

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

110 EAST MAIN STREET,
Marblehead, OH 43440

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

JULY 7, 2024

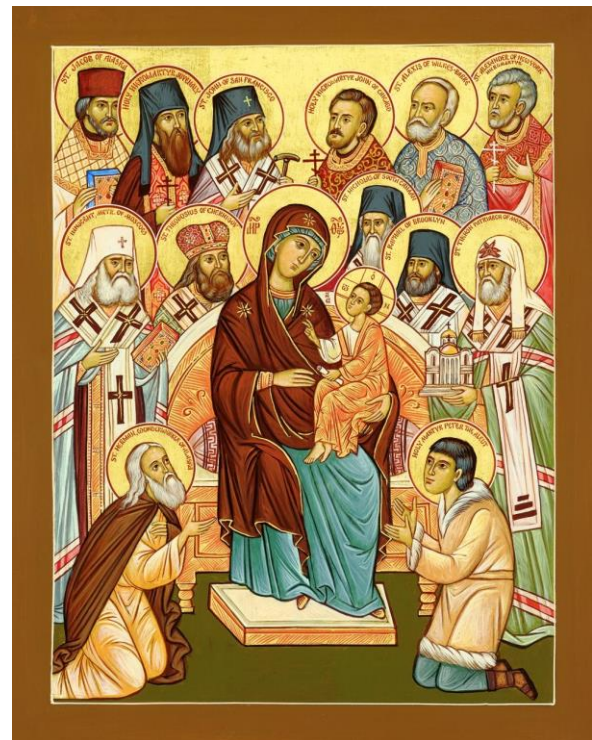
SECOND SUNDAY AFTER PENTECOST
SUNDAY OF ALL SAINTS OF AMERICA

EPISTLE: Rom 2:10-16

Brethren: Glory, honor, and peace to everyone who works what is good, to the Jew first and also to the Greek. For there is no partiality with God. For as many as have sinned without law will also perish without law, and as many as have sinned in the law will be judged by the law (for not the hearers of the law are just in the sight of God, but the doers of the law will be justified; for when Gentiles, who do not have the law, by nature do the things in the law, these, although not having the law, are a law to themselves, who show the work of the law written in their hearts, their conscience also bearing witness, and between themselves their thoughts accusing or else excusing them) in the day when God will judge the secrets of men by Jesus Christ, according to my gospel.

GOSPEL: Mt 4:18-23

At that time, Jesus, walking by the Sea of Galilee, saw two brothers, Simon called Peter, and Andrew his brother, casting a net into the sea; for they were fishermen. Then He said to them, "Follow Me, and I will make you fishers of men." They immediately left their nets and followed Him. Going on from there, He saw two other brothers, James the son of Zebedee, and John his brother, in the boat with



Icon of All Saints of America

Zebedee their father, mending their nets. He called them, and immediately they left the boat and their father, and followed Him. And Jesus went about all Galilee, teaching in their synagogues, preaching the gospel of the kingdom, and healing all kinds of sickness and all kinds of disease among the people.

LITURGICAL SCHEDULE FOR THE WEEK

MON. July 8	Greatmartyr Procopius of Caesarea, in Palestine; Rom 7:1-13, Mt 9:36-, 10:8
TUE. July 9	Hieromartyr Pancratius; Rom 7:14-8:2, Mt 10:9-15
WED. July 10	Venerable Anthony of the Kiev Caves; Rom 8:2-13, Mt 10:16-22
THU. July 11	Greatmartyr Euphemia the All-praised; Rom 8:22-27, Mt 10:23-31
FRI. July 12	Martyrs Proclus and Hilary of Ancyra; Rom 9:16-19, Mt 10:32-36, 11:1
SAT. July 13	Synaxis of the Archangel Gabriel; Rom 3:28-4:3, Mt 7:24-8:4
SUN. July 14	3RD SUNDAY AFTER PENTECOST, FATHERS OF THE SIX ECUMENICAL COUNCILS, Tone 2
9:10 AM	HOURS
9:30 AM	DIVINE LITURGY Followed by Coffee Hour



FOR YOUR PRAYERS

Debby Pinta, P. O. Box 39, Middle Bass, OH 43446; **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



JULY REPOSED

Mary Danchisen (1927) No date provided; Michael Wolf (1929) No date provided; Triantafilos Lefas (1995) No date provided; **2-** John Danchisen (2009); **6-** Anna Mazur (1969); **6-** Joseph Golob Jr (2006); **7-** Mary Martha Glovinsky (1975); **9-** Andrew Holodnak (1971); **10-** Gretta Gresh (2018); **14-** John Gulla (1968); **20-** Mitered Archpriest Sava Chaly (1991) Former Pastor; **21-** Anna Mazurik (1973); **27-** Father Vladimir Meschersky (1937) Former Pastor; **29-** Sally Franklin (2018); **29-** Robert Zgonc (2018); **29-** Charles Hagmaier (2018)



