Holy Assumption Orthodox Church

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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 Chicago and the Midwest

OCTOBER 25, 2026

TWENTY FIRST SUNDAY AFTER PENTECOST

EPISTLE: Galatians 2:16-20

Rich man and Lazarus

Brethren: Knowing that a man is not justified by the works of the law but by faith in Jesus Christ, even we have believed in Christ Jesus, that we might be justified by faith in Christ and not by the works of the law; for by the works of the law no flesh shall be justified. But if, while we seek to be justified by Christ, we ourselves also are found sinners, is Christ therefore a minister of sin? Certainly not! For if I build again those things which I destroyed, I make myself a transgressor. For I through the law died to the law that I might live to God. I have been crucified with Christ; it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me.

GOSPEL: Lk. 16:19-31

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.'"

LITURGICAL SCHEDULE FOR THE WEEK

MON. Oct 26	Holy, Glorious Demetrios the Myrrh-gusher; Col 2:13-20, Lk 10:22-24
TUE. Oct 27	Righteous Mother Olga of Kwethluk; Col 2:20-3:3, Lk 11:1-10
WED. Oct 28	Martyrs Terence and Neonila, and their children; Col 3:17-4:1, Lk 11:9-13
THU. Oct 29	Martyr Anastasia of Rome; Col 4:2-9, Lk 11:14-23
FRI. Oct 30	Hieromartyr Zenobios and his sister Zenobia; Col 4:10-18, Lk 11:23-26
SAT. Oct 31	Priestmartyr John Kochurov; 2 Cor 5: 1-10, Lk 8:16-21

4:00 PM VESPERS

SUN. Nov 1 **22nd Sunday after Pentecost, *Tone 5***

9:10 AM HOURS
9:30 AM DIVINE LITURGY Followed by Coffee Social

FOR YOUR PRAYERS

Subdeacon John (Roger Pinta), P. O. Box 39, Middle Bass, OH 43446; **Laura Kovach,** 382 South Church Road, Marblehead, OH 43440; **Joe Schutt,** 9340 Roseto Villa Drive, Dublin, OH 43016; **Tony Monastra & Tina Rindfleisch**, 2119 Willow Cove, Marblehead, OH 43440; **Irene Vangeloff**, 3580 Shaw Ave., Apt. 305, Cincinnati, OH 45208 Tel.: (513) 376-9693

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)

PRAYER LIST

Parishioners & Family: Mike Karnionis / Peter Kowal / Kris / Tom & Ellen Martin / Laura Kovach / Joe Schutt / Tony Monastra / Sessely and her unborn baby / Russel / Debby /Subdeacon John (Roger Pinta) / Bryan Gibson / Tom Sitzler / Valerie Schutt / Hayden Issler / Roger Pinta Jr. / Richard Williams / Christine Twarek / Alvin Foland / Delaine Ward (Ron Royhab's sister) / Kristen Cassell / Laura DeKemper / Tom Hileman / Cliff & Kathy Ruggles / Sandra / Renee Haynal / Heidi Golob / Ron & Bobbie Royhab /Rodney Clevenger / Jennifer Heffernan / Pam / Jim Twarek / Ed Garrity / Barbara Wroblewski / Michal Tomáš / Helena Tomášová / Ruth Sheller / Carol / David Martin / Fred Soski / Irene Vangeloff / Sonja Rose / James Bargdill / Carole Conaway/ Gary Conaway / Sharon Dietrich / Michael Glovinsky / Shirley Gresh / Betty Kovach / Child Stella Miller / William Pipenur / Helen Jean Rofkar / George Royhab / Marianne Royhab / Kathy Jacob / the child Bodhi Cassell / Gleice, Sophie & Chloe / Carol / Nora.

Other Requests: Bailey Calhoun / Catechumen Justin Inks / Catechumen Mariah Moses / Catechumen Cory Moses / Chris Clabaugh / Samantha Lee / Peggy / Becky / Ella / Tom Virostek / Bob Stephenson / Jim Rinaldo / Roy / Greg / Patty Wandover / Russ M. / Suzeann / Laura Engler / Steve Rohweder / Nicole Williams / John Couture / Ann Turinsky / Marcia / Catechumen Blake Shoemaker / Linkoln Paull / Matushka Melania / Sharyn Osborne / Amy / Bill Byrnes / Susanne / Charles Schlett / Kathy Debevits / Anthony / Archpriest Ján Čižmár / Archpriest David Lis / Archpriest Emilian Hutnyan / Archpriest John Adamcio / Matushka Laryssa Hutnyan / Donald Gresh / Mark Ludvik / Robert Piznar / William / Rick Rowe / Chris.

