



# Crossroads

The Monthly Newsletter of the Orthodox Church of the Holy Cross

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**February, 2009**

## **Finding One's Vocation in Life**

**by Fr. Thomas Hopko**

When we consider the Orthodox Christian understanding of vocation, several points can be made. The most obvious are the following:

### **Everyone Has A Calling**

God creates every human being in His image and likeness for everlasting life. There are no mistakes and no accidents. As the saying goes, "God makes no junk." Everyone, or, in Biblical language, the "many" are called. But not all are chosen. Some are rejected not because they have no vocation from God, but because they refuse to accept their calling.

Everyone has a vocation. And all vocations are "religious." This does not mean that everyone is called to serve the church in a professional manner; to be a bishop, priest, deacon, monk, nun, psalmreader or church worker of one sort or another. Obviously not all are called to these specifically ecclesiastical ministries. But everyone is called to serve God and their fellow human beings in some form of life which God Himself wills. This "form of life" is not necessarily a job or profession. For example, some people may be called to suffer on this earth and to bear the results of fallen humanity in the most violent manner; to be victimized by disease, retardation, affliction; to be the objects of other people's cares, or disdain. This is their vocation, and they are particularly blessed by God and loved by Christ in its acceptance and fulfillment.

In a word, there is a divine plan and purpose for everyone. There is a "predestination," not in the sense that God programs His creatures or forces His will upon them against their will, but rather that God knows every person from before the foundation of the world and provides their unique life and the specific conditions of their earthly way which are literally the best possible conditions for them (however unacceptable this may seem to us creatures in our limited and fallen state.) And God works together with each one of us so that, by suffering what we must on this earth, we may attain to life everlasting in the age to come.

### **Everyone Has The Same Calling**

In a certain sense every person has the same vocation, which is to be a saint. We are all called to be saints, to be holy as God is holy, to be perfect as the Father in heaven is perfect. (Rom. 1:7, 1 Cor. 1:2, 2 Pet. 1:15, Mt. 5:48) We are all made to fulfill ourselves as creatures made in God's image and likeness for eternal life. And we can do so because God not only creates us with this possibility, and indeed, this command; but because He also does everything in His power to guarantee its accomplishment by sending His Son and His Spirit to the world.

Since Christ has been glorified and the Holy Spirit has been poured out on all flesh, there is no excuse for those who know and believe this, and experience it in the life of the Christian Church, not to be saints. Everything possible has been done to secure this. There is nothing more that God can do. All is given and all is fulfilled. The rest is up to us. Whatever the Lord may be doing with other people in other places, some things are certain for Christians, and certainly us Orthodox: We can cooperate with God. We can share His holiness. We can become, as the saints themselves teach us, all that God Himself is by His gracious action in our lives. We can become loving, peaceful, joyful, good, wise, true, patient, kind, compassionate, powerful, pure, free, self-determining... Or we can refuse to cooperate with God, never find our true selves, and perish.

### **Everyone Has His Or Her Unique Calling**

All are called to be saints, but each person is called to do so in his or her own unique way. No two persons are the same. Each one is different. All are called to partake of God's being and life. All are called to love as He loves, know as He knows, serve as He serves, live as He lives. But each will do it in his or her own specific manner, according to the concrete conditions and means that God provides.

Some will sanctify their lives being married; others will be single. Some will do it in clerical orders; others as lay people. Some will be monastic; most will live in the everyday secular world. Some will work primarily in a physical way, others will work intellectually. Some will be artists, scientists, business people, professionals. Others may have no particular job or profession. And some may be called simply to suffer, while others, in terms of this world, will hardly suffer at all. Some will have many temptations, and will bear heavy burdens because of the sins of the world and their particular inheritance of a fallen, broken, distorted humanity. And some may have to fight destructive memories, imaginations, and passions that seem at times impossible to bear.

