

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

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Marblehead, OH 43440

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

OCTOBER 22, 2023

TWENTIETH SUNDAY AFTER PENTECOST

Liturgical Schedule

SATURDAY – OCTOBER 28

Martyrs Terrence, Neonila, & their children
Venerable Job of Pochaev

VESPERS, 4:00 PM

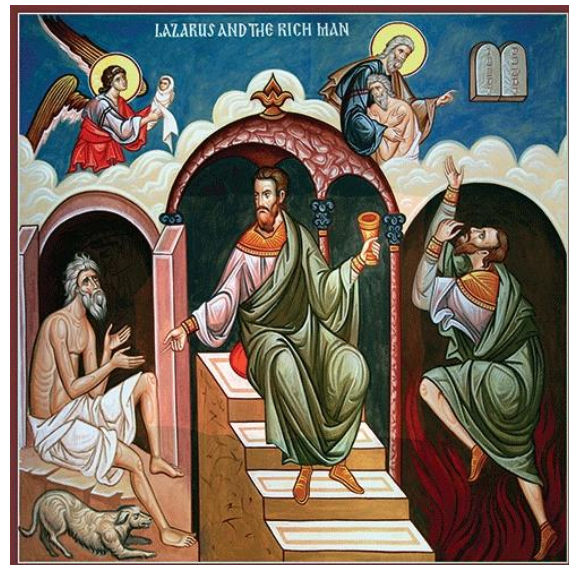
SUNDAY – OCTOBER 29

21st SUNDAY AFTER PENTECOST

Martyr Anastasia the Roman
Ven. Abramius the Recluse

9:10 AM HOURS, 9:30 AM

DIVINE LITURGY Followed by Coffee Hour



Rich man and Lazarus

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.

GOSPEL: Luke 15:19-31

The Lord said, there was a certain rich man who was clothed in purple and fine linen and fared sumptuously every day. But there was a certain beggar named Lazarus, full of sores, who was laid at his gate, desiring to be fed with the crumbs which fell from the rich man's table. Moreover, the dogs came and licked his sores. So it was that the beggar died, and was carried by the angels to Abraham's bosom. The rich man also died and was buried. And being in torments in Hades, he lifted up his eyes and saw Abraham afar off, and Lazarus in his bosom. Then he cried and said, 'Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water and cool my tongue; for I am tormented in this flame.' But Abraham said, 'Son, remember that in your lifetime you received your good things, and likewise Lazarus evil things; but now he is comforted and you are tormented. And besides all this, between us and you there is a great gulf fixed, so that those who want to pass from here to you cannot, nor can those from there pass to us.' Then he said, 'I beg you therefore, father, that you would send him to my father's house, for I have five brothers, that he may testify to them, lest they also come to this place of torment.' Abraham said to him, 'They have Moses and the prophets; let them hear them.' And he said, 'No, father Abraham; but if one goes to them from the dead, they will repent.' But he said to him, 'If they do not hear Moses and the prophets, neither will they be persuaded though one rise from the dead.'"



FOR YOUR PRAYERS

Patti Owens, Mercy Hospital, Lorain, OH; Basil Glovinsky, 1007 Glendale Drive, Port Clinton, OH 43452; Subdeacon Roger Pinta, P.O. Box 39, Middle Bass, OH 43446; Diane Tryon, 109 Joslyn Street, Arcadia, OH 44804; Ed & Irene Vangeloff, 454 Strouse Lane, Sandusky, OH 44870



OCTOBER CANDLE SPONSORS

Altar Candles: Available (**\$50**); **Chandelier:** God's Blessings upon Barbara Wroblewski (**\$50**); **Eternal Light & Icon Screen:** Natalie, In loving memory of my mom's birthday October 28 (**\$25**); **Candles at the Cross:** Laura Kovach, Birthday blessings to Katelyn and in memory of Uncle Alex and John Kovach (**\$15**); **Candles at St. Tikhon's Icon:** For Safety and Health of Nicholas, Tikhon, Gleice, & Chloe (**\$15**)



OCTOBER REPOSED

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-** Nadežda 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 15

Laura Kovach 2 For health and/or healing of Tony M., Matushka Michelle, Hannah S., Barbara D., Pauline O., George K., Joe H., Margi H., Betty K., Ben F., Mark M., Dana M., Bodhi C., Sharon D., John D., and Karen D. In memory of father-in-law, John and Uncle Alex. Safe travel for Fr. Peter and friends Don and Kathi.

