

**Holy Assumption Orthodox Church**  
*Celebrating 125 years witnessing to the Apostolic Faith*

110 EAST MAIN STREET,  
Marblehead, OH 43440

V. Rev. Archpriest Peter Tomas, Rector

Rectory: (419) 798-4591

Father Peter's cell: (607) 206-5523

E-mail: [info@holyassumptionmarblehead.org](mailto:info@holyassumptionmarblehead.org)

Father Peter's email: [frpetertomas@yahoo.com](mailto:frpetertomas@yahoo.com)

website: [www.holyassumptionmarblehead.org](http://www.holyassumptionmarblehead.org)



***Holy Assumption Orthodox Church is a parish of the Orthodox Church in America,  
Diocese of the Midwest***

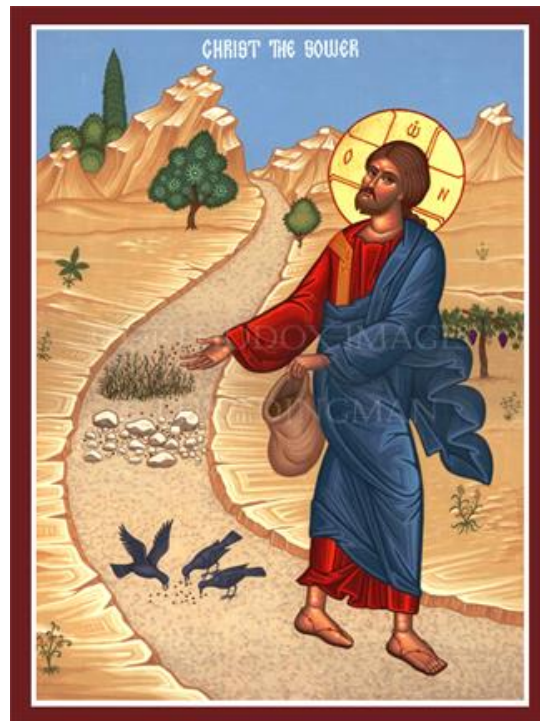
OCTOBER 13, 2024

SIXTEENTH SUNDAY AFTER PENTECOST  
*FATHERS OF THE 7<sup>th</sup> ECUMENICAL COUNCIL*

**EPISTLE: 2 Corinthians 6:1-10**

Brethren: As workers together with Him we also plead with you not to receive the grace of God in vain. For He says: "In an acceptable time I have heard You, and in the day of salvation I have helped You." Behold, now is the accepted time; behold, now is the day of salvation. We give no offense in anything, that our ministry may not be blamed. But in all things we commend ourselves as ministers of God: in much patience, in tribulations, in needs, in distresses, in stripes, in imprisonments, in tumults, in labors, in sleeplessness, in fasting; by purity, by knowledge, by longsuffering, by kindness, by the Holy Spirit, by sincere love, by the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left, by honor and dishonor, by evil report and good report; as deceivers, and yet true; as unknown, and yet well known; as dying, and behold we live; as chastened, and yet not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.

**EPISTLE: Hebrews 13:7-16**



**Christ the Sower**

Brethren: Remember those who rule over you, who have spoken the word of God to you, whose faith follow, considering the outcome of their conduct. Jesus Christ is the same yesterday, today, and forever. Do not be carried about with various and strange doctrines. For it is good that the heart be established by grace, not with foods which have not profited those who have been occupied with them. We have an altar from which those who serve the tabernacle have no right to eat. For the bodies of those animals, whose blood is brought into the sanctuary by the high priest for sin, are burned outside the camp. Therefore, Jesus also, that He might sanctify the people with His own blood, suffered outside the gate. Therefore, let us go forth to Him, outside the camp, bearing His reproach. For here we have no continuing city, but we seek the one to come. Therefore, by Him let us continually offer the sacrifice of praise to God, that is, the fruit of our lips, giving thanks to His name. But do not forget to do good and to share, for with such sacrifices God is well pleased.