While others will be greatly blessed by receiving a highly purified humanity, for which they will especially have to answer before God. For, as Jesus taught, "to whom much is given, of him much will be required." (Lk 12:48) But each person will have his or her own life to sanctify. And each will answer for what he or she has done. In the eyes of God none is better than the other. None is higher or more praiseworthy. But each must find his or her own way, and glorify God through it. This is all, ultimately, that matters. The rest is details.

### **The Will To Find God's Will Is Essential**

All that is needed to discover the will of God and to do it is the pure desire to see, to hear, to understand and to obey. God does the rest. When people saw Jesus on earth, and yet did not accept and obey Him in love, the Lord Himself gave the reason, quoting the Prophet Isaiah. He said that the people had eyes but did not see; had ears but did not want to hear; had minds, but refused to understand and be saved. (Is 6:9-10; Mt. 13:13-14, Mk. 8:18; Jn 12:36-41)

To find one's vocation demands that one really wants to do so. It sounds simple. And it is. But, to quote the Lord once more, "Few there be who find it." (Mt. 7:14) The reason is that it takes courage to allow the Lord to speak, or rather, to hear the Lord when He speaks, and to follow Him. It is also quite painful. Our own will has to go. Our egocentric desires have to be denied. Our ideas about ourselves have to be abandoned. Our personal plans and projects have to be discarded. Our agendas of action have to be thrown away. We have to say to God: Speak Lord, your servant is ready! We have to respond to God: Let it be to me according to Your word! And we have to mean it. If we do, we will find our way. But if we fight it, and keep craving the things that we want, we will be miserable and unhappy. We will realize, as the song says, that we "can't get no satisfaction." For the heart of the human person is made for God - for truth, for love, for life itself, and not for mere "existence" - and is inevitably unsatisfied, frustrated, confused, distressed, angered, bored...until it comes to rest in Him.

## **We Need Help On The Way**

To will God's will is essential. Without this, nothing can happen. With it, everything. One saint of the desert even dared to say that if a person would will God's will without wavering from sunrise to sunset, by the end of the day he would be "to the measure of God." But to will God's will we need help. We need, first of all, the help of God Himself. This means that we have to pray and to participate in the mystical life of God's Church. Jesus said, "Ask, and you will receive." (Mt. 7:7) And the apostle James reminds us that if we do not ask rightly, we will not receive. "You do not have, because you do not ask. You ask and you do not receive because you ask wrongly, to spend it on your passions." (Jm. 4:2-3) To find our vocation in life we have to pray to God to show it to us, and to guide us into it for His Name's sake, and ultimately, for our own.

In addition to the direct help of God, so to speak, we also need His help as it comes to us through others. We need the guidance of those who are experienced in His ways, particularly our fathers and mothers in the faith. "Ask your fathers, and they will show you; your elders and they will teach you." (Dt. 32:7) The saints of the Church love to repeat this line from the song of Moses. To hear God's voice, to discern His desires for us, to discover His purposes for our lives, we need the help of those who have found Him, or, perhaps more accurately, those who have been found by Him.

We receive this help in the life of the Church, first of all by our participation in the services and sacraments. We find it also in the Bible and in the lives and teachings of the saints. And we find it in the pastors and teachers whom God gives us. God promises that those who seek instruction will never be left without it. He Himself will see to it, as the saying goes, that "when the disciple is ready, the Master will appear." Without obedience to God's Word and Spirit in the services, sacraments, scriptures and saints of the Church, we who claim to be Christians will never discover our calling in life. For we will have rejected the means that God has given us to find it.

## **We Must Be Faithful Where We Are**

Finally, we are taught that to discover God's will for us, we must be faithful to Him where we are, faithful to and in the conditions in which He has placed us. One of the greatest obstacles to the discovery of one's vocation in life, which is a clear expression of our disobedience and self-will, is the desire to be someone else, someplace else, sometime else. We have all heard people say that if only they lived in another place, or in another time, or with other people...then they could be holy. Or, if only they were married. Or, if only they were not married. If only this, and if only that! We must come to see how sinful such an attitude is, how crazy and deluded. It is simply blasphemy. And it may well be the blasphemy against the Holy Spirit which Christ says cannot be forgiven, for it dares to tell God that our failures in life are His fault for making us the way we are. (Cf. Mt. 12:31; Lk. 12:10)

God has made us who we are. He has put us where we are, even when it is our own self-will that has moved us. He has given us our time and our place. He has given us our specific destiny. We must come to the point when we do not merely resign ourselves to these realities, but when we love them, bless them, give thanks to God for them as the conditions for our self-fulfillment as persons, the means to our sanctity and salvation.