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

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VIGILS FOR OCTOBER 18th

Bundren Family 1 Special Intentions

Susan Guzy 2 Special Intentions

Laura Kovac3h 3 For health and/or healing of Lynn M-C, Peter K., Mike K., Bailey C, Judy W., Roger P., Jim K., Joe S., Katie M., Robin L., Margi & Joe, Heidi & Wayne G., Lindsay & Janet, Jerry Z., Deb F., Russ M, Burt K., Bobbie & Ron R., Peggy S., Brenda T., Betty K., Margaret M., Mark M., Dana M., and Bodhi, C.
Birthday blessings to Margi
Memory eternal to Uncle Alex

Dennis Lapso 5 Blessed repose of Annette Lapso, John & Caroline Ressetar, Ruth & Harry Flewelling, For the health and wellbeing of Father Peter & Matushka Michelle

Sandy Martin 1 Special Intentions

Gabe Mazurik 1 Special Intentions

Natalie Twarek 10 In loving memory of Mike(10/13/18), For the health and recovery of Mike Karnionis, Pete Kowal, Bailey Calhoun, and Lynn Mate Cramer, For the health and recovery of Chris Clabaugh, For the health of Sessely and unborn baby, For the health and recovery Laura and Joe and Elaine, Roger, For God's guidance for Mia, For the health of Fr Peter & Matushka Michelle, and Fr John & Matushka Melania, For the health and recovery of John, Mimi, Rodney, Bob, Richard, Laura, Kathy & Cliff, Irene, Ron & Bobbie, Betty, Kayla, Heidi, Wayne, Peggy & Becky, Marcia, Health and

healing for Father's parents Michal & Helena and Matushka's mom Barbara & Walter, For the health of Nick & family, Christine, Jen, Father David, Carole, Gary, Sharon, Sonya, Margi & Joe, MaryAnn & Bob, Bodhi, Stella, Jake, Pat, Special Intentions

ATTENDANCE

10/17 Vespers, 12 attending (3 guests); **10/11** Divine Liturgy, **31** attending (4 guests)

READERS LIST

Sunday Oct 25 – Tim
Sunday Nov 1 – Tim
Sunday Nov 8 – Joe
Sunday Nov15 – Tim

OCTOBER CANDLE SPONSORS

Altar Candles: Joe & Valerie Schutt, In memory of Violet Bargdill & LaVerne Schutt; Mike & Sharon, For the health for Fr Peter & Matushka Michelle **($50)**; **Chandelier:** Joe & Valerie Schutt, In memory of Gordon Schutt (October 27, 2021) **($50)**; **Eternal Light & Icon Screen:** Jean Hileman, God's Blessings for Justin and his deployment; Mike & Sharon, For the health for Fr Peter & Matushka Michelle **($25)**; **Candles at the Cross:** Laura Kovach, Birthday blessings to Katelyn and in memory of Uncle Alex and father-in-law John Kovach **($20)**; **Candles at St. Tikhon Icon:** Mike & Sharon, health of Pete Kowal & Mike Karniotis, For son Hank & Family for protection **($20)**

OCTOBER BIRTHDAYS AND ANNIVERSARIES

30 – Weston Davenport (8)

CHARITY OF THE MONTH

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

SUNDAY OFFERING

Sunday, October 18, 2026

Tithe	$1,688.00
Donations	$ 102.00
Candles	$ 129.00
Vigils	$ 135.00
Danbury Holiday Bureau (Oct.)	$ 100.00
Memorial Donation Fund	$1,000.00
Building Restoration	$5,500.00
Total:	**$8,654.00**

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

CHURCH MONTLY INCOME AND EXPENSES

Month of **SEPTEMBER 2026**	
Church Donation income was	$ 7,741.25
Church Operating Expenses totaled	$12,951.45
net loss of	**- $ 4,910.20**