Sandy Martin 1 Special intentions

Darlene & Gabe Mazurik 1 Special intentions

Natalie Twarek 6 God's Peace for Doris and comfort for Claudia and family, For health and healing for Tony, For the health and recovery of Barbara, Basil, Diane, and Don Kiser, Health of Roger, Ed, Irene, Father David, Marilyn, Pauline, Judy, Mimi, Tina, Ron, Carole, Gary, Sharon, Kurt, Leslie, Amber, Zach, Jeanne, Dottie, Jamie, Ezra, David, Helen Lis and Tina's dad, Earl, Tom, Loren, Sonya, Margi & Joe, Betty, Jackie, MaryAnn & Bob, Chuck, Bodhi, Stella, Jake, Pat, Karen, special intentions, special intentions

PRAYER LIST

Parishioners & Family: Patti Owens / Tony Monastra / Don Kiser / Ruth / Basil Glovinsky / Dale / Sophie / Jeanne Smith / Carol / David Martin / Fred Soski / Chris Hannon / Subdeacon Roger Pinta / Ed Vangeloff / Irene Vangeloff / Diane Tryon / Sonja Rose / Ron Royhab / James Bargdill / John Beadle / Carole Conaway / Gary Conaway / Sharon Dietrich / Michael Glovinsky / Shirley Gresh / Joseph Habegger / Elaine Hileman / Betty Kovach / Helen Lis / Child Stella Miller / William Pipenur / Earl Rindfleisch / Helen Jean Rofkar / George Royhab / Marianne Royhab / Stephanie Royhab / Kathy Jacob / the child Bodhi Cassell / Gleice & Chloe / Gabrielle and her newborn Josey / Carol / Debbie & Marco / Nora. **Other Requests:** Charles Schlett / Kathy Debevits / Maxwell Chaney / Barbara Wroblewski / Sidharth Bijilani – friend of Subdeacon Roger and Debbie Pinta / Anthony / Archpriest David Lis / Bishop Matthias / Archpriest Emilian & Matushka Laryssa Hutnyan / Marge Dziama / Kurt Franck / Ben Franklin / Donald Gresh / Mark Ludvik / Marsha / Mark Masica / Robert Piznar / Valerie Ritzenhaller / William / Rick Rowe / Chuck Wiedenhoft / Chris. **Military:** Craig Cassell / Jake Ellithorpe / Jordon Fulton / Justin Issler / Tikhon / Nicholas / & All Military

ATTENDANCE



10/14 No Vespers; 10/15 Divine Liturgy, 28 attending (6 Guests)

READERS LIST



Sunday Oct 22 – Jake
Sunday Oct 29 – Tim
Sunday Nov 5 – Ron
Sunday Nov 12 – Natalie

CLEANING SCHEDULE



Oct 23, Laura
Oct 30, Basil & Tim
Nov 6, Laura
Nov 13, Susan



SUNDAY OFFERING

Sunday, October 15, 2023

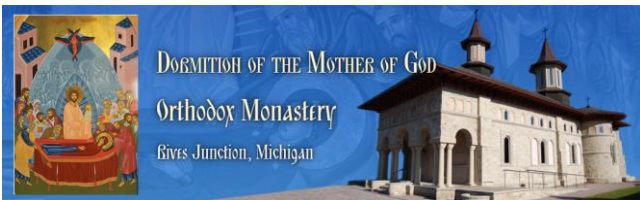
Tithe	\$ 880.00
Candles	\$ 40.00
Vigils	\$ 45.00
Donations	\$ 370.00
Holiday Bureau	\$ 50.00
Total:	\$1,385.00

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



CHARITY OF THE MONTH

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



Fall Work Day at Holy Dormition Monastery in Michigan

Want to enjoy the great outdoors, and at the same time visit a monastery and help with their yard/garden maintenance? Make plans to go as a group to Holy

Dormition Monastery on Friday and Saturday, November 3 and 4, in Rives Junction, Michigan, about 2 and a half hours from here, and help with maintaining the grounds.

