

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

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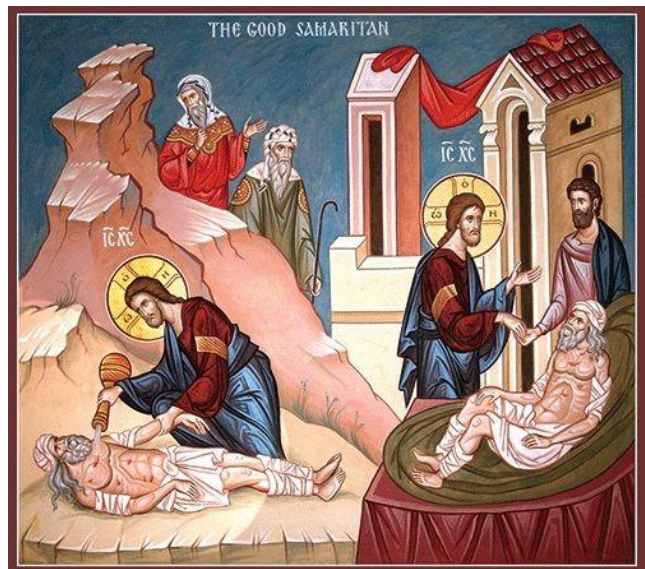
***Holy Assumption Orthodox Church is a parish of the Orthodox Church in America,
Diocese of the Midwest***

NOVEMBER 10, 2024

TWENTIETH SUNDAY AFTER PENTECOST

EPISTLE: Galatians 1:11-19

Brethren: I make known to you, that the gospel which was preached by me is not according to man. For I neither received it from man, nor was I taught it, but it came through the revelation of Jesus Christ. For you have heard of my former conduct in Judaism, how I persecuted the church of God beyond measure and tried to destroy it. And I advanced in Judaism beyond many of my contemporaries in my own nation, being more exceedingly zealous for the traditions of my fathers. But when it pleased God, who separated me from my mother's womb and called me through His grace, to reveal His Son in me, that I might preach Him among the Gentiles, I did not immediately confer with flesh and blood, nor did I go up to Jerusalem to those who were apostles before me; but I went to Arabia, and returned again to Damascus. Then after three years I went up to Jerusalem to see Peter, and remained with him fifteen days. But I saw none of the other apostles except James, the Lord's brother.



Jesus – the good Samaritan

GOSPEL: Lk 10:25-37

At that time, a certain lawyer stood up and tested Him, saying, "Teacher, what shall I do to inherit eternal life?" He said to him, "What is written in the law? What is your reading of it?" So, he answered

and said, “You shall love the LORD your God with all your heart, with all your soul, with all your strength, and with all your mind,’ and ‘your neighbor as yourself.” And He said to him, “You have answered rightly; do this and you will live.” But he, wanting to justify himself, said to Jesus, “And who is my neighbor?” Then Jesus answered and said: “A certain man went down from Jerusalem to Jericho, and fell among thieves, who stripped him of his clothing, wounded him, and departed, leaving him half dead. Now by chance a certain priest came down that road. And when he saw him, he passed by on the other side. Likewise, a Levite, when he arrived at the place, came and looked, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was. And when he saw him, he had compassion. So, he went to him and bandaged his wounds, pouring on oil and wine; and he set him on his own animal, brought him to an inn, and took care of him. On the next day, when he departed, he took out two denarii, gave them to the innkeeper, and said to him, ‘Take care of him; and whatever more you spend, when I come again, I will repay you.’ So, which of these three do you think was neighbor to him who fell among the thieves?” And he said, “He who showed mercy on him.” Then Jesus said to him, “Go and do likewise.”

LITURGICAL SCHEDULE FOR THE WEEK

MON. Nov 11	Martyrs Menas, Victor, Vincent and Stephanida; Phil 4:10-23, Lk 14:12-15
TUE. Nov 12	Saint John the Merciful; Col 1:1-2, 7-11, Lk 14:25-35
WED. Nov 13	Saint John Chrysostom, Archbishop of Constantinople; Col 1:18-23, Lk 15:1-10
6:00 PM	CHOIR PRACTICE
THU. Nov 14	Holy, All-Praised Apostle Philip; Col 1:24-29, Lk 16:1-9
FRI. Nov 15	Holy Martyrs Gurias, Samonas, and Habibus; Col 2:1-7, Lk 16:15-18, 17:1-4
6:00 PM	AKATHIST in Preparation for the Nativity of our Lord
SAT. Nov 16	Apostle and Evangelist Matthew; 2 Cor 3: 12-18, Lk 9:57-62
4:00 PM	VESPERS
SUN. Nov 17	21st SUNDAY AFTER PENTECOST, <i>Tone 4</i>
9:10 AM	HOURS
9:30 AM	DIVINE LITURGY Followed by Coffee Social

