

THE PARISH WEEKLY

HOLY ASSUMPTION ORTHODOX CHURCH

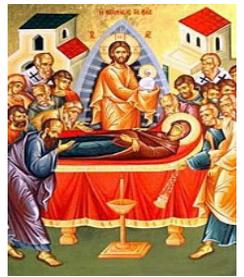
110 East Main Street ♦ Marblehead, OH 43440 ♦ 419-798-4591

A parish of the **ORTHODOX CHURCH IN AMERICA**

Website: holyassumptionmarblehead.org ♦ e-mail: holyassumptionmarblehead@frontier.com

Archpriest David A. Lis, B.A., M.A., M.Div., Rector

Mr. Ronald F. Royhab, Parish Council President



22 JANUARY 2017

SCHEDULE OF SERVICES:

22 January - The 31st Sunday after Pentecost; The Apostle Timothy of the Seventy

9:15AM.....The Third Hour

9:30AM.....The Divine Liturgy of St. John Chrysostom

28 January - The Ephraim the Syrian

4:00PM.....Great Vespers

4:50PM.....Confessions

29 January - The 32nd Sunday after Pentecost; The Sunday of Zacchaeus; Translation of the Relics of Ignatius of Antioch

9:15AM.....The Third Hour

9:30AM.....The Divine Liturgy of St. John Chrysostom

From the Book of Ecclesiasticus:

***“Both honor and disgrace come from talking,
a man’s tongue can cause his downfall.”***

- Ecclesiasticus 5:15

Attendance and Collection

1/15/2017 – Total Attendance: 24: 19 parishioners; 2 children; 3 guests; Collection: \$890.00



“For the Service of Thy House, O Lord...”

Reader Schedule:

For the week of January 1: Natalie Twarek

For the week of January 8: Wayne Golob

For the week of January 15: Ron Royhab

For the week of January 22: Tim Glovinsky

For the week of January 29: David Mazurik

Holy Theophany House Blessings

I will begin House Blessings for anyone who would like me to bless their home or apartment on **Tuesday, 10 January**, and would like to complete them by **Tuesday, 31 January**. Please see me during the coffee hour after the Sunday Divine Liturgy or give me a call at the rectory: 419-798-4591 to make an appointment.

Thanks, Fr. David



VIGIL LAMPS OFFERED BY:

Marguerite Bird (1)

Sandy Martin (1)

Natalie Twarek (4) For the health & recovery of **John Couture**; For the health & recovery of **Jeanne, Sue, Morgan,** and **Jake**, For the health of **John, Judy, Margi,** and **Diane**; Special Intentions.

Troparion for the Apostle Timothy...

***Having learned goodness and maintaining continence in all things,
you were arrayed with a good conscience as befits a priest.***

***From the chosen Vessel you drew ineffable mysteries;
you kept the faith, and finished a course equal to His.***

Bishop martyr Timothy, entreat Christ God that our souls may be saved.



Let us pray for Our Sick and Shut-ins:

Dennis Milano – receiving chemotherapy for cancer (prognosis: Good) brother-in-law of Wayne & Heidi Golob
Metropolitan Paul of Aleppo – Greek Orthodox Bishop kidnapped in Syria; we pray for his safe return
Mar Gregorios Yohanna Ibrahim – Syriac Orthodox Bishop kidnapped in Syria; we pray for his safe return
Karen Milano – for continued healing and restored health (Heidi Golob's sister)
Fran Bellman – be treated for Stage IV ovarian cancer (friend of Pastor Robert Butcher)
Lois Tuttamore – in treatment for a re-occurrence of cancer (wife of Bill Tuttamore and friend of Ron Royhab)
Lynn Ruggles – for health and recovery
Alison Pinckney – for healing and restored health (daughter of a good friend of Wayne Golob)
Brad Biecheler – for healing and restored health (son of George Biecheler)
Martin Veronic – for successful surgery and full recovery
Violet Mattingly – neighbor of Greg Mazur, dealing with lung issues
Daria Petrykowsky - diagnosed with Stage 4 Lung Cancer (dear friends of Ron & Bobbie Royhab)
William Rentz – for healing and restored complete health
Beth Reinhard – (friend of Diane Tryon) preparing for surgery, we pray for healing and restored health
James Heffernan – in treatment for cancer – we pray for healing and restored health
Matushka Audrey Nicoloff – recuperating from her third stroke – we pray for healing and restored good health
Baby Lucas Goodman – undergoing several surgeries to repair a rare heart defect (friend of Christi Soski)
Diane Tryon – now receiving dialysis three times per week – we pray for her healing and restored health
Joseph Habegger – for healing & restored health (Laura Kovach's brother-in-law)
John Mazurik – struggling with progressive dementia (brother of Paul Mazurik) – we pray for God's care and comfort
Judy Mazurik – recuperating from successful surgery to remove a tumor on her colon – we pray for healing & health
Nelson Fontanez – a special needs child - we pray for healing & God's comfort (great nephew of Ron & Bobbie Royhab)
Howard Bailey – undergoing treatment for cancer – we pray for healing and complete recovery
Matushka Laryssa Hutnyan – now undergoing chemotherapy – we pray for healing and restored health.
Jeanne Smith – recuperating after surgery to repair a shattered knee (sister-in-law of Natalie Twarek)
Jake Lipstraw – in treatment after surgery for the removal of a tumor on the spine (friend of Natalie Twarek)
Fr. Daniel Ring – recuperating from successful surgery to remove a cancerous kidney
Fr. Robert Kelly – in treatment for prostate cancer
John Cox – in treatment for Parkinson's disease, and bone cancer (husband of Pastor Kay Mooney-Cox)

Please remember to update Father David on the condition of those for whom you have requested prayers so that we can keep this prayer list current.

Danbury Food Pantry

Here's the breakdown for donations we are asked to collect for the Danbury Food Pantry for 2017. We need your donations by the second Sunday of each month as the distribution of the donated food takes place on the third Saturday of the month. Please refer to the following chart for the monthly donations:

DANBURY FOOD PANTRY - Donations requested for each month:

JANUARY	FEBRUARY	MARCH	APRIL	MAY	JUNE	JULY	AUGUST	SEPTEMBER	OCTOBER	NOVEMBER
Tuna	Apple Sauce	Peanut Butter & Jelly	Canned Vegetables	Tomato, Vegetable, or Chicken Soup	cereal	Boxes of Macaroni & Cheese Mix	Apple Sauce	Canned Fruit	Laundry Detergent	Jars of spaghetti sauce

RUSSIAN ORTHODOX CHURCH WILL ACTIVELY PARTICIPATE IN RESTORING SYRIAN CHURCHES

by *Orthodoxy Cognate PAGE* on January 18, 2017



“Of course we will take part in the restoration of churches, but first of all we must restore peace in the country,” Met. Hilarion (Alfeyev) said on Tuesday in a meeting with students of the Moscow State Linguistic University, reports [Interfax-Religion](#).

“It's hard to begin restoring churches when this or that territory is constantly changing hands,” he continued, assuring the students of the Russian Orthodox Church's continuing support for war-torn Syria.

In his view, the top priority is “to restore civil peace in the country, and once and for all drive out the terrorists and then to begin to think about a program for restoring not only churches, but the entire infrastructure.”

The metropolitan also pointed out that the Russian Church has continually sent and implemented humanitarian aid in Syria.

Beyond the Plateau: Leading the Church through Needed Change

by Fr. Jonathan Ivanoff

We all know the story, or have heard versions of it. A new priest is assigned to a parish. Upon his arrival there, the priest discovers or discerns that the parish is in decline, or is struggling with serious issues of Church growth and health, and resolves to do something about it. He may be a priest with not only good ideas but inspiring vision, energy and talent, yet, at virtually every step of the way, he finds himself fighting resistance to even the concept of new ideas and different ways of doing things, ways that challenge conventional parish thinking and possibly even the very parishioners responsible for that thinking. After a while, especially with no backup or support from fellow clergy, including his own bishop, he gives up and goes on with parish life as it has been. And the declines only continue.