The monastery organizes two work days every year, in spring and fall, and welcomes anyone who is available and desires to participate. Holy Dormition Monastery is situated on 200 acres of land, partly wooded, and partly developed into gardens, meadows, ponds, walking trails, and open spaces in south central Michigan.

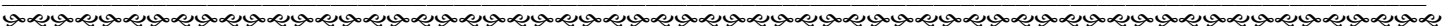
We will leave Friday morning, stop in Ann Arbor for lunch, and arrive in the afternoon, staying overnight in the guest house. There is Divine Liturgy on Saturday at 8:45 AM, followed by yard work from 10 AM to 4 PM, including lunch. We are asked to bring rakes and gloves.

Please let Father Peter or Bobbie Royhab at 419-340-4560 know this week if you are interested so that arrangements can be made.

Holy Dormition of the Mother of God Monastery (www.dormitionmonastery.org) is a monastic community for women under the omophorion of His Eminence Archbishop NATHANIEL of the Romanian Orthodox Episcopate of the Orthodox Church in America.

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

- Nov. 5th** Daylight Saving time ends (Sunday)
- Nov. 15th** Nativity Fast begins (Wednesday)
- Nov. 21st** Entrance of the Most Holy Theotokos into the Temple (Tuesday)
- Dec. 6th** St. Nicholas the Wonderworker, Archbishop of Myra in Lycia (Wednesday)
- Dec. 9th** Conception by Righteous Anna of the Most Holy Theotokos (Saturday)
- Consider sponsoring a Sunday coffee hour following the Divine Liturgy





Saint Abercius the Wonderworker, Bishop of Hieropolis, Equal of the Apostles

Commemorated on October 22

Saint Abercius, Bishop and Wonderworker of Hieropolis lived in the second century in Phrygia. The city of Hieropolis was inhabited by many pagans and very few Christians. The saint prayed to the Lord for the salvation of their souls and that they might be numbered among God's chosen flock. An angel appeared and bade Saint Abercius to destroy the idols in the pagan temple. He fulfilled the command of God with zeal. Hearing that the idol-worshippers wanted to kill him, the saint went to the place where the people had gathered and openly denounced the failings of the pagans. The pagans tried to seize the saint.

At this moment three demon-possessed youths in the crowd cried out. The people were dumbfounded, as the saint expelled the devils from them by his prayers. Seeing the youths restored to normal, the people of Hieropolis asked Saint Abercius to instruct them in the Christian Faith, and then they accepted Holy Baptism.

After this the saint went to the surrounding cities and villages, healing the sick and preaching the Kingdom of God. With his preaching he made the rounds of Syria, Cilicia, Mesopotamia, he visited Rome and everywhere he converted multitudes of people to Christ. For many years he guarded the Church against heretics, he confirmed Christians in the Faith, he set the prodigal upon the righteous path, he healed the sick and proclaimed the glory of Christ. Because of his great works, Saint Abercius is termed "Equal of the Apostles."

Saint Abercius returned home to Hieropolis, where he soon rested from his labors. After his death, many miracles took place at his tomb. He wrote his own epitaph, and it was carved on his tombstone, which is now in the Lateran Museum.



7 Holy Youths "Seven Sleepers" of Ephesus

Commemorated on October 22

The Seven Youths of Ephesus: Maximilian, Iamblicus, Martinian, John, Dionysius, Exacustodianus (Constantine) and Antoninus, lived in the third century. Saint Maximilian was the son of the Ephesus city administrator, and the other six youths were sons of illustrious citizens of Ephesus. The youths were friends from childhood, and all were in military service together.

