

**ST. MATTHEW THE EVANGELIST  
ANTIOCHIAN  
ORTHODOX CHURCH  
AUGUST, 2021, NEWSLETTER**

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**SATURDAY VESPERS—5 p.m.  
SUNDAY MATINS—8:50 a.m.    SUNDAY LITURGY—10 a.m.  
CONFESSION—after Vespers and 9:45 a.m. on Sundays**

**EXTRA WORSHIP SERVICES IN AUGUST**

*(Regular Saturday Vespers and Sunday Matins & Liturgy not included)*

**---PARAKLESIS FOR THE THEOTOKOS SERVICES: Monday, Aug. 2;  
Monday, Aug. 9; Wednesday, Aug. 11. All at 6:30 p.m.**

**---GREAT & HOLY DAY OF THE TRANSFIGURATION OF CHRIST:  
Vespers with Artoklasia: Thursday, August 5, 6:30 p.m.  
Matins at 9:00 a.m. and Liturgy at 10:00 a.m., Friday, August 6.**

*IT IS CUSTOMARY TO BLESS GRAPES AT END OF SERVICE. PLEASE BRING  
SOME IF YOU WISH. POTLUCK AFTER LITURGY (coordinated by homeschool families)*

**---GREAT & HOLY DAY OF THE DORMITION OF THE THEOTOKOS:  
Vespers with Artoklasia: Saturday, Aug. 14, 5 p.m.  
Matins at 8:50 a.m. and Liturgy, 10 a.m. SUNDAY, AUGUST 15.  
PARISH PICNIC RIGHT AFTER LITURGY.**

*IT IS CUSTOMARY TO BRING GREENERY & FLOWERS FOR THESE SERVICES.*

**---THE BEHEADING OF ST. JOHN THE BAPTIST: August 29  
Vespers with Artoklasia: Saturday, August 28, 5 p.m.  
Matins at 8:50 a.m. and Liturgy at 10:00 a.m. SUNDAY, AUG. 29  
It's a strict fast day.**

**THE DORMITION FAST---** We fast August 1-14 to show our love and veneration for the Holy Theotokos as we prepare to celebrate her Dormition (Falling Asleep) on August 15. The recommended fasting is like that in Great Lent----no animal products except shell fish. Wine and olive oil are also given up except on Saturdays, Sundays, & Transfiguration Day, August 6. And fish is eaten on Transfiguration Day. Any food served at church during these two weeks should follow these fasting practices.

This two-week period is like a “little Lent” and can be of great spiritual value to us. In addition to the fasting, there are additional worship services. And if you haven’t been to Confession lately, this is the time to come---it is one of the customary times of the year to go to Confession. Make use of these two weeks to draw closer to God, while thanking Christ for His holy mother.

### **PARISH ORGANIZATIONS, STUDY GROUPS, MINISTRY TEAMS**

**PATHWAYS TO PEACE—BOTH IN PERSON AT CHURCH AND BY ZOOM—**Each Monday, 7:15 pm. **On Aug. 2 & 9, meeting will begin at 7:30.** “A gathering place for those who are broken from hurts, hang-ups, or habits. Join us as we renew our minds and encourage each other through the love of Christ.” Call Deacon Basil, 440-665-3591, for Zoom information.

**NORTH BIBLE STUDY IS RESUMING THIS MONTH--**Thursday, August 26, 6:30 p.m., at the Parkers’, 1350 Elmwood Court, Rocky River. We will resume our study of the book of Isaiah.

**WOMEN’S PRAYER GROUP—**Friday, August 27, 1 pm. All women welcome! The location is at Tara Reidy’s, 274 Elmwood, Berea. For more info, call Sandy Tolbert, 440-773-9162.

**WEST BIBLE STUDY—**Saturday, August 7, 6 pm at the church. Studying Wisdom of Sirach.

**SOUTH BIBLE STUDY—**August 3 & 17, 6:30 pm at Craig & Cindy George’s, 9451 Sherwood Trail, Brecksville. All are welcome. The study will now be on II Peter.

**NEXT TEEN CLUB MEETING**---After liturgy on August 22.  
**ST. HERMAN'S MINISTRY TEAM**—Sunday, August 15, is our parish's next monthly turn to provide a meal to the poor at St. Herman Orthodox Homeless Shelter in Cleveland. The meal will be cooked at St. Herman's kitchen that afternoon and then served at 5:30. If you can help with either the cooking or serving or donating for the food on August 15, please speak with Father Andrew because Dn. Basil, who heads up this ministry, is out of town. Thanks you to those who served the July meal—Palivoda family, Blazek family, and Connie DelToro.