Being faithful where we are is the basic sign that we will God's will for our lives. The struggle to "blossom where we are planted," as the saying goes, is the way to discern God's presence and power in our lives, to hear His voice, to accomplish His purposes, to share His holiness. Jesus said that only those who are "faithful in little" inherit much and get set over much. Those who are not faithful in the little things of life, and thereby fail to accept and to use what God provides, end up losing the little that they have, or - as Jesus says in St. Luke's gospel - the little that they think that they have, for even that "little" may exist only in their own deluded imaginations. (Cf. Mt. 25:14-30; Lk. 19:11-27, 8:18)

So the summary of the whole thing is this: We must labor to do the smallest good and to avoid the smallest sin in the smallest, seemingly most insignificant details of life. We must accept who we are,

where we are, when we are and how we are, and struggle to sanctify our real state of existence by the grace of God; resisting the world, the flesh and the devil and gaining the Spirit of God through Christ in the Church. We must participate in the services and sacraments, be fed on the scriptures and imitate the saints. We must seek out the help of the experienced, and heed their counsel and advice. And we must go to God Himself and say with a pure heart: "Thy will be done! And He will see that we find our vocation and calling in life, and become the saints that he has willed us to be from the beginning.

### **Questions for Discussion:**

What is your reaction to the New Testament statement, "we are all called to be saints?"

What do you understand to be your particular calling or vocation in life?

In what ways can we make ourselves open to knowing what God's will is for us?

In what ways can a parish encourage those who seem suited for ecclesiastical ministries?

### **UPCOMING MEETINGS & EVENTS**

- **ST. HELENA'S GUILD MEETING** – *Sunday February 1, at 9:15.*
- **TEENS BOWLING PARTY** - *Friday February 6.*
- **SPAGHETTI SUPPER** – *Saturday February 7, seatings at 5:30 & 7:30*
- **WHAT TO DO WITH YOUR LIFE: Helping our Teens Figure it Out** – *on Sunday February 8 at 7 PM*
- **COMMUNITY LUNCHEON** – *Saturday February 14 at 9:00.*
- **PARISH ANNUAL MEETING** – *Sunday February 15*
- **PARISH COUNCIL MEETING** – *Wednesday February 18*
- **ANNUAL MEMORIAL LITURGY** – *Saturday February 21 at 9 AM, present all names not submitted earlier to Fr John in writing prior to the service*
- **PRE-LENTEN LUNCH** – *Sunday February 22*
- **COVENANT HOUSE BENEFIT CONCERT WITH SENECA HIGH SCHOOL CHAMBER SINGERS**, *Sunday February 22 at 7 PM*
- **INREACH/OUTREACH MEETING** –
- **CAREGIVERS' MEETING** –

**PARISH ANNUAL MEETNG** will be held on **Sunday February 15**, following the Divine Liturgy.

**TEENS ICE SKATING PARTY, FRIDAY FEBRUARY 6:** See **Tim Rommen** for more information

**SPAGHETTI DINNER:** Mark your calendars for our Spaghetti Dinner on Saturday February 7th. Two seatings will be offered this year 5:30 pm & 7 pm. Tickets can be purchased after coffee hour, or you can call the church office or Diana Pasca 609-953-4705 to reserve seating. Adults \$8, children under 12-\$4, children under 4 FREE. The cost of dinner includes: salad and Italian Bread, spaghetti with meatballs, dessert and beverages. This fundraiser is being offered to help with our indebtedness. If you would like to sell tickets, or need flyer to help advertise, see Diana. Tickets will all be available at the door.

