world about us in accordance with the experience of the Church. Practices associated with the liturgical year such as the blessing of waters or of fruit, green branches in church at Pentecost, and indeed local traditions such as special foods, assist in this process so long as they do not become ends in themselves. Faithfulness to the liturgical year will inevitably create tensions with the annual cycle of secular

society, which marches to the loud and insistent beat of a different drum. In some cases, the alien rhythm is obviously disruptive, as with the pre-Christmas consumption frenzy that takes the place of an Advent fast. At other times, its effect is more insidious; thus we see secular holidays such as “Mothers' day” or “Fathers' day” happily embraced into parish life, largely eclipsing any feast (or fast) that they might coincide with. Certainly, the Church has a long history of co-opting non-Christian festivities and converting them into vehicles of its own tradition. But there is also a risk that the Church's vision of radical newness is replaced with less disruptive ideals such as civic virtue and family values.

Faithfulness to the liturgical year will inevitably create tensions with the annual cycle of secular society, which marches to the loud and insistent beat of a different drum.

Tradition is passed on in community: “Living in the Church” includes not only liturgical life, but also our seemingly quite mundane interactions with other Orthodox Christians... Why do such contacts matter? If we really believe that “the guardian of religion is the very body of the Church” (*Letter of the Eastern Patriarchs, 1848*), then we require practice in functioning as part of that body: not simply as individual believers, or indeed groups united by ethnic or cultural ties.

In our contacts with other Orthodox, we will on occasion come across local customs that have been elevated to the status of Holy Tradition and ill-advised borrowings from the ambient culture.

world for himself. It is true for a woman who leaves her parent's door to go to be married. It is true when we take up our first serious responsibilities in life. It is true at the last when we are moving into the valley of the shadow of death.

It is also good to apply this truth as we begin the New Year. The New Year is a gate of opportunity affording parents and children a new occasion to come more into contact with Christ. In this contact, they may learn to know Him better than ever before. They may walk with Him, and talk with Him, and dwell in His presence as never before. We should embrace the opportunities provided by the Church with its abundance of Liturgical services, ministries, prayer, and fellowship time.

When Christ was on earth the words He so frequently used in speaking of His relationship to His disciples were: “Follow me.” But when He was about to leave for His heavenly home He gave them a new expression, conveying an idea much more intimate and spiritual: “Abide in me.” For many, the meaning of this expression, with the experiences it promises, is very much hidden. While trusting in their Saviour for pardon and help, and seeking in some extent to obey Him, they have hardly realized to what intimacy of fellowship, to what wondrous one-ness of life He invites when He says, “Abide in me.”

The New Year is also a gate of opportunity to become

like Christ as never before—to make Him the soul of our soul and the life of our life.

There is a mystical union between Christ and each believer that transcends all earthly relationships in the intimacy of its communion, in the transforming power of its influence, and in the excellence of its consequences. It is a spiritual union. It is a vital union. It is an indissoluble union. It is a union which gives us the power to assimilate His life, to reproduce His character, and to display in some degree all the graces He displayed. Parents can teach this to their children by leading them in example: that is, being like Christ themselves.

The New Year is an opportunity to set our sights on doing good. We may have had a good many failures in the past year but the New Year is a chance to try again with the hope of doing better—perhaps becoming involved in a new ministry,



Fr. John celebrated the Liturgy of Preparation in the center of our church in December. Students (and parishioners) gathered around to observe how the gifts are prepared and listen to the beautiful prayers (top). Later in the month, our students became a living icon with a presentation of the Nativity story. The children all gave an award-winning performance (bottom).

spending extra time with the sick, taking an opportunity to visit a shut-in to sing carols, say a prayer for someone them in their presence, or dedicate more Christ-centered time with your children.

Each year should leave its mark upon Christians as it does upon trees, by an additional circle of growth. We should become larger, stronger and better with each passing year. This New Year, therefore, is a gate of opportunity for the cultivation of Christian character. It gives us a new occasion for growth in Him. Parents—don't let your children pass through the gate unattended.

■ ORTHODOX NATURAL CHURCH DEVELOPMENT

The Parish: Our Life in Christ

by Father Thomas Hopko

EDITOR'S NOTE: We continue our multiple-part series examining the characteristics of a healthy parish according to Fr. Hopko to the All-American Council in 2002. These factors—holiness, catholicity, apostolicity, liturgical worship, spiritual life, education, mission, and unity—closely mirror the quality areas of church life that we are seeking to improve upon through Orthodox NCD.

Heart: Liturgical Worship and Sacramental Service

Jesus says that God must be loved first of all with all one's heart. In biblical usage, the heart is the center of a person's being. It is the ground of a person's life, the seat of a person's will, and the source of a person's activity, beginning with one's words. It is the "place where God bears witness to himself," according to St. Isaac of Syria; the place in a person, according to St. Macarius, which contains God himself, and Christ and the Holy Spirit, and the whole of creation, visible and invisible, spiritual and material, good and evil.