**OUR PARISH'S MINISTRY OF DELIVERY OF FOOD, CLOTHING, ETC. TO THE HOMELESS ON THE STREETS OF CLEVELAND** has been suspended for a long time due to the virus. It will resume in August, but which Sunday is not yet known...

**INTRODUCTION TO ORTHODOX CHRISTIANITY CLASSES**

The next class is 6 p.m., Sunday, August 8. The topic will be "End of the World, Part 2; Icons; Prayer." **All are welcome, including those who have never come to a class!**

**PARISH FOOD PANTRY WELL-STOCKED RIGHT NOW, SO NO ADDITIONAL FOOD CURRENTLY NEEDED. BUT GROCERY GIFT CARDS CAN ALWAYS BE USED!**

**A WEEKEND WITH BISHOP ANTHONY**

Our diocesan bishop His Grace Bishop ANTHONY, will be with us the entire weekend of October 17. Details not yet known, but please keep the weekend open so you can participate.

**ICON CLASSES TAKING A SUMMER BREAK.**

Iconography classes at St. Matthew's, being taught by iconographer Dennis Bell who painted our own beautiful iconostas, are taking a summer break. They will resume in the fall.

**OUR THANKS TO----**

---Michelle Abdullah for a donation in memory of her parents, Michael & Mary and of her brother, Michael James

---- Rachid & Nouhad Zoghaib for a donation in memory of Rachid's sister, Najia.

----to John & Linda Fadel and Craig & Cindy George for our new processional cross and cens.

----Subdeacon Richard & Rose Sahley for our new Gospel book cover.

### **CONGRATULATIONS TO----**

John & Sara Scordos on their wedding on July 10.

Larry & Jennifer Holmes on the Churching of their son, Mathias Larry, on July 11.

Kyle & Renee Calvert on the Baptism of their son, Caleb Joseph, on July 11.

Constantine & Lindsay Katsaros on their wedding on July 17.

Andrew & Maggie Popa on the Baptism of their daughter, Elena Maria, on July 18

Patrick & Laura Allen on their wedding on July 25.

Cole & Danyelle on the Churching of their daughter, Wynter Rose, on July 25.

John & Kathleen Grigson on their wedding on July 31 (at Annunciation Church in Akron).

### **NEW PARISHIONERS**

#### **PAUL ZABALA**

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*Please welcome them to our parish and add them to your directory!*

**NEW CATECHUMEN--** Congratulations to our new Catechumen, Stephen Kulchar, who became a Catechumen on July 18 to begin preparation for entering the Orthodox Faith at a later date.

### **ST. MATTHEW MESSAGE BOARD**

**---FREE SET OF BUNKBEDS. No mattresses. Call Kim Billings at (216)308-7049.**

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*Messages for the September newsletter must be submitted by August 30.*

**OUR CURRENT CATECHUMEN LIST----We pray for them at each liturgy. Please pray for them during the week as well as they prepare to enter the Orthodox Church.**

James, Katie, Liam, Matram, Nolan, Oaken, & Phaedron Bunch

Colton Bose

Jacob Burgos

R. J. Cook

Anya Daydyuk

Jaimie & Lucas Domankos

Stephen Kulchar

Michael Palmer

Victoria Thorp

## OUR CHURCH FAMILY MEET-UP

Everyone knows Freddy, right? He has been at St. Matthew's since day one. It doesn't take long for the new people coming in to get to know him either. Now's a chance for you all to get to know him a little better.

Fred Nick Bourjaily was born on December 8, 1951, to Fred and Elinor George Bourjaily. The family lived in Cleveland until 1961 when they built a home in Seven Hills, which is where Freddy still lives. He grew up with his two siblings, Anne Thomas and Beth Goff (1959-1998).

Fred Sr. worked at Westinghouse Electric in a warehouse for 50 years. Elinor was an elementary school teacher.

Freddy went to Kent State and earned a bachelor's degree in communications in 1975. After college, he worked 15 years in sales for various radio stations. In 1993 he became a bailiff in the Cleveland Municipal Court. He retired from this job February of 2020, much to his great happiness.

Freddy's parents, who both were second generation Lebanese, raised their children in the Church. They attended St. George in Cleveland where Freddy served as an altar boy and attended the Sunday School.

In 1988, Freddy's sister, Anne, told him that she and some others were going to start a new church and she wanted Freddy to join them. He did as his sister asked and he has been happy that he did.

Freddy speaks warmly about his years at St. Matthew's. He said he became very involved in the life of the church and became a big part of its history. He has served on the church board for many of the years of the church's existence. He states, "St. Matthew is sort of like a home for me."

A big milestone for Freddy was being made a subdeacon. His mother encouraged him to make a request to the bishop. So on November 1, 1992, Metropolitan PHILLIP came to St. Matthew's and made Freddy a subdeacon.