### **GOSPEL: Lk 8:5-15**

The Lord said: "A Sower went out to sow his seed. And as he sowed, some fell by the wayside; and it was trampled down, and the birds of the air devoured it. Some fell on rock; and as soon as it sprang up, it withered away because it lacked moisture. And some fell among thorns, and the thorns sprang up with it and choked it. But others fell on good ground, sprang up, and yielded a crop a hundredfold." When He had said these things He cried, "He who has ears to hear, let him hear!" Then His disciples asked Him, saying, "What does this parable mean?" And He said, "To you it has been given to know the mysteries of the kingdom of God, but to the rest it is given in parables, that 'Seeing they may not see, And hearing they may not understand.' Now the parable is this: The seed is the word of God. Those by the wayside are the ones who hear; then the devil comes and takes away the word out of their hearts, lest they should believe and be saved. But the ones on the rock are those who, when they hear, receive the word with joy; and these have no root, who believe for a while and in time of temptation fall away. Now the ones that fell among thorns are those who, when they have heard, go out and are choked with cares, riches, and pleasures of life, and bring no fruit to maturity. But the ones that fell on the good ground are those who, having heard the word with a noble and good heart, keep it and bear fruit with patience.

### **GOSPEL: Jn 17:1-13**

At that time Jesus lifted up His eyes to heaven, and said: "Father, the hour has come. Glorify Your Son, that Your Son also may glorify You, as You have given Him authority over all flesh, that He should give eternal life to as many as You have given Him. And this is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent. I have glorified You on the earth. I have finished the work which You have given Me to do. And now, O Father, glorify Me together with Yourself, with the glory which I had with You before the world was. I have manifested Your name to the men whom You have given Me out of the world. They were Yours, You gave them to Me, and they have kept Your word. Now they have known that all things which You have given Me are from You. For I have given to them the words which You have given Me; and they have received them, and have known surely that I came forth from You; and they have believed that You sent Me. I pray for them. I do not pray for the world

but for those whom You have given Me, for they are Yours. And all Mine are Yours, and Yours are Mine, and I am glorified in them. Now I am no longer in the world, but these are in the world, and I come to You. Holy Father, keep through Your name those whom You have given Me, that they may be one as We are. While I was with them in the world, I kept them in Your name. Those whom You gave Me I have kept; and none of them is lost except the son of perdition, that the Scripture might be fulfilled. But now I come to You, and these things I speak in the world, that they may have My joy fulfilled in themselves.

### LITURGICAL SCHEDULE FOR THE WEEK

<b>MON. Oct 14</b>	Venerable Paraskevi (Petka) of Serbia; Eph 1:22-2:3, Lk 9:18-22
<b>TUE. Oct 15</b>	Venerable Euthymius the New of Thessalonica; Eph 2:19-3:7, Lk 9:23-27
<b>WED. Oct 16</b>	Martyr Longinus the Centurion; Eph 3:8-21, Lk 9:44-50
<b>THU. Oct 17</b>	Prophet Hosea; Eph 4:14-19, Lk 9:49-56
<b>FRI. Oct 18</b>	Apostle and Evangelist Luke; Eph 4:17-25, Lk 10:1-15
<b>SAT. Oct 19</b>	Prophet Joel; 1 Cor 14:20-25, Lk 7:1-10

**4:00 PM VESPERS**

**SUN. Oct 20 17<sup>th</sup> SUNDAY AFTER PENTECOST, *Tone 8***

**9:10 AM HOURS**

**9:30 AM DIVINE LITURGY Followed by Coffee Social**



### FOR YOUR PRAYERS

**Tony Monastra**, 2119 Willow Cove Marblehead, OH 43440; **Patti Owens**, 311 Woodbridge Road, Vermilion, OH 44089; **Basil Glovinsky**, 1007 Glendale Drive, Port Clinton, OH 43452; **Subdeacon Roger Pinta**, P.O. Box 39, Middle Bass, OH 43446; **Ed & Irene Vangeloff**, 454 Strouse Lane, Sandusky, OH 44870