**WHAT TO DO WITH YOUR LIFE: Helping our Teens Figure it Out** – *on Sunday February 8 at 7 PM*, parishioners involved in healing and social service professions will reflect on their work and process of making career decisions. All are teens are welcome – bring a friend.

**PRE-LENTEN LUNCH:** Come and enjoy a delicious luncheon with your Holy Cross family. A sign up sheet is downstairs, **PLEASE sign up asap if you can attend**, so we know how much food to order. The church will be providing the main course, and if you are able - please sign up to bring a side dish, dessert or beverage. Leftover food will be used the same evening for the Covenant House benefit concert. Extra Desserts will be especially appreciated. See Barbara Shimchick or Maureen Sappnar for more info.

**VISIT OF FR. JOHN ERICKSON:** Fr. John, former dean and Professor of Church History and Canon Law at St. Vladimir's Seminary, will visit our community on **Sunday February 22**. He will speak to our Adult Class about his experiences visiting and teaching in Tanzania and will preach the homily.

**ST. HELENA'S GUILD:** Have your New Year's resolutions gone by the wayside? It's not too late to resolve to join St. Helena's Guild. You'll be given a warm, friendly welcome by a lovely group of ladies.

On behalf of the Guild I'd like to take this opportunity to thank Kathy Pierman for her work during the past year as Guild President. Also in her continuing efforts in driving 4 hours round trip to pick up the various rolls which are a big part of our fundraising efforts. This year's Guild officers are: *Diane Vozdovic, President; Kathy Bisaga, Vice President; Marie Clifton, Secretary and Debbie Chong, Treasurer*. Special thanks to Marie and Debbie for holding these positions for a number of years!

**COFFEE HOUR** - If you cannot do the Sunday coffee hour date assigned to you, please contact someone to switch dates and then call Marie Clifton (856-482-1059). Also, since our numbers are small, not all of the Sunday coffee hour dates are filled and a few people are doing two coffee hours. We ask that you consider hosting one coffee hour a year. It's really painless and not a bakeoff contest. Please see the 2009 Sunday coffee hour sheet for your date and the minimal responsibilities for setup and cleanup. Remember also that some parishioners are allergic to nuts and we ask that you label any items that contain nuts/peanut butter etc.

Your donation to the 'jar' on Sunday mornings helps to defray the costs of coffee cups, paper plates, juice cups and napkins. Coffee hour hosts do not need to bring in these items.

**NEXT ST. HELENA'S GUILD MEETING - March 1st, 9:15, contact, Diane Vozdovic - 609-288-6833 for more information.**

### ***VAMPIRE POWER: SUCKING YOUR MONEY AWAY***

by Julia Mosser

When you unplug your cell phone from its charger in the morning, the charger is off, right? When you turn the T.V. off before you go to bed, the power going to it is cut off, correct? Sadly, no. And what's worse is that people don't realize what's happening. In the US alone, Americans spent \$3 billion a year on what's known as "Vampire Power" energy used by appliances that one would think are turned off. For example, the reason that TVs turn on right after you push the power button on the remote is because there's a sensor on the TV that's always on, ready to receive the signal. And even though the cell phone is unplugged from the charger, if the charger is still plugged into the wall, it's using power, waiting for the cell phone to be plugged in again.

So, how can we prevent the wasting of so much energy and help the world? The *best* way to save energy is to simply unplug things when they're not in use. If no one is home from 8:30 to 5:00, does the TV or computer really need to be plugged in? However, the task of plugging and unplugging things constantly can be a hassle. To make things easier, plug a bunch of appliances into a power strip or surge protector and simply switch it off when you're about to leave the house. There's only one switch to flip, and you won't have to worry about the appliances sucking your money away. Another way to save power is to buy energy efficient appliances. The most common one is Energy Star, supplying homes with energy efficient washing machines, dishwashers, etc.

If one household were to change the way they save power, it honestly wouldn't make a difference. But, if more and more people became involved and started to change, someday we could stand back and look around and say, "Hey, I did this. I changed the future and made the world a cleaner, happier place."