UP-COMING EVENTS IN OUR PARISH – MARK YOUR CALENDAR

Oct 26th – Peeling and slicing onions *(Monday)*

Oct 27th – Frying onions *(Tuesday)*

Nov 1st – Daylight saving time ends *(Sunday)*

Nov 15th – Beginning of Nativity Fast *(Sunday)*

Nov 21st – Entry of the Theotokos into the Temple *(Saturday)*

COFFEE HOUR SPONSOR LIST

Oct 25 -	Rachel Adamcio
Nov 1 -	Mike & Sharon Cole
Nov 8 -	Sessely &Dan
Nov 15 -	Teri Cassell

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

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CLEANING SCHEDULE

Oct 26, Roddie & David
Nov 2, Natalie
Nov 9, Laura
Nov 16, Sue

DAYLIGHT SAVING TIME…ENDS!

Daylight saving time officially ends at 2 a.m. next Sunday **November 1st. *Please remember*** *to turn your clocks One Hour Back!*

Martyrs Marcian and Martyrius, the Notaries of Constantinople

Commemorated on October 25

The Martyrs Marcian and Martyrius, Notaries of Constantinople served in a Constantinople cathedral. Marcian was a reader and Martyrius a subdeacon. They both performed in the capacity of notaries, i.e. secretaries, for Patriarch Paul the Confessor (November 6).

Arian heretics expelled and secretly executed the righteous Patriarch Paul. His throne was given to the heretic Macedonius. The heretics attempted to entice Saints Marcian and Martyrius over to their side by flattery. They offered them gold and promised to consecrate them as archbishops, but all the efforts of the Arians were in vain.

Then the impious threatened to slander them before the emperor, and sought to intimidate them with torture and death. But the saints steadfastly confessed Orthodoxy, as handed down by the Fathers of the Church. Marcian and Martyrius were sentenced to death. Before death, the martyrs prayed, "Lord God, Who has invisibly created our hearts, and directed all our deeds, accept with peace the souls of Your servants, since we perish for You and are considered as sheep for the slaughter (Ps 32/33:15; 43/44:22). We rejoice that by such a death we shall depart this life for Your Name. Grant us to be partakers of life eternal with You, the Source of life." After their prayer the martyrs, with quiet rejoicing, bent their necks beneath the sword of the impious (+ ca. 335).

Their holy bodies were reverently buried by Orthodox Christians. Later, by decree of Saint John Chrysostom, the relics of the holy martyrs were transferred to a church built in their honor. Believers

here were healed of many infirmities through the prayers of the saints, to the glory of the One Life-Creating Trinity.

Relics and the Promise of Resurrection

by Deacon Igor Tsukanov

What the bodies of the saints reveal about life, death and the resurrection

Why do Christians bow before the remains of the dead? For someone unfamiliar with the veneration of relics, the sight can be puzzling, perhaps even unsettling. Why such reverence for tombs, fragments of bone and pieces of cloth? What place do they have in a living faith?

Christianity has raised uncomfortable questions from the beginning. When Jesus spoke of eating His Flesh and drinking His Blood, even some of His followers found His words difficult to accept (John 6:60). When St Paul preached the resurrection of the dead in Athens, some of his listeners scoffed; others put him off until another day (Acts 17:32).

The answer begins with a distinction: Christians venerate relics—that is, they honor them with reverence. Worship belongs to God alone. Behind that reverence lies a conviction about the people whose remains they honor: death has not brought their life in God to an end.

To understand this reverence, we need to look at the convictions behind it. What do Christians believe about the body? What has Christ's Resurrection changed? And what does it mean to be alive in God?

1. Relics belong at the heart of Orthodox worship

At first sight, the veneration of relics might seem a custom on the margins of Christian life. Their place in Orthodox worship reveals how closely they are connected with the substance of the faith.

Consider the Divine Liturgy, at which the Church celebrates the Eucharist. Its connection with the martyrs reaches back to the early centuries, when Christians gathered at their tombs to pray and offer the Eucharist. The bodies of those who had given their lives for Christ were held in profound reverence. In 787, the Seventh Ecumenical Council, held at Nicaea, formally affirmed this tradition.

Its seventh canon required relics of martyrs to be placed in churches that had been consecrated without them, and forbade bishops to consecrate churches without relics. The connection remains visible today. Relics are placed in consecrated altars and are also customarily sewn into the antimension: a cloth bearing an image of Christ's burial, authorized by the bishop, on which the Eucharist is celebrated. At the very place where the Eucharist is offered, the faithful are reminded of those who gave their lives for Christ.