### OCTOBER CANDLE SPONSORS

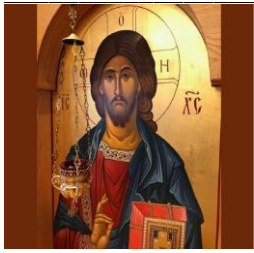
**Altar Candles:** Fr. Peter and Mat. Michelle, For Health and God's Blessings for Barbara Wroblewski, and Michal & Helena Tomáš **(\$50)**; **Chandelier:** Ron and Bobbie Royhab, in Loving Memory of Ron's mother, Elizabeth Naiser Royhab. **(\$50)**; **Eternal Light & Icon Screen:** Jean Hileman, In memory of mother, Helen Pipenur (Oct 11, 2009); Natalie Twarek, Natalie, In loving birthday memory of mom 10/28 **(\$25)**; **Candles at the Cross:** Laura Kovach, Birthday blessings to Katelyn and in memory of Uncle Alex and John Kovach **(\$20)**; **Candles at St. Tikhon Icon:** For Safety and Health of Nicholas, Tikhon, Gleice, Sophie & Chloe **(\$20)**



### OCTOBER REPOSED

Joseph L. Mazurik (1944) No date provided; Anna Mazur (1945) No date provided; Anna Danchisen (1945) No date provided; William Martin (1982) No date provided; **3-** Anna Tomko (1990); **4-** William Peter Guzy (1974); **5-** John Elchisco Sr. (1982); **5-** Mark Conroy (2018); **5-** Patricia Schirtzinger (2021); **6-** Andrew Tomko (1970); **6-** Helen Elchisco (1956); **7-** Michael Gresko (1963); **8-** Archpriest Michael Kostyk (1964) Former Pastor; **11-** Helen Pipenur (2009); **12-** Pauline Mary Gresh (1981); **13-** James E Jump (2011); **13-** Tom Grgich

(2018); **13-** Michael Mazurik (2018); **14-** George Kaitsa (1991); **15-** Michael Mazurik (1972); **15-** John Kovach (1983); **16-** Mary Kobb (2017); **16-** Tom Wiseman (2020); **18-** Nadezhda Kaitsa (1992); **20-** Elizabeth Naiser Royhab (2006) **20-** Terry Fink (2017); **21-** Alex Mazur (1920); **21-**Terry (Bobbie's cousin) (2017); **27-** Gordon J. Schutt (2021); **28-** George Elchisco (1996); **28-** Anthony Glovinsky (1946); **31-** George Rusincovitch (1994)



## VIGILS FOR OCTOBER 6

**Angela Bricker 4** For Lebanon & Palestine, For the Orthodox Church and Catechumens, For the victims of hurricane Helene, For family

**Susan Guzy 1** Happy heavenly birthday to my father, Frank, In loving memory of brother, Bill and Joseph Pondillo

**Laura Kovach 3** For health and/or healing of Margi H., Matushka Melania, Bailey C., Ron R., Stephanie K., Donnie S., Betty K., David M., Jim K., Hannah S., Mark M., Dana M., Bodhi C., Karen D., Kathie J., and Jennifer H.

Birthday blessings to Ron Royhab, Chloe, and Joel  
Safe travel

**Natalie Twarek 8** For health and recovery of Mary Dziak, For the health Fr Peter & Matushka Michelle, For the health & recovery of Matushka Melania, For health and recovery of Matushka Michelle's brother Walter, For the health and recovery on Ron, Rodney, Betty, Carol, Kayla, Bill, Ruth, Pam, Debbie, Jim, Michelle, Terrie, Clayton, Father Emilian, Patrick and Marty, Mike Heffernan and Barbara Heffernan, Health and healing for Father's dad Michal and Matushka's mom Barbara, For the health of Tony, Bev, Ed, Irene, Father David, Pauline, Judy, Tina, Carole, Gary, Sharon, Tina's dad, Earl, Sonya, Margi & Joe, Jackie, MaryAnn & Bob, Bodhi, Stella, Jake, Pat, special intentions



## ATTENDANCE

**10/05** Vespers, 7 attending; **10/06** Divine Liturgy, **25** attending (7 guests)

## PRAYER LIST

**Parishioners & Family:** Ron & Bobbie Royhab / Rodney Clevenger / Jennifer Heffernan / Tom Hileman / Pam / Jim Twarek / Ed Garrity / Patti Owens / Tony Monastra / Barbara Wroblewski / Michal Tomáš / Helena Tomášova / Ruth Sheller / Basil Glovinsky / Dale / Sophie / Jeanne Smith / Carol / David Martin / Fred Soski / Chris Hannon / Subdeacon Roger Pinta / Ed Vangeloff / Irene Vangeloff / Sonja Rose / Ron Royhab / James Bargdill / John Beadle / Carole Conaway / Gary Conaway / Sharon Dietrich / Michael Glovinsky / Shirley Gresh / Joseph Habegger / Elaine Hileman / Betty Kovach / Child Stella Miller / William Pipenur / Earl Rindfleisch / Helen Jean Rofkar / George Royhab / Marianne Royhab / Kathy Jacob / the child Bodhi Cassell / Clifford / Gleice, Sophie & Chloe / Carol / Nora.