When the emperor Decius (249-251) arrived in Ephesus, he commanded all the citizens to offer sacrifice to the pagan gods. Torture and death awaited anyone who disobeyed. The seven youths were denounced by informants, and were summoned to reply to the charges. Appearing before the emperor, the young men confessed their faith in Christ.

Their military belts and insignia were quickly taken from them. Decius permitted them to go free, however, hoping that they would change their minds while he was off on a military campaign. The youths fled from the city and hid in a cave on Mount Ochlon, where they passed their time in prayer, preparing for martyrdom.

The youngest of them, Saint Iamblicus, dressed as a beggar and went into the city to buy bread. On one of his excursions into the city, he heard that the emperor had returned and was looking for them. Saint Maximilian urged his companions to come out of the cave and present themselves for trial.

Learning where the young men were hidden, the emperor ordered that the entrance of the cave be sealed with stones so that the saints would perish from hunger and thirst. Two of the dignitaries at the blocked entrance to the cave were secret Christians. Desiring to preserve the memory of the saints, they

placed in the cave a sealed container containing two metal plaques. On them were inscribed the names of the seven youths and the details of their suffering and death.

The Lord placed the youths into a miraculous sleep lasting almost two centuries. In the meantime, the persecutions against Christians had ceased. During the reign of the holy emperor Theodosius the Younger (408-450) there were heretics who denied that there would be a general resurrection of the dead at the Second Coming of our Lord Jesus Christ. Some of them said, "How can there be a resurrection of the dead when there will be neither soul nor body, since they are disintegrated?" Others affirmed, "The souls alone will have a restoration, since it would be impossible for bodies to arise and live after a thousand years, when even their dust would not remain." Therefore, the Lord revealed the mystery of the Resurrection of the Dead and of the future life through His seven saints.

The owner of the land on which Mount Ochlon was situated, discovered the stone construction, and his workers opened up the entrance to the cave. The Lord had kept the youths alive, and they awoke from their sleep, unaware that almost two hundred years had passed. Their bodies and clothing were completely undecayed.

Preparing to accept torture, the youths once again asked Saint Iamblicus to buy bread for them in the city. Going toward the city, the youth was astonished to see a cross on the gates. Hearing the name of Jesus Christ freely spoken, he began to doubt that he was approaching his own city.

When he paid for the bread, Iamblicus gave the merchant coins with the image of the emperor Decius on it. He was detained, as someone who might be concealing a horde of old money. They took Saint Iamblicus to the city administrator, who also happened to be the Bishop of Ephesus. Hearing the bewildering answers of the young man, the bishop perceived that God was revealing some sort of mystery through him, and went with other people to the cave.

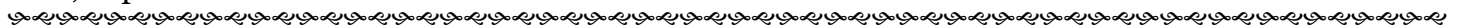
At the entrance to the cave the bishop found the sealed container and opened it. He read upon the metal plaques the names of the seven youths and the details of the sealing of the cave on the orders of the emperor Decius. Going into the cave and seeing the saints alive, everyone rejoiced and perceived that the Lord, by waking them from their long sleep, was demonstrating to the Church the mystery of the Resurrection of the Dead.

Soon the emperor himself arrived in Ephesus and spoke with the young men in the cave. Then the holy youths, in sight of everyone, lay their heads upon the ground and fell asleep again, this time until the General Resurrection.

The emperor wanted to place each of the youths into a jeweled coffin, but they appeared to him in a dream and said that their bodies were to be left upon the ground in the cave. In the twelfth century the Russian pilgrim Igumen Daniel saw the holy relics of the seven youths in the cave.

There is a second commemoration of the seven youths on August 4. According to one tradition, which entered into the Russian PROLOGUE (of Saints' Lives), the youths fell asleep for the second time on this day. The Greek MENAION of 1870 says that they first fell asleep on August 4, and woke up on October 22.