To understand why their remains belong here, we must go back to the Christians who first treasured them.

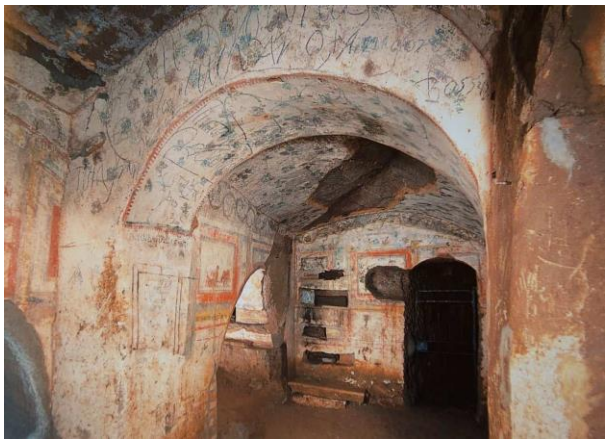
2. A tradition rooted in the early Church

In the second century, St Polycarp, Bishop of Smyrna, suffered martyrdom for Christ. The account preserved by his Church tells how he was condemned to the flames. When the fire failed to consume him, an executioner killed him, and his body was then burned. Afterwards, the Christians gathered his bones, which they regarded as more precious than jewels and gold, and laid them in a place where they could assemble to commemorate his martyrdom.

The Church of Antioch likewise treasured the remains of St. Ignatius the God-bearer, who had been thrown to wild beasts in Rome. His relics were received as a precious gift to the community he had served.

In Rome, the catacombs—the extensive underground cemeteries of the early Christians—preserved the graves of many martyrs. Their burial places became centers of prayer and remembrance, drawing believers who sought to honor those who had remained faithful to Christ unto death.

By the late fourth and early fifth centuries, the great teachers of the Church spoke of this reverence as an established part of Christian life. In the bodies of the martyrs, Christians honored the wounds they had received for Christ. Even their dust held the seed of eternity: the promise that these bodies, given in love for the Lord, would rise again.



The Catacombs of St Domitilla, Rome.

St. John Chrysostom expressed this reverence through a striking comparison. An emperor's crown shines with precious stones; the bodies of the martyrs bear the wounds they received for Christ. Those wounds, he wrote, make them more precious and worthy of honor than any imperial crown.

In the eighth century, St. John of Damascus explained the theological foundations of this veneration. In the twentieth, St. Justin Popović of Serbia returned to the same theme. Across the centuries, the Church has recognized in the saints' remains something far more significant than a memorial to the past.

3. The martyrs bear witness to the resurrection

The martyrs' wounds were precious to the Church because they testified to a faith stronger than the fear of death.

The word martyr comes from the Greek word for a witness. By accepting suffering rather than denying Christ, the martyrs bore witness to Him as their Savior: to His Resurrection and to His promise that the dead would rise. They trusted that death could not bring their life in Him to an end. Beyond it lay the fullness of life with God, when He would be "all in all" (1 Corinthians 15:28). Their testimony was costly. They surrendered their earthly lives because they believed that communion with Christ was worth more than anything death could take from them. Their courage gave visible expression to the hope on which the whole Church stands: "If Christ is not risen, your faith is futile" (1 Corinthians 15:17).

This same faith lies at the heart of the Eucharist. Through the prayer of the Church and the action of the Holy Spirit, the bread and wine become the Body and Blood of Christ—the very Lord who suffered, rose from the dead and lives forever. His humanity is inseparably united to His divinity; in Communion, He gives us a share in His life.

How fitting, then, that the relics of the martyrs should be present at the altar. Through their relics, those who gave their lives in the hope of the resurrection are bodily present where the Church gathers to receive the risen Lord. Their remains bear witness to the life He gives us and which we await in its fullness.

4. The body is made for eternal life

Relics are the bodily remains of people whom God has glorified. But why should a person's body matter after death?

For Christians, the body is an essential part of who we are. It is not a disposable covering for the soul, or a prison from which the spirit must escape. God's purpose embraces the whole person.

The Incarnation makes this unmistakably clear. The Son of God truly became human. He took flesh, suffered death and rose bodily from the tomb.