**Other Requests:** Matushka Melania / Mary Dziak / Sharyn Osborne / Christine Zahm / Amy / Bill Byrnes / Michael Heffernan / Susanne / Barbara Heffernan / Rita Mumea / Charles Schlett / Kathy Debevits / Maxwell Chaney / Sidharth Bijilani – friend of Subdeacon Roger and Debbie Pinta / Anthony / Archpriest Ján Čižmár / Archpriest David Lis / Archpriest Emilian & Matushka Laryssa Hutnyan / Donald Gresh / Mark Ludvik / Robert Piznar / Mark Masica / Valerie Ritzenthaler / William / Rick Rowe / Chris.

**Military:** Craig Cassell / Jake Ellithorpe / Jordon Fulton / Justin Issler / Tikhon / Nicholas / & All Military



## OCTOBER BIRTHDAYS AND ANNIVERSARIES

**17** – Tim Glovinsky





## SUNDAY OFFERING

**Sunday, October 6, 2024**

Tithe	\$1,432.00
Donations	\$ 21.00
Candles	\$ 48.00
Vigils	\$ 80.00
Altar Candles	\$ 50.00
Eternal Light & Icon Screen	\$ 25.00
Candles at St. Tikhon Icon	\$ 20.00
Candles at the Cross	\$ 20.00
<b>Total:</b>	<b>\$1,696.00</b>

*May the Lord reward you for your financial and spiritual support!*

## CHURCH MONTHLY INCOME AND EXPENSES

Month of **SEPTEMBER 2024**

Church Donation income was	\$ 9,483.00
Church Operating Expenses totaled	\$ 9,958.46
net loss of	<b>-\$ 475.46</b>



## READERS LIST

Sunday Oct 13 – Joe  
 Sunday Oct 20 – Jake  
 Sunday Oct 27 – Tim



## CLEANING SCHEDULE

Oct 14, Sandy  
 Oct 21, Greg  
 Oct 28, Roddie & David  
 Nov 4, Natalie



## CHARITY OF THE MONTH

“Danbury Holiday Bureau” is the charity we donate to for the month of October.



## MARKET DAY

Our sincere thanks are extended to the following parishioners who helped with our last of the season Market Day yesterday, October 12<sup>th</sup>: Tina, Natalie, Greg, Laura, David, Roddie, Mimi, Sandy, Ryan, Sebastian, Dona, Mat, Michelle, and Fr. Peter. The total profit income from the sale was **\$3,560.88**. May Our Lord reward you all for your time and energy with good health, peace, and happiness for Many Happy and Blessed Years!

Our next Market Day will take place in the Spring. We wish to thank everyone for all your help you offered this year with baking, setting up and cleaning up after our Market Days. We wish you a happy and restful autumn and winter seasons. May the Lord reward you all for all you do for our parish with His Special Blessings!

## UP-COMING EVENTS IN OUR PARISH – MARK YOUR CALENDARS



- Nov 3<sup>rd</sup>** Daylight Saving time ends (*Sunday*)
- Nov 15<sup>th</sup>** Nativity Fast begins (*Friday*)
- Nov 21<sup>st</sup>** Entrance of the Most Holy Theotokos into the Temple (*Thursday*)
- Dec 6<sup>th</sup>** St. Nicholas the Wonderworker (*Friday*)



### COFFEE HOUR SPONSOR LIST

- Oct 13 – Danielle Paull  
Oct 20 – Jake  
Oct 27 – Roddie  
Nov 3 – Natalia  
Nov 10 – Laura

Please sign up to host coffee hour. Signup sheet is located in the Social Hall



### FALL FESTIVAL

St John Lutheran Church in Port Clinton will hold their Fall Festival next **Saturday, October 19<sup>th</sup>** from **10:00 am to 3:00 pm** at their church located at 207 Adams St, Port Clinton OH 43452. The festival will feature themed baskets and many vendors. Please see the flyer in this bulletin as well as on the bulletin board.