For more info visit: <http://electronics.howstuffworks.com/vampire-power.htm>

## **JANUARY PARISH COUNCIL MINUTES SUMMARY:**

The Parish Council meeting occurred on **January 21<sup>st</sup>** and was held in the Church social hall. The meeting convened with the singing of "O Heavenly King." Diane Vozdovic, President of St. Helena's Guild, was a guest at the meeting. The monthly financial report was presented by our assistant treasurer Caroline Graham, and indicated there is \$19,435 in the general fund. However, this balance does not account for checks that were recently sent out; therefore the actual balance is much less. Capitol improvement has not been funded as a way to help balance our account. Funding for the OCA assessment is down. Gary Moser asked everyone to use the correct envelope when sending their donation for the OCA assessment. Not everyone uses the correct envelope, and this makes tracking donations for the OCA assessment very difficult. The 2008 budget is being prepared and will be presented at the upcoming annual meeting on February 15th. The financial report was approved.

As reported in Crossroads last month, an exterior water pipe broke in November causing flood damage in our basement. The cost for clean up and repairs totaled \$9,000. Due to our tight parish finances, the parish council made a special request to our parishioners for donations to help pay the cost. Because of our parishioner's great generosity, \$9,000 was collected. The two contractors who were hired to clean the mess and repair damages, Mark 1 and Don Matlack, were paid in full. The response from our parishioners exceeded our greatest expectations; and Father John and everyone on the parish council are very grateful.

Father John reported that Richard Wagar's term as treasurer will end soon, and our assistant treasurer Caroline Graham will take his place. Bob Flanagan will not be able to serve as trustee on the parish council as his sixth year on parish council is going to end. Therefore replacements are needed on the Parish Council for assistant treasurer and trustee. Father John and Gary Mosser will be looking for replacements. Father John also reported that Fr. John Erickson, Professor at St. Vladimir's Seminary, will visit Holy Cross on February 22<sup>nd</sup> and preach during the Divine Liturgy. Father John is also organizing a phone tree so our parishioners can be notified immediately if church services are canceled.

Diane Vozdovic, President of St. Helena's Guild, reported that the status of the annual fish fries is uncertain. Holy Cross usually has three fish fries during March, and this event has been a good fund raiser. However, volunteers are urgently needed, and Diane Vozdovic is looking for volunteers and will post a sign-up sheet. Father John will make an announcement regarding the sign-up sheet. A Pierogii session will take place on January 30<sup>th</sup> and 31<sup>st</sup>. The Pre-Lenten lunch this year will be free of charge. The church and St. Helena's Guild will share the cost. [Please note: after further consideration and discussion between Gary Mosser and the coordinators of the Luncheon, Maureen Sapnar and Barbara Shimchick, it was decided that while the meal will still be free to parishioners, the church will cover the expense of the main course, and those attending would be asked to bring either salads or desserts. A sign up sheet would be posted.]

On November 30<sup>th</sup>, Christina Semon, an IOCC missionary, visited Holy Cross and spoke during the Divine Liturgy. Holy Cross had a special collection on Christina's behalf, and \$964.00 was raised. Our church sent Christina a check for \$1,000.00. Christina Semon will leave for Romania in February to begin her missionary work.

The problem of irregular church attendance was discussed again. Gary Mosser reported that about 20 less adults attended the Divine Liturgy this past Sunday than at this same time last year. Low attendance at church education classes was also mentioned. Attendance at other church services is also poor. Possible reasons for this on-going problem were discussed, and some solutions were proposed, but the discussions were not conclusive.

Holy Cross will have a Spaghetti Dinner on February 7<sup>th</sup>, and Diana Pasca is organizing this event. Diana Pasca needs volunteers and will post a sign-up sheet. Gary Mosser reported that Holy Cross hired a snow removal contractor. The Parish Council is also exploring the cost of an internet connection for the church office and phone carrier.