The Gospels emphasize the reality of His risen body. He eats in the presence of His disciples and invites them to touch Him: "Behold My hands and My feet, that it is I Myself. Handle Me and see, for a spirit does not have flesh and bones as you see I have" (Luke 24:39).
God's purpose for our bodies, too, is eternal life. Yet the reality of death seems to stand in the way of that promise.
Christianity understands death—the separation of soul and body—as a tragedy bound up with humanity's estrangement from God through the Fall. It was never the fulfilment of God's purpose for us. Through the Incarnation, the death on the Cross and the Resurrection of the Son of God, death's dominion has been broken.
All the dead will rise, and soul and body will be reunited. For those who live in communion with Christ, this is the hope of sharing fully in His eternal life. The saints already live in that communion, even as they await, with the whole Church, the resurrection of the body.
Their relics remind us that God's purpose for the body reaches beyond the grave.

5. Holiness embraces body and soul

If the body is destined for eternity, and God Himself has truly become man, reverence for the bodies of His saints follows naturally. Holiness touches the whole person.

St. Justin Popović explains that holiness embraces both soul and body. As a person grows in communion with God, both are filled with the grace of the Holy Spirit. The saints' bodies become vessels of the same grace that sanctifies their souls. This participation in God's life is what Orthodox theology calls deification: we remain human, while sharing by grace in the life of God.

In venerating their relics, the Church honors temples of the living God. His grace does not abandon them at death. God continues to work through them, granting healing and other miracles according to His wisdom and love.

St. Paul asks the Christians of Corinth: "Do you not know that you are the temple of God and that the Spirit of God dwells in you?" (1 Corinthians 3:16). The Church continues to honor the saints' remains as such temples, even after death has taken away the breath of life. It does so in the hope that these bodies will rise again.

St. John of Damascus makes the connection with Christ's victory explicit. Since the Lord who is Life itself entered into death, those who have fallen asleep in faith and in the hope of resurrection cannot be spoken of as though death had the final claim upon them.

"He is not the God of the dead but of the living, for all live to Him," Christ declares (Luke 20:38).

The Church therefore includes both those still living on earth and those who have passed through death. Our communion in Christ reaches beyond the grave. When we ask the saints to pray for us, we turn to people who are alive in God and whose love for others has not ended. The veneration of their relics expresses that same communion in a tangible way.

As the theologian Fr Alexander Schmemann explained, Christianity transforms our understanding of death by placing God at the center. The departed need no longer be imagined as threatening inhabitants

of a shadowy other world. We speak of them as having fallen asleep: they await the resurrection and remain dear to us and to God.

6. Incorruption is not the measure of holiness

There is a persistent assumption that a saint's body must remain intact after death. Some people also expect it to give off a sweet fragrance or exude myrrh, a fragrant liquid associated with certain relics.

The Bolsheviks exploited such expectations in their campaign against relics, which began in 1918. Officials entered churches and monasteries, forced open the reliquaries containing the saints' remains and displayed their contents. The intention was to discredit the Church by showing that the bodies it honored had undergone decomposition.

The relics of St. Seraphim of Sarov

But the Church's veneration of relics does not depend on their preservation. The bodies of some saints have remained remarkably intact; the remains of others have decayed, been burned or been scattered. Their holiness is not measured by the condition of their bones.

Incorruption—the preservation of a body from ordinary decay—requires discernment. It is not, by itself, sufficient grounds for recognizing someone as a saint. Neither preservation nor decay, taken alone, tells us a person's standing before God.

In recognizing a saint, the Church looks to the holiness of that person's life, the witness of those who knew them, the prayerful veneration of the faithful and the signs of God's action through their intercession. The preservation of a body may form part of that testimony, but it cannot replace it.

Our hope rests in Christ, whose Flesh did not see corruption (Acts 2:31) and whose Resurrection has conquered death. The saints share in His victory by grace, whether their earthly remains are preserved whole or survive only as a handful of bones.

7. Veneration calls us to faith in God

The distinction between veneration and worship is essential. The Seventh Ecumenical Council distinguished the honor shown to holy things from the worship that belongs to God alone.

We already understand something of this distinction in ordinary life. We honor our parents; cherish those we love and owe respect to every person made in God's image. We can offer such honor wholeheartedly while reserving worship for God alone.