FOR YOUR PRAYERS



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

NOVEMBER REPOSED

Mary Hritsko (1948) No date provided; Anna Holodnak (1951) No date provided; John Danchisen (1951) No date provided; Michael Guzy (1927) No date provided; Mary Lou Hobson (2015) No date provided; **1-**Peter Felenchak (1974); **2-** Donald Sennich (1994); **3-** Marian Glovinsky (2001); **5-** Margaret Pietropolo (2009); **5-** Dan Opritza (2021) **5-** Joseph Guzy (1974); **6-** William Rentz (2018);

6- Michael Chemorov (2019); **8-** Ann G Stretchberry (2003); **8-** Anne Catherine Glovinsky (2004); **9-** Ann Golob (No year recorded); **9-** Robley Blackford (2021); **18-** Archpriest George Timko (2000) Former Pastor; **19-** Evelyn Biecheler (2002); **19-** Frances (Nancy B. mom) (2019); **19-** Orestes Mihaly No year provided; **21-** Ann S. Ratica (1991); **22-** Joann Carender No year provided; **23-** George Michael Elchisco (2016); **23-** Violet Bargdill (1995); **26-** Janet Elchisko (2018); **28-** Anna Grabonsky (1972); **29-**Alexander Mazur (2003)



NOVEMBER CANDLE SPONSORS

Altar Candles: Fr. Peter and Mat. Michelle, For Health and God's Blessings for Barbara Wroblewski, and Michal & Helena Tomáš (**\$50**); **Chandelier:** Available (**\$50**); **Eternal Light & Icon Screen:** Available (**\$25**); **Candles at the Cross:** Laura Kovach, Birthday blessings to Madelyn, Amanda, Andrew, and Betty; and in memory of Uncle Alex (**\$20**); **Candles at St. Tikhon Icon:** For Safety and Health of Nicholas, Tikhon, Gleice, Sophie & Chloe (**\$20**)



VIGILS FOR NOVEMBER 3

Angela Bricker 2 Special intentions

Laura Kovach 3 God's blessings to Nikolas on his catechumen journey
For health and/or healing of Margi H., Matushka Melania, Bailey C., Ron R., Donnie S., Betty K., David M., Jim K., Hannah S., Mark M., Dana M., Bodhi C., Karen D., Kathie J., and Jennifer H., Ed V., Irene V.
Memory eternal to Lee French

Sandy Martin 2 In loving memory of Jim, Special intentions

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

PRAYER LIST

Parishioners & Family: Ron & Bobbie Royhab / Rodney Clevenger / Jennifer Heffernan / Tom Hileman / Pam / Jim Twarek / Ed Garrity / Patti Owens / 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: Catechumen Blake Shoemaker / Catechumen Nickolas Dawenport / 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 Čizmár / 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



ATTENDANCE

11/02 Vespers, **26** attending; **11/03** Divine Liturgy, **33** attending (12 guests)



READERS LIST

Sunday Nov 10 – Tim
Sunday Nov 17 – Jake
Sunday Nov 24 – Tim



NOVEMBER BIRTHDAYS AND ANNIVERSARIES

16 – Valerie Schutt, **17** – Cole Heffernan, **17** – Roddie Mazurik, **19** – Sophie Bricker *, **30** – Victoria Voloschuk

UP-COMING EVENTS IN OUR PARISH – MARK YOUR CALENDARS



- Nov 12th** Parish Council Meeting at 6:30 pm (*Tuesday*)
- Nov 13th** Choir practice 6:00 PM (*Wednesday*)
- Nov 15th** Nativity Fast begins – Akathist 6:00 PM (*Friday*)
- Nov 21st** Entrance of the Most Holy Theotokos into the Temple (*Thursday*)
- Nov 23rd** Holidays pre-orders pick up 9:00 – 10:30 am (*Saturday*)
- Dec 6th** St. Nicholas the Wonderworker (*Friday*)