### 2024 LITURGICAL MUSIC WORKSHOP

St Andrew of Crete Music Ministry of the Diocese of the Midwest will hold Liturgical Music Workshop at **St Paul the Apostle Orthodox Church** in Dayton, OH on **October 25-26**. For more information and to register for the workshop please go to <https://www.stpdayton.org/>.

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## MATUSHKA'S CORNER

### Orthodoxy and Politics

Rev. Priest Basil Biberdorf

Our American political season is reaching a fever pitch in this final month before election day. We can expect to be bombarded with robo-calls and television advertisements, each candidate vilifying the other and attempting to make gold from the base metal of his own career, all in an attempt to sway our votes. We will not be able to open a newspaper without hearing of the daily ebbs, flows, and floods of the campaign.

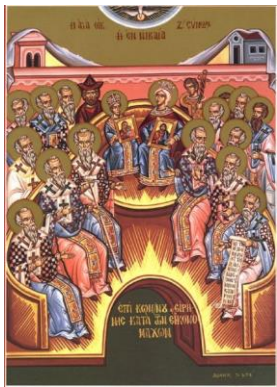
The Christian must never forget that his own world has little to do with this one. As Christ tells Pilate before his crucifixion: “My kingdom is not of this world” (John 18:36). We confuse Christ’s kingdom (of which we are a part) with the world’s at our peril.

We must not allow an interest in politics to corrupt our mission. Our aim as Christians is not the transformation of the state into some kind of imagined “Christian realm,” but the salvation of souls by uniting them with Christ and his Church. Many contemporary denominations attract members by promoting their political biases using important code words: “We believe in the Bible,” or “God is still speaking.” Orthodox Christians do not “recruit” on the basis of political affinity, but rather guide men, women, and children to pursue and cling to Christ, receiving the life and love that flows from him alone. We must always present ourselves not as conservative or liberal Christians, but as authentic Christians.

Authentic Christians cannot transfer their obligations to the state. If it is our obligation to care for our neighbor (“When did we see you hungry...?” Matthew 25:31ff), it does no good to transfer our responsibility to politicians and bureaucrats. It is our calling, not someone else’s, especially if “someone else” isn’t a Christian at all.

Authentic Christians also cannot focus on one issue at the expense of another, as often happens with matters of abortion and war, where a given candidate supports one and deplors the other. Unjustified killing is unjustified killing, after all.

Finally, as authentic Christians, we must be careful not to despise our neighbor on the basis of his political beliefs. While some positions are quite clearly wrong (e.g., abortion), Christ says to “love your enemies, bless those who curse you, do good to those who hate you, and pray for those who spitefully use you and persecute you” (Matthew 5:44). Our political discourse often leads us to dehumanizing our opponents, thinking less of them, or considering them stupid. The Gospel ultimately relates to a world restored in Christ rather than one run by politicians. Our Christian calling does not mean we must be politically apathetic, but it limits our expectations, reminding us “put not your trust in princes, in sons of men, in whom there is no salvation” (Psalm 146). For that, we can give thanks.



## Commemoration of the Holy Fathers of the Seventh Ecumenical Council

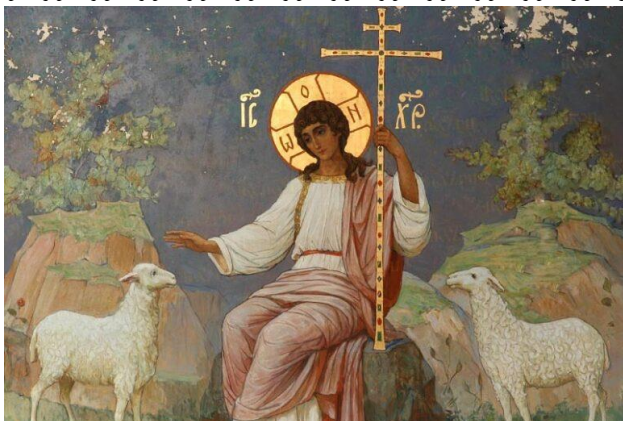
Commemorated on October 13

Today the Church remembers the 350 holy Fathers of the Seventh Ecumenical Council under the holy Patriarch Tarasius (February 25).