And this reminds me of an old maxim: ***“If you keep doing what you’re already doing, you’re going to keep getting what you’ve already got.”***

Few obstacles present more of a challenge to Church growth than resistance to change. That people, in general, fear change is natural. Change has to do with the unknown, and people fear those things they do not know or do not understand. Fear of change is also a spiritual issue, since Christians are, by definition, a people that are evolving, becoming holy, changing from one degree of glory to the next [2 Corinthians 3:18]. Yet, the view of a changeless God is often projected onto a people that need to change, with the resulting view that we, the people of an unchanging Faith and unchanging God, don’t ourselves have to change. This is utter nonsense.

Change is a part of our Faith. Baptism involves change. Confession and repentance involve change. Receiving the Body and Blood of our Lord involves change. Living a Christ-like life involves change, and yet we do not seem to fear those forms of change. We may not like them—the changes necessary may indeed be painful—but we do not seem to fear them because we recognize the benefit to our own personal spiritual life. It is only when we start talking about the way our corporate life seems to be going that we express the doubts and fears usually associated with change. If we fear change, then we fear God, but this kind of fear is not godly; rather, we fear Him because, at the heart of our relationship with Him, we do not trust Him, and change, if we are to understand it correctly, is about trusting God to take us from one place of being to another.

Why do we fear change? There is a very good reason why we fear change within our parishes. Corporate change—the kind of change at the level of overall parish life that we are talking about here—necessarily mandates us to admit one very difficult, one very painful thing: that the way we have been doing things may not have been working, may not be good, may not be right, may even have gotten us to the point of decline and poor Church health that we are now experiencing. It calls into question both personal and corporate judgment, administrative skills and leadership talents. It calls into question the supposedly well-thought out decisions we’ve made, decisions that may have been arrived at only after long discussions (or even heated arguments and exchanges), research and investigation.

People hate to admit they’re wrong. It’s hard enough for many people to do it in Confession, where anonymity can hide them; it’s even harder to do publicly when the parish is in decline and old methods, processes, ideas and the like are being examined and questioned. Nobody likes to look like they made a bad decision that has had, intentionally or not, disastrous consequences for corporate parish life.

However, as the Church universally—and as the autocephalous Church locally—we can no longer afford to keep our head in the sand and ignore the overall condition of our parishes on the North American continent. We have, over the last twenty years or so, been losing members at the rate of about ten percent per year. Membership roles at the parish, diocesan or national Church levels are in decline, and yet we do not seek to change the way we are doing things. Remember: If we keep doing what we’re already doing, we’re going to keep getting what we’ve already got. We must constantly be aware of what we may be—or may not be—doing that is affecting our Church’s health and therefore growth. But if we are looking to change the way we do things, let’s remember that Christianity is fundamentally about change.

So what *can* be done? Here are a few suggestions.

1. *“Denial is not just a river in Egypt.”* If your parish is in decline, face up to it and admit it. Nothing is worse for parish health than the rejection of the very reality – not to mention consequences – of parish problems.
2. Be open to new ideas. Many well-meaning Orthodox Christians think that we Orthodox do not need advice, counsel or training from anybody or any group that is not Orthodox. However, many non-Orthodox groups have a wealth of experience that we can tap into, experiences that may mirror our own and thereby offer us examples, corollaries and analogies to our own problems.
3. Seek help from those who can offer it, and learn from those who can teach it. This can come from laity or clergy who can offer help, counsel and advice in the area of Church growth and parish revitalization, especially laity or clergy – or groups who specialize in this field – who can offer training, mentoring and coaching in leading change in the Orthodox parish.
4. Be patient. When you start the process of change, don’t expect a quick fix. If your parish is in decline, it probably has taken a while to get to the point that has motivated the change. It will take a while to reverse that decline (be prepared for a five to seven year period) and start growing your parish again.
5. Trust your priest. The Grace of the Holy Spirit has been given to your priest in a very particular way. He has the *charism* to lead your church. Pray for him, and trust him that he may have some answers to some of the parish’s problems, even if they are not the kind of answers you wanted to hear.
6. Trust the laypersons in your parish who are called to this ministry. Evangelism is a gift of the Holy Spirit that is not given just to the clergy. There may be laymen and laywomen in your parish who have this gift and who know what needs to be done to get the message of Orthodox Christianity out.