A person's heart reveals what he or she really is, and really thinks, and really wants and really does. "For where your treasure is," Jesus tells us, "there will your heart be also." (*Matthew 6:21*)

The heart of a parish, if it is Christ's one holy Church, will be totally given to God. In this sense, the heart of an Orthodox Christian parish will be its liturgical and sacramental worship. Worship will constitute the parish's core. It will be the parish's essential mode of self-realization. It will be its basic reason for being, the foundational purpose for its existence and life.

An Orthodox Christian parish is first and foremost a worshipping community. It exists to praise, bless and glorify God, to ceaselessly sing the thrice-holy hymn to the life-creating Trinity.

CHT to Evaluate Ministries

The next meeting of the Church Health Team (CHT) will take place Wednesday, February 2 at 7 p.m. On the agenda for the meeting is the evaluation of the of our parish's ministries and the development of benchmarks and objectives that will be used to gauge the effectiveness of our small groups. The CHT's goal is to enhance our ministry offerings, increase awareness, and encourage involvement.

Its essential purpose is to baptize people in the name of the Father and the Son and the Holy Spirit; to enable them to die in Christ and to be raised with Him to newness of life; to be sealed with the gift of the Holy Spirit; to hear God's word, to respond to God's gospel, to confess and repent of our sins, to participate in the eucharistic sacrifice of Christ's Body and Blood; and to actualize God's Kingdom on earth, in spirit and truth, by faith and grace, until Christ comes in glory at the close of the age.

Soul: Spiritual Life and Pastoral Care

An Orthodox Christian parish must also be a community of people loving God with all their souls, as God's law commands and Jesus confirms. The word soul (Greek *psyche*, Hebrew *nefesh*) literally means life and is often rendered as such in contemporary translations of the Bible in English.

Loving God with all one's soul means loving Him with all of one's thoughts, words and deeds in all of the routine thinking, talking and acting involved in everyday living. For an Orthodox Christian parish, if it is Christ's holy church, this means that the community as a whole, and each individual member of it, is personally committed to living a Christian spiritual life by struggling to keep God's commandments. "If you love me,"

(continued—see THE PARISH, page 7)

HTOC Ends 2010 Strong; Plans to Grow in '11

Last year was a remarkable year in the life of Holy Trinity. As attendance swelled, our community celebrated the installation of beautiful new iconography at the Consecration of our new altar; walked in the footsteps of St. Herman along with Fr. John; conducted several retreats, youth workshops, and educational primers; founded active Men's and Women's ministries; and grew

existing ministries, including OCF, which entered a new era with an office on campus. As God blessed our parish, the generosity of our parishioners poured out through a variety of outreaches, charitable appeals, and the faithful support of the budget. Looking forward to 2011, Holy Trinity's faithful also voted to support a modest growth budget, pledging \$3,500 in weekly giving.

INCOME				
CATEGORY	2010 ACTUAL	2010 BUDGET	2011 BUDGET	% CHANGE
Weekly Offerings	\$167,177	\$172,000	\$181,000	5.2%
Deacon Support Appeal	\$4,181	\$5,000	\$5,000	0.0%
Parking	\$2,096	\$2,000	\$3,240	62.0%
Candles and Flowers	\$2,588	\$2,100	\$2,100	0.0%
Matthew 25 Appeal	\$2,649	\$2,500	\$2,000	-20.0%
Missions Appeal	\$1,550	\$3,250	\$2,000	-38.5%
OCF Funding Appeal	\$1,190	—	\$2,000	—
Interest Income	\$1,325	\$1,500	\$500	-66.7%
Other Income	(\$136)	—	—	—
Total	\$182,620	\$188,350	\$197,840	5.0%

EXPENSES				
CATEGORY	2010 ACTUAL	2010 BUDGET	2011 BUDGET	% CHANGE
Personnel	\$105,058	\$104,702	\$117,198	11.9%
Mortgage	\$19,444	\$19,444	\$19,444	0.0%
Archdiocese Assessments	\$16,228	\$18,182	\$18,466	1.6%
Outreach and Fellowship	\$10,006	\$12,350	\$7,150	-28.3%
Utilities	\$5,823	\$6,805	\$7,150	5.1%
Liturgical	\$7,990	\$5,800	\$4,675	-19.4%
Physical Plant	\$3,577	\$4,300	\$4,300	0.0%
All-American Council (Sobor)	—	—	\$4,000	—
Office Administration	\$3,905	\$2,650	\$3,100	17.0%
Missionary/Seminaries	\$3,121	\$4,000	\$3,000	-25.0%
Christian Education	\$2,979	\$2,250	\$2,250	0.0%
Coffee Hour	\$1,537	\$2,000	\$2,000	0.0%
Insurance	\$1,405	\$1,500	\$1,650	10.0%
Discretionary Fund	\$144	\$1,500	\$1,500	0.0%
Refurnishings	\$1,370	\$1,500	\$250	-83.3%
Other Expenses	\$1,656	\$1,740	\$250	-85.6%
Total	\$184,273	\$188,723	\$197,840	5.0%