## Reflections on the Pittsburgh AAC

by Mark Skuby

“It felt like Pascha night!” “It was another Pentecost!” These are some of the comments from lay people and clergy alike that I have heard since attending the momentous 15<sup>th</sup> All American Council held in Pittsburgh November 10-13, 2008.

I am grateful to the parish for allowing me to attend and participate in this historic meeting as the lay delegate from Holy Cross. I had attended one other AAC in Chicago in the mid 90's but I do not recall much of that council. I truly believe that the holy spirit guided us and that God has blessed us with new opportunities to grow in faith and love and to move forward. It was a particularly special occasion for me because Genie (as a member of the Preconciliar Commission) and I got to witness OCA history together, along with Father John.

The first day of the council we felt an undercurrent of tension, not knowing how this council would play out. Would there be some radical demand for an alternate agenda proposed by some of the differing factions, as was threatened early on in the PCC planning process? Would the body work in harmony or would the air of distrust thwart all attempts for reconciliation? Would the Synod be vocal, or would they be silent? Who was going to emerge as a leader and give us all the hope we so desperately needed?

Well ahead of the drama of the actual election of the Metropolitan, the drama of the council proceedings was fascinating in and of itself. Bishop Seraphim distributed a letter to the body on Monday evening taking himself out of the running for Metropolitan. Bishop Job sat in absolute silence throughout the initial sessions, not contributing and looking as if he would rather be anywhere else. (We later found out that he was greatly afraid that he would receive the nod for Metropolitan.) Bishop Benjamin had a major role as chair of the Special Investigating Committee and therefore got most of the podium time – was HE campaigning for the job? A list of burning questions posed by the body lay unanswered in the Holy Synod's hands. Why were they not being addressed?

Of course the surprise of the council was the emergence of Bishop Jonah; we had only heard of him literally days before when he was newly consecrated as auxiliary bishop of the south, in line to replace a retiring Archbishop Dimitri. Bishop Jonah's willingness to respond to the questions submitted by the body and actually engage with the delegates was something new and refreshing. He actually faced the questions head-on, spoke well and took charge of the situation in a humble and non-threatening manner. Yet so powerful was his presence that the silence of the body was deafening when he took the floor. But I had to wonder--was he the right one to answer the questions, especially since he was a newcomer to the issues and not part of the apparent problems? And, was he SO forthright and impressive that he could possibly become the choice of the assembled body? And would the Holy Synod actually allow him to serve as Metropolitan?

Bishop Jonah continued to receive very positive reactions at the Tuesday evening session and again when he officiated the following morning (Wed.) at the Divine Liturgy – it was almost as if the synod was putting him through baptism by fire to see how he would react to the throngs. We were starting to wonder – would he be the one to emerge to lead us through the reconciliation process? His comments on Tuesday night and Wednesday morning during the homily at the liturgy were on point and somehow comforting. I was already leaning towards voting for him, as were many of the delegates who saw him as the only solution – one who was not part of the past system. But would he be willing to serve?

*[A personal aside as a former altar boy -- During the Wednesday Liturgy I noticed that Jonah was wearing a miter with a jeweled cross on top, an adornment normally reserved for a Metropolitan or Archbishop and not a newly consecrated bishop. I thought, could this be a premonition of what would occur later that morning in the election of our new primate?]*

The election results were unique in that the Holy Synod actually concurred with the delegation's choice--something which had not occurred in the past two elections of Metropolitan. Euphoria came over the body upon the Synod's confirmation of Jonah as Metropolitan. In our hearts we had moved from the sadness of Good Friday to the joy of Pascha. The assembly was literally transformed with all shouting "AXIOS!" (He is worthy!) as if we were at some sporting event and the home team just scored the winning points.

The air of excitement was palpable as we anticipated hearing more from this new Metropolitan and what his vision of the church would be. He spoke at the Wednesday evening dinner which was filled to capacity (this despite many requests in the planning process NOT to have such a dinner/banquet due to the somber mood of this particular AAC and threats to boycott it). Again there were joyous exclamations of AXIOS! and many standing ovations from the entire assembly. Some likened it to a religious revival. God willing, it will be!