I asked Freddy what his biggest passion in life was. If you've ever talked to him much, this won't be a surprise for you. It is the Antiochian Village Camp. The camp started in 1978, so Freddy never got the chance to be a camper. His mother, though, volunteered every summer

to help at it, mostly cooking for the campers. Then in 1998, Elinor's youngest daughter, Beth, passed away. Finally, in the midst of her grief, she told Anne and Freddy, "I need to go to my Village for peace." Anne refused to let her drive there alone, so Freddy was asked to take her. This turned out to be the greatest blessing ever for Freddy. He fell in love with the camp and has volunteered there for four weeks every summer ever since. This is how Freddy spent all of his vacation time from his job.

Why is he so passionate about the Village? Several reasons. #1: He feels a peace being there because he is able to spend a lot of one on one time with God. "I feel like I have gotten so much extra out of being away from the world and being immersed in the Orthodox world at the camp." #2: He has made hundreds of friends there from places he's never been to, such as Ephraem from Aleppo, Syria. Freddy considers two men, Greg and Anthony (volunteers from New York) as his own brothers he never had. He looks forward to seeing these friends and many others every year at camp. #3: Freddy loves the kids at the Camp. He says there is a special bond created between campers and when he meets a camper in another setting, in some way he can recognize the person as someone who has been a camper.

What is Freddy's goal for the rest of his life? He answers, "To continue to live in peace and harmony and to serve in the best way possible. As my father kept his name clean, I want to keep my name clean and to never tarnish it." And that, dear readers, is a worthy goal for us all!

---Kh. Bonnie



**ASK THE PRIEST** THIS SECTION OF THE NEWSLETTER IS FOR QUESTIONS TO FR. ANDREW CONCERNING OUR ORTHODOX CHRISTIAN FAITH---ANYTHING YOU HAVE BEEN WONDERING ABOUT! JUST LET FR. ANDREW KNOW....

**WHY IS THE ORTHODOX LITURGY ALWAYS THE SAME?**

It is true that the Divine Liturgy changes little from week to week, except for a few variable hymns and scripture readings. An exception is when some Holy Days fall on a Sunday and change the service more. Why so little change from Sunday to Sunday? Three main reasons, I think.....

1. Uniformity within the Orthodox Church is seen as an important way of showing we are one in our faith in Christ. If each parish or priest just made changes as they saw fit, uniformity would obviously be gone as far as worship goes. And this might lead to loss of uniformity in what we believe as well.
2. Because worship is the most important thing we do as human beings, we should do it "well". That is why priests do not compose their own prayers spontaneously at the altar---instead they pray the beautiful prayers of the Liturgy composed by Saints of long ago. We know their prayers are accurate, contain no false teaching, and that we are spiritually safe in praying these prayers together with all the Orthodox believers in every land and every century. In my own Protestant background, pastors usually pray most of the services in their own words. This does bring variety to the services. But it also opens up problems---will the pastor pray words that are true worship or will his own failings or misunderstandings influence his prayers? Will people focus more on how good or not so good the pastor's prayers are instead of focusing on worshipping God? Will the pastor's own ego get involved and will his prayers end up being a way to show off how beautifully he can pray? To eliminate these problems, Orthodox all pray the same words---words that have stood the test of time for almost 2000 years and that we know are "orthodox"="true worship".
3. Similarity from week to week in the liturgy aids us spiritually as individuals. If the services are always changing, and if they contain elements that are "entertaining" due to much variety, we will get distracted from what we are supposed to be doing in church---worshipping God. The word "liturgy" means "work of the people". As Orthodox worshippers, we are supposed to work at worshipping God by concentrating on the prayers and hymns and praying along, even if sometimes silently. The liturgy is not meant to be a time to either be entertained by the priest or chanters or to sit back and passively wait to receive something from the service. We are to enter into the service as much as possible---this is hard work. The fact that the service is almost exactly the same each week helps with this. We have the same prayers and rituals each week to "work on". If it was different each week, we would have to start our work all over each week. The way our services are, we know from week to week what we have to "work on", and we have our whole lives to work on it. The prayers and hymns and ceremonies, because they are always there, can become part of our lives at a very deep level if we seriously work at making them so. What is the main thing we will do in heaven? Worship God. So the Liturgy here is "practice" for us, and having it not change much from week to week helps us to "practice" better.

*One last note-----We know at least a little what the worship in heaven is like. You can read about it in the various worship scenes in the book of Revelation in St. John's visions of heaven. As you read about this heavenly worship, you will notice how similar "the feel" of it is to our Orthodox worship. Worship hard in the liturgy now and get yourself ready for worshipping in heaven!*