SUNDAY OFFERING

Sunday, November 3, 2024

Tithe	\$1,175.00
Donations	\$1,553.00
Candles	\$ 31.00
Vigils	\$ 65.00
St. Tikhon Icon	\$ 20.00
Candles at the Cross	\$ 20.00
Restricted Memorial Donations	<u>\$3,110.00</u>
Total:	\$5,974.00

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

CHURCH MONTHLY INCOME AND EXPENSES

Month of OCTOBER 2024	
Church Donation income was	\$ 7,202.18
Church Operating Expenses totaled	<u>\$13,021.83</u>
net loss of	-\$ 5,819.65



CLEANING SCHEDULE

Nov 11, Basil & Tim
Nov 18, Susan
Nov 25, Jean
Dec 2, Stephanie



COFFEE HOUR SPONSOR LIST

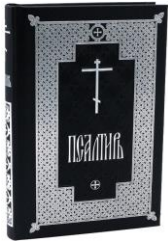
Nov 10 – Nancy
 Nov 17 – Laura
 Nov 24 – Available
 Dec 1 – Matushka Michelle

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



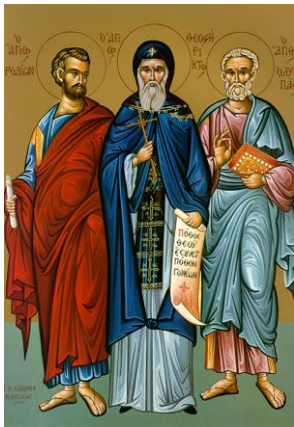
CHARITY OF THE MONTH

“St. Herman House” is the charity we donate to for the month of November.



NATIVITY FAST – READING OF THE HOLY PSALTER

Part of our daily spiritual life is prayer and reading of the Holy Scriptures. As we enter the Nativity Fast on Friday, November 15th, we would like to invite you to be a part of the daily reading of the entire book of psalms as a parish family. The Holy Psalter is divided into 20 parts and each participant is required to read his/her part on their assigned day during this Nativity fast. The sign-up sheet with the prescribed parts of the Holy Psalter is located in the church vestibule. Also available is the sheet with the opening prayers before the reading of the psalms. For instructions and explanation of the readings please see Matushka Michelle.



Apostles of the Seventy: Erastus, Olympas, Herodion, Sospater, Quartus, and Tertius

Commemorated on November 10

The holy Apostles Erastus, Sospater (April 28), Olympas (January 4), Rodion (April 8), Quartus and Tertius (October 30) were disciples of Saint Paul. They all lived during the first century.

The Apostle to the Gentiles speaks of them in the Epistle to the Romans, “And Erastus, the city treasurer, greets you, and Quartus, a brother” (Rom 16: 23).

Saint Sospater, a native of Achaia, was Bishop of Iconium, where he also died. Saint Paul mentions him in Romans 16:21.

Saint Olympas was mentioned by the holy Apostle Paul (Rom 16:15). He was also a companion of the Apostle Peter. Saint Rodion (Herodion), was a kinsman of the Apostle Paul (Romans 16:11), and left the bishop’s throne at Patras to go to Rome with the Apostle Peter. Saints Rodion and Olympas were beheaded on the very day and hour when Saint Peter was crucified.

Saint Quartus endured much suffering for his piety and converted many pagans to Christ, dying peacefully as a bishop in the city of Beirut.

Saint Tertius is mentioned in the Epistle to the Romans, “I, Tertius, who wrote this epistle, salute you in the Lord” (Rom 16:22). Saint Tertius, to whom Saint Paul dictated the Epistle to the Romans, was the second Bishop of Iconium, where also he died.



Nativity Fast: Why Fast More than the Early Christians?

by Archpriest Vladimir Dolgikh

On November 15, we entered the Nativity Fast.

Although it is somewhat less strict and less intense than Great Lent, its duration is the same. I would like to say a few words about these and other properties of the Nativity Fast, as well as its long history.

The Nativity Fast is first mentioned by the Church Fathers of the 5th-6th centuries. Initially, it was shorter and lasted

one week (sometimes a little longer). Let us recall that for the first three centuries Christians celebrated the Nativity together with the Baptism of the Lord. The common feast commemorating the two events was called the Theophany (or Epiphany). It was preceded by several days of fasting. In the 4th century, the Nativity and the Epiphany became two separate holidays, and the fasting period became associated with the Nativity of Christ. In the XII century (more precisely, in 1166) the Constantinople Council under Patriarch Luke Chrysoberges) prescribed for all Christians to observe the Nativity fast for forty days.