As the spouse of a member of the PCC, a bonus for me was being able to attend the first meeting of the Metropolitan with the PCC and Metropolitan Council immediately following the adjournment of the Council. The Metropolitan again had no problem conversing in a very personable manner with the members, interjecting his comments and ideas as one wanting to be part of the process and not lording over it. The emotions were many—relief, calm, and hope at seeing this positive interaction.

Highlights of the council:

- Daily morning liturgy (starting at 7 am)
- Report of the Special Commission – honest and forthright, did not try to conceal anything
- Financial report presented by Fr. Tassos – detailed, complete (as I expected) and surprisingly, showing the church to be in the black!
- Remarks and impressions of Bishop Jonah, woven throughout the council
  - Response to the delegates' questions
  - Special interest in youth, particularly college ministries (OCFs)
  - Future plans, e.g., why not Orthodox dorms, hospitals, and education facilities, just for starters
  - Dialogue with other Orthodox communities in North America with the long-range goal of ONE Orthodox Church in America
  - Emphasis on witness by becoming a haven for the poor, lonely, forgotten
  - One of his early statements: "Authority is responsibility; it is NOT power."
- The change in attitude of the delegates from distrust and frustration to one of "let's go and do the work willingly and with a leader who will work right alongside us"
- In terms of our diocese, movement from virtual non-existence of and non-support by a bishop to one who will truly love us, pay attention to our needs, and be there to serve and support us as we in turn serve our parishes and communities
- Resolution to formally apologize to Dn. Eric Wheeler for past actions and comments made to him for his bringing the scandal out in the open

There is still much work to do to get the church back on track and re-establish the trust between the Central Administration and the Dioceses, but now at least we have some hope that the process will not be "business as usual". There appear to be competent people in key roles, all aspects of the church administration are being assessed to see what needs to be changed, and most importantly we have a Metropolitan and Diocesan Bishop that is eager to serve in a loving and humble manner. I can't wait for his first visit to Holy Cross!

**RESPONSIBILITIES for February, 2009**

**COFFEE HOUR: \*\***

Feb 1: Margaret Little  
8: Ann Plescia  
15: Valerie Olesnovich  
22: Pre-Lenten Lunch  
March 1: Kim Rommen

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**READERS**

February 1: Gary Mosser  
8: Natalka Pavlovsky  
15: Gene Dubiago  
22: Greg Sapnar

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**ALTAR SERVERS**

February 1: Andrew Abdallah & Paul Clifton  
8: Eli Nugent & Paul Abdallah  
15: David Hamaty & Brendan Detwiler  
22: Leo Weismantel & Stephen Shimchick  
March 1: Andrew Abdallah & Paul Clifton

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**COMMUNION USHERS**

February 1: Alexandra & Magdalena Plachuta  
8: Kristini Zanghi & Faye Nugent  
15: Julia & Lauren Mosser  
22: Sierra & Miranda McCleery  
March 1: Alexandra & Magdalena Plachuta

\*\*Responsibilities: On your Sunday, you are hostess/host for the day. It is appreciated if you would be responsible for setting up and cleaning (sweeping the kitchen floor and wiping down the tables) as well as washing the coffee maker and putting out the trash. Please bring enough food for at least 125 people. Suggested snack foods (non-messy foods - finger foods) bagels, small rolls, bread, cream cheese/butter, cut vegetables or fruit, cookies and or cut up cake. Check the week before if supplies are needed: please bring 1 pound of coffee, milk, and juices (please no red fruit punch – it will stain the floor). During fasting times of the year (marked with \*), please bring no milk or other dairy or meat products. Please take home all items that are not consumed.

Please mark the date on your 2009 calendar. Persons who double up are hosting 2 Sundays in the calendar year. If you cannot make your date, please try to switch with someone who has not had coffee hour yet. Marie Clifton is the Social hour Coordinator, she can be reached at (856-482-1059). Please contact Marie if you need to switch or cannot make your date, or if you have questions regarding what to bring or what needs to be done. Recipes are available for Lenten items - please ask.