There is a prayer of the Seven Sleepers of Ephesus in the GREAT BOOK OF NEEDS (Trebnik) for those who are ill and cannot sleep. The Seven Sleepers are also mentioned in the service for the Church New Year, September 1.



“In an Honest and Good Heart”

by Fr. Steven Kostoff

Recently at the Divine Liturgy, we heard the Parable of the Sower, as related in Luke 8:5-15. The reception of this parable and how it has been analyzed by biblical scholars makes this parable a complex story in and of itself. However, we will remain on “good ground” if we simply “hear” the parable as interpreted by Christ for His disciples, as it has been consistently understood within the Church.

Before coming to that, though, perhaps it would be wise to review the meaning and purpose of the parables of Christ. The prominent biblical scholar C. H. Dodd defined the parable as “a metaphor or simile drawn from nature or common life, arresting the hearer by its vividness or strangeness, and leaving the mind sufficient doubt about its precise application to tease it into active thought” [*The Parables of the Kingdom*]. In other words, it is a story that will make us think, as in ponder or meditate. That is why we need “ears to hear;” otherwise the parable will “go through one ear and out the other,” thus wasting an opportunity that the Lord has granted us to understand how His Kingdom is being presented to us as a gift. My own wonderful New Testament professor, Veselin Kesich, had this to say about parables in his book *The Gospel Image of Christ*: “The Old Testament records a few parables [II Samuel 12:1-4; I Kings 20:35-42; Isaiah 5:1-7]. Jesus, however, brought this art to perfection. Differing from previous storytellers in His subject matter, Jesus revealed His own character in these parables. His purpose was to lead the hearer to Him and to compel a response to His challenge. Parables are never told to amuse people; they are not merely interesting or entertaining. They are of a revelatory character.”

The Hebrew and Aramaic words for parable are, respectively, *mashal* and *mathla*. Whatever the meaning—allegory, riddle, symbol, story—the parable is meant to challenge our way of thinking and “to compel a response” to the gift of the Kingdom of God as presented by Jesus. One cannot “walk away” from a parable of Christ’s. Such indifference is a response of sorts, though not one pleasing to the Lord, one would imagine. And such a response makes one an “outsider” who will “see but not perceive, and... indeed hear but not understand; lest... you should turn again and be forgiven.” Those on the “inside,” as true disciples of Christ, have “been given the secret of the Kingdom of God” [Mark 4:11-12]. It is a serious matter to come to church and listen to one of Christ’s parables!

Turning our attention specifically to the Parable of the Sower, in first century Palestine, the sowing preceded planting; thus, the parable is a realistic story that would have highlighted the rich abundance of the seed that may have not have seemed so promising because of the various soils it fell into—the trodden path, rocky ground, and the thorns. Thus, the Kingdom of God, though facing an unpromising beginning, will grow by God’s grace regardless of any and all obstacles. However, the final admonition to careful listening tells us that we must probe deeper to understand the full implications of the parable. And Jesus will assist His disciples—and us today—by providing an explanation of the parable that reveals the parable’s inner meaning: “Now the parable is this: The seed is the word of God. The ones along the path are those who have heard; then the devil comes and takes away the word from their hearts, that they may not believe and be saved. And the ones on the rock are those who, when they hear the word, receive it with joy; but these have no root, they believe for a while and in time of temptation fall away. And as for what fell among thorns, they are those who hear; but as they go on their way they are choked by the cares of life, and their fruit does not mature. And as for that in the good soil, they are those who, hearing the word, hold it fast in an honest and good heart, and bring forth fruit with patience” [Luke 8:11-15].

During His ministry, Christ realized, as did many preachers of the word following Him, that many who heard His word—Jew and Gentile alike—would reject that word for various reasons. This was clearly the experience of Christ and His disciples/apostles. So, the parable is not simply about the fate of the seed, or about the quality of the soil into which it falls. The parable is thus “symbolic” and prophetic because of its ultimate reference to the human rejection (or acceptance) of the proclamation of the Kingdom and the Gospel. This is a realistic assessment based upon the three sources of temptation

inherent in the process of hearing the Word of God and reacting to it. Basically, these three sources of temptation are the devil, persecution, and mammon.