When Christians venerate relics, they honor the saint whose remains lie before them: someone alive in Christ, a dwelling place of His grace. They ask that saint to intercede with the Lord. Their hope rests in God.

Yet religious practice can be distorted. Relics have sometimes been treated as talismans, as though they possessed a power that could be used independently of God. The demand for such objects has also encouraged fraud. Claims about the identity and provenance of particular relics require discernment; reverence does not oblige us to accept every claim uncritically.

Such abuses betray the meaning of veneration. They discredit the deception, without disproving the existence of genuine relics or the miracles God works through them.

God is the source of every healing granted through relics. In approaching them, we turn towards Him in faith.

This helps put the outward circumstances into perspective. One person may travel to Bari to venerate the relics of St. Nicholas; another may pray before a small particle of his relics in a parish church close to home. Someone may be able to kiss the shrine of St. Sergius of Radonezh: someone else may have to stand at a distance. Nearness to God cannot be measured by the length of a pilgrimage or by whether we manage to reach the reliquary.

The Gospels show people approaching Christ in very different ways. The woman who had suffered from bleeding longed to touch even the hem of His garment (Matthew 9:20–22). The centurion whose servant was ill asked Him to speak the word, believing that He could heal without entering his house (Luke 7:6–7). Christ answered them both. In each case, what mattered was their trust in Him.

If we place our confidence in a relic's supposed "energy", or imagine that hours of queuing and the act of touching a shrine must secure the result we want, we have lost sight of that trust. Faith does not give us control over God's gifts. It brings us before Him in hope, ready to receive His mercy in the way He knows is best.

The veneration of relics gives concrete expression to what Christians profess: that the departed are alive in God; that Christ has opened the way into His Kingdom; and that His saving work embraces our bodies as well as our souls.

This is why the Church has treasured the remains of the saints from its earliest centuries. It honors them as temples of the Holy Spirit, through which God may continue to answer prayer. Our prayer involves our bodies as well as our thoughts. To stand beside a saint's tomb, to bow, to touch the shrine and to speak a few words there can help us express a love and trust that words alone do not always convey.

The Resurrection gives these gestures their meaning. God will raise the dead, and the separation of soul and body will end. The saints, already alive in Him, will share in His glory in the fullness of their humanity.

Their relics, and the works of mercy God performs through them, offer us a foretaste of that promise. Before the remains of a saint, Christians look towards the life of the world to come.

HOLY ASSUMPTION ORTHODOX CHURCH
110 East Main Street - Marblehead, Ohio 43440
(phone) 419-798-4591

NOVEMBER 2026

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
1 9:10am Hours 9:30am Divine Liturgy followed by coffee hour/fellowship	2	3	4 Fast	5	6 Fast	7 4:00pm Great Vespers
8 ***Synaxis of the Archangel Michael*** 9:10am Hours 9:30am Divine Liturgy followed by coffee hour/fellowship	9	10	11 Fast	12	13 ***St. John Chrysostom*** Liturgical Music Workshop St. Paul's Dayton	14 ***Apostle Philip*** Liturgical Music Workshop St. Paul's Dayton 4:00pm Great Vespers NO VESPERS HERE TODAY
15 9:10am Hours 9:30am Divine Liturgy followed by coffee hour/fellowship Fast: wine & oil	16 ***Apostle & Evangelist, Matthew*** Fast	17 Fast	18 Fast	19 Fast	20 6:00pm Great Vespers Fast	21 **ENTRANCE OF THE THEOTOKOS** 9:10am Hours 9:30am Divine Liturgy 4:00pm Great Vespers Fast: fish, wine, & oil
22 9:10am Hours 9:30am Divine Liturgy followed by coffee hour/fellowship Fast: wine & oil	23 Fast	24 Fast	25 Fast	26 Fast	27 Fast	28 4:00pm Great Vespers Fast: wine & oil
29 9:10am Hours 9:30am Divine Liturgy followed by coffee hour/fellowship Fast: wine & oil	30 ***Apostle Andrew, "The First Called"*** Fast	Dec 1 Fast	Dec 2 Fast	Dec 3 Fast	Dec 4 Fast	Dec 5 4:00pm Great Vespers Fast: wine & oil

See Sunday Bulletin for changes.