This information may be somewhat confusing, for example, in a sense that we are used to considering the Early Christians much more steadfast in faith than ourselves. The adoption of Christianity was inherently accompanied by considerable risks. Besides, the pagans coming to the early Church were much more sensitive to spiritual things than today's sons and daughters of the secular world. If so, then why did they fast less? Could it be because they lacked zeal or did not understand the importance of fasting? I doubt that we can answer these questions with 100% accuracy. We are influenced by a great number of factors creating our paradigm of thinking. Disengaging from them is a difficult task. In other words, we are all products of our environment, and we are inevitably influenced by the ideals, attitudes, principles and ideologies of the present.

It seems to me that the spiritual life of the early Christians was essentially more alive than ours. To be objective, few of us can say that they are not "grounded" in the material world and sense its spiritual dimension. Metropolitan Anthony of Sourozh says that the hallmark of modern man is a sharp reaction to the world. He explains this reaction not as seeing a meaning of the world's existence, perceiving its non-material side, or sensing its harmony. Our sharp reactions to the world today are reduced to private concerns about our personal future in the face of constant crises, wars, upheavals and other social, political and economic cataclysms.

I often see people concerned about the future material well-being of their children and grandchildren. Naturally, these concerns are strongly influenced by the regular and rapid changes that we see in the world today. Needless to say, we all desire a safe and predictable future. At the same time, I have heard of much fewer concerns regarding the spiritual state of someone's children, or grandchildren, as long as they do not hold openly anti-Christian views.

These considerations seem to illustrate our "groundedness", from which I also suffer myself. I can cite various examples, but the fact remains: we react sharply to the events of earthly history, while remaining rather neutral in relation to spiritual life. Looking at the current events, we see only their earthly dimension, forgetting about the universal goal of the world's existence, which goes beyond the material limits. We forget that our world is constantly moving towards its end, and that God is the main protagonist of world history.

This is why fasting is so important for us "carnal" Christians. We all love to eat, and today's gastronomic diversity allows you to eat well and tasty. This makes fasting the first and most available means for getting rid of our "groundedness". Fasting gives us an opportunity to fight against our own material

nature, to oppose it and try to give (albeit for a short time) the reins of our life to the spirit, not the flesh. This is our chance to peel away the crust of insensitive matter and to split the shell of our heart, allowing God to seep into our being. Perhaps this is why God arranged it so that today, in the twenty-first century, we have an order of magnitude more fasting days per year than in early Christian times.

Seeing that we are gradually becoming ossified, and realizing that we need to be saved somehow, God gives us fasting as a “crowbar” and a “sledgehammer” to crush our material “armor”. The Lord gives us a simple and accessible tool that everyone can use, regardless of our “skill level”. Using subtle, complex “devices” in spiritual life, as well as talking about some “rarefied heights” (let alone dwelling in them) is the lot of the great souls of saints, which, ideally, we should eventually become. At the same time, while it is true that anyone can fast, it is also clear as day that building a spiritual life and raising a Christian within oneself is simply impossible without fasting, and self-restraint.

In early 15th century, when the six weeks of the winter fast came into general use, St. Symeon of Thessalonica wrote, “The forty days of the Nativity Fast signify the temperance of Moses, who, having fasted for forty days and forty nights, received the inscription of God’s words on stone tablets. Fasting for forty days, not only do we contemplate an inscribed word but also receive the living Word incarnate and born from the Virgin, and partake of His Divine flesh.”

The fact that fasting prepares us to meet with God is nothing new to us, but we forget that meeting with God is not only joy, but also judgement. Today it is still our own choice to prepare for this judgement. We still have time for it, and we should use it wisely. There will come a time when the existence of God will become an immutable, insurmountable reality for all people. Then everyone, regardless of their personal choices, will find themselves standing at the trial.

The ultimate goal of fasting is to cast off the yoke of material things. In doing so, we reassign the constituent parts of our human nature, where the flesh is to take a subordinate role, allowing the spirit to dominate. In this, we imitate Christ, and about this Metropolitan Anthony of Sourozh asks, “Do we have anything in common with the Son of God, who, through His sacrificial, crucifying love, puts Himself in our hands? Or will we have to stand before Him and say, ‘I have received Your gifts, but have not borne fruit.’”

Despite being a very basic spiritual practice, fasting is an opportunity for us to meet God by voluntarily coming to His judgement. It is also our chance to make this meeting not a duty, or a burden, but a joy and a celebration.