We pray “and deliver us from the evil one.” The “evil one” lurks behind temptation and abandonment to it. This does not relieve us of our responsibility by “blaming it on the devil,” but rather alerts us to the need for vigilance. As our spiritual tradition makes quite clear, the evil one often works through such “passions” as gluttony, lust, avarice, jealousy, envy, anger, dejection, vanity and pride. As such, direct confrontation is unnecessary—or perhaps it is reserved for the great saints who take up that battle with utter seriousness, determination, and profound reliance upon the saving grace of God. Our “inner demons,” multiplied and strengthened by our weaknesses and lack of faith, thus pluck the seed of God’s word from our hearts as birds will pluck up loose seed on shallow ground. Distracted, enervated or consumed by our passions, the evil one, as an ever-present threat, can leave us with a heart empty of the saving seeds of the divine Sower. And as Christ warned, the horrific result can be unbelief and a loss of salvation.

“Indeed, all who desire to live a godly life in Christ Jesus will be persecuted” [2 Timothy 3:12]. When you think of the “world” as it is, obsessed with “the lust of the flesh and the lust of the eyes and the pride of life” [1 John 2:16], this has a certain inevitability to it. From the beginning, many followers of Christ have been persecuted, the great company of martyrs unto death itself. This is a severe test, and many have failed to make such a witness. It is hardly for us to judge, especially if we are incapable of holding up to even the slightest social pressure that will intimidate us into silence or inaction when our “witness” to being a Christian would make a significant impact. “I am a Christian” was the phrase always used by the martyrs to identify themselves, even though it would also serve them up a death sentence. Yet, would anyone feel that that would be an awkward form of self-identification today? Perhaps that can be rephrased with the following question: “If you were arrested for being a Christian, would there be enough evidence to convict you?” If not, it would reveal that we have “no root” and the seed from the Sower was wasted. The Lord left us these encouraging words as He envisioned the fate of His followers to come: “Blessed are those who are persecuted for righteousness’ sake, for theirs is the kingdom of heaven” [Matthew 5:10].

Alas, who is not “choked by the cares of life?” In the versions of this parable found in the Gospels of Saints Matthew and Mark, Jesus adds “and the delight of riches” [Matthew 13:22], “and the desire for other things” [Mark 4:19]. So, the “cares of life” should not be limited to the legitimate struggle for our “daily bread” and the protection and care of our families. Jesus is referring to that pervasive spirit of acquisitiveness that can never be satisfied. There is a wonderful 19th century (?) aphorism that needs to be memorized: “Enough is a feast.” And yet a contemporary distortion would say something like, “There is never enough!” No matter what we have, we need more of it—and then some more. How humiliating: either collectively or personally, we are the donkey doomed to trotting in a circle going nowhere with an inaccessible carrot dangling before our noses! There is never a shortage of contestants willing to line up for life’s perennial “rat race.” Has there ever been a “winner?” This insatiable demand for “riches” and “other things” only serves to “choke” the life out of the seeds of the divine Sower so that “their fruit does not mature.” The Lord expressed this struggle perfectly with the well-known words: “No one can serve two masters; for either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve God and mammon” [Matthew 6:24].

And yet, the parable is not only about the sadly inevitable reality that “many” will lose the seed-word of the Sower upon hearing it because of the evil one, persecution and mammon. Christ is telling us that despite that unholy triad of temptations, there will still be an abundant harvest that will yield a “hundredfold.” In fact, that may be the most significant point about the parable. When we hear the Word of God, our concern is to “hold it fast in an honest and good heart.” This, in turn, will cultivate “fruit with patience.” Every Liturgy presents us with the opportunity of “hearing” the living Word of God. If we have “ears to hear,” the seed of the Sower will fall on “good soil.”