The Synod of 787, the second to meet at Nicea, refuted the Iconoclast heresy during the reign of Empress Irene and her son Constantine VI.

The Council decreed that the veneration of icons was not idolatry (Exodus 20:4-5), because the honor shown to them is not directed to the wood or paint, but passes to the prototype (the person depicted). It also upheld the possibility of depicting Christ, Who became man and took flesh at His Incarnation. The Father, on the other hand, cannot be represented in His eternal nature, because “no man has seen God at any time” (John 1:18).

In Greek practice, the holy God-bearing Fathers of the Seventh Ecumenical Council are commemorated on October 11 (if it is a Sunday), or on the Sunday which follows October 11. According to the Slavic menaion, however, if the eleventh falls on Monday, Tuesday, or Wednesday, the service is moved to the preceding Sunday.



## Why Does Christ Liken Himself to the Door to a Sheepfold? And to Which Little-Known Fact Does It Relate?

by *Vasilisa Phillips-Pokhil*

In his Gospel, Christ returns multiple times to the theme of a shepherd and the sheep. In one of His parables, He draws this impressive parallel: Most assuredly, I say to you, he who does not enter the sheepfold by the door, but climbs up some other way, the same is a thief and a robber. But he who enters by the door is the shepherd of the sheep. To him the doorkeeper opens, and the sheep hear his voice; and he calls his sheep by name and leads them out. And when he brings out his own sheep, he goes before them; and the sheep follow him, for they know his voice. (John 10:1–4).

His disciples do not comprehend the parable at first, so He repeats: "I am the door. If anyone enters by Me, he will be saved and will go in and out and find pasture." (John 10:9).

In the allegory of the shepherd and the sheep, why does Christ call himself the door? And why does He underline that people would go in and go out by it?

The sheep herding customs of Ancient Judea have some answers.

Because of its rocky soil, sheep herding in Judea was far more common than crop farming. A shepherd's work was physically demanding and enduring. They always had to be on the move in search of pastures, and never lose sight of their flock even for a moment. A shepherd guarded his sheep against predators and robbers and made sure that no sheep would stray and be harmed.



In Palestine, people mostly grew sheep for wool. There was an amazing closeness between the shepherd and the flock. For example, he called every sheep by name, and the sheep responded. Henry Morton, a British journalist who published a series of best-selling books about his travels to the Holy Land in the 1930s, made this observation about an Israeli shepherd: "Sometimes, he called the sheep in a loud chant and a strange language I had never heard spoken before..." Perhaps Christ was referring to this manner of speaking when He

said: The sheep hear his voice; and he calls his sheep by name and leads them out. According to the fathers of the Church, this voice to which Christ refers in the Gospel was a tell-tale sign of the Shepherd from Heaven, setting him apart from the "thieves and robbers", or false teachers.

Occasionally, the flock could walk far into the mountains, and rest in a sheepfold on a mountain slope. Sheepfolds were built in the open space and were sheltered only by a wall on its side with an opening through which the sheep could enter and exit. As they read the Gospel, few people today might know that the shepherd always lay down at this opening, and became like a door. No sheep could enter or leave without stepping over the shepherd. Anyone who went past the door or climbed over the fence was a thief and had evil intentions. Therefore, Christ describes Himself as the door through which one must pass to reach the Kingdom of Heaven. Bishop Luke of the Crimea interpreted Christ's words as follows: "Remember, you, the sheep of Christ have only one way to travel, and only one door to pass, the one to the Kingdom of Heaven. And this door is nothing else than our Lord Jesus Christ. Use no other door, walk away from every other fence, live within the sheepfold of Christ, His love, and His care."

Also, Christ underlines: "Anyone enters by Me, he will be saved and will go in and out and find pasture." By pasture, He means the blessing of the Heavenly Kingdom, which people will find by going through the door of Christ. With the words "go in and go out," Christ alludes to a well-known saying of the Jewish people. In the Holy Scripture, it is used to speak of someone who enjoys complete freedom, peace of mind, and security. For example, the Old Testament speaks of children as those who are still incapable of going in or out. "But I am a little child; I do not know how to go out or come in" (3 Kings 3:7). To sum up, anyone who goes in through the door of Jesus finds their spiritual pasture – freedom, peace, tranquility, and security.