JULY CANDLE SPONSORS

Altar Candles: Barbara Wroblewski, Happy 29th Wedding Anniversary to Fr. Peter & Mat. Michelle (**\$50**); **Chandelier:** Available (**\$50**); **Eternal Light & Icon Screen:** Fr. Peter & Mat. Michelle, For Health & God's Blessings for Walter Wroblewski (**\$25**); **Candles at the Cross:** Laura Kovach, In birthday memory of Susan (**\$20**); **Candles at St. Tikhon Icon:** For Safety and Health of Nicholas, Tikhon, Gleice, Sophie & Chloe (**\$20**)



VIGILS FOR June 30

Angela Bricker 4 Special intentions, Memory Eternal

Susan Guzy 1 in memory of Diane, Vichnaya Pamyat

Sandy Martin 3 In memory of Randy, In memory of Diane, Special intentions

Royhab 1 In loving memory of Diane Tryon

Laura Kovach 4 For health and/or healing of Betty K., Debby P., David M., Patti O., Jim K., Ruth S., James W., Tony M., Hannah S., Barbara D., Pauline O., Mark M., Dana M., Bodhi C., Sharon D., John D., Karen D., Kathie J., and Jennifer H.

In memory of Diane Tryon and Matushka Paula Soucek.

Birthday blessings and many years to Stephanie Kowal.

Anniversary blessings and many years to Fr. Peter and Matushka Michelle.

Natalie Twarek 9 In loving memory of Diane, In loving memory of Matushka Paula Soucek, Birthday Blessing to Carter 6/26, Anniversary Blessings to Laura and Jim 6/26, Anniversary blessings to Fr Peter and Matushka Michelle, For the health and recovery of Betty Kovach, For the health and recovery of Carol, Kayla, Bill, Ruth, Pam, Debbie, Ron, Jim, Michelle, Terrie, Theresa, Clayton, Father Emilian, For the health of Matushka Melania, 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

ATTENDANCE



06/29 Vespers, **8** attending (2 guests); **06/30** Divine Liturgy, **47** attending (23 guests)



JULY BIRTHDAYS AND ANNIVERSARIES

8 – Ed Vangeloff; **11** – Christian Cleis (Korea) *; **16** – Peter & Stephanie Kowal Anniversary (30); **23** – Fr. Peter Ordination (1995); **27** – Greg & Natalie Twarek Anniversary (50); **30** – Tim & Jennifer Heffernan Anniversary; **30** – Dale & Angela Bricker Anniversary

PRAYER LIST

Parishioners & Family: Jennifer Heffernan / Tom Hileman / Pam / Jim Twarek / Ed Garrity / Patti Owens / Tony Monastra / Barbara Wroblewski / Michal Tomáš / 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 / Stephanie Royhab / Kathy Jacob / the child Bodhi Cassell / Clifford / Gleice, Sophie & Chloe / Carol / Debbie & Marco / Nora.

Other Requests: 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



OUR SYMPATHIES – MEMORY ETERNAL!

Our prayers and deepest sympathies are extended to the family and friends of **† MATUSHKA PAULA SOUČEK**, who fell asleep in the Lord on **Sunday, June 23rd** and was buried at *St. Tikhon's Monastery in Waymart, PA* on **Monday, July 1st**. *"In blessed repose grant eternal rest, O Lord, to your ever-remembered servant † PAULA and make her Memory Eternal! Vichnayja Jej Pamyat!"*



READERS LIST

Sunday Jul 7 – Tim
 Sunday Jul 14 – Ron
 Sunday Jul 21 – Joe
 Sunday Jun 28 – Jake



COFFEE HOUR SPONSOR LIST

July 7 – Jake
 July 14 – Bobbie
 July 21 – Tina
 July 28 – Greg

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



CHARITY OF THE MONTH

“Respect for Life Ministries” is the charity we donate to for the month of July.



CLEANING SCHEDULE

July 8, Angela
 July 15, Angela
 July 22, Angela
 July 29, Angela



SUNDAY OFFERING

Sunday, June 30, 2024

Tithe	\$ 962.00
Donations	\$ 234.00
Candles	\$ 47.00
Vigils	\$ 95.00
Holy Day Donation	\$ 175.00
Bookstore	\$ 170.00
Total:	\$1,683.00

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



SPECIAL PARISH MEETING

Special Parish Meeting will be held on **Sunday, August 4th**, following the Divine Liturgy. We will discuss and ask to approve a major expenditure that are planned for this year. Presence of all voting members in good standing is requested. Please mark your calendars, and plan to attend this important meeting! This is the **second** announcement.



67th ANNUAL HALUPKI FESTIVAL

Our Halupki Festival will take place on **Sunday, August 18, 2024**. Once again, the main raffle during our Festival will be cash raffle with the five vining prizes of cash in the amount of **\$1,000, \$500.00, \$250, \$150, and \$100**.

Festival raffle tickets are available. We are asking each parish household to sell at least 20 raffle tickets at \$5 each. Many of you have sold even more in the past which is greatly appreciated! Please ask your friends and family ‘**how many tickets** they would like to purchase,’ not **if** they want any... approach is everything! Thank you in advance for your help!



MARKET DAY

Our sincere thanks are extended to the following parishioners who helped with our Market Day yesterday, July 6th: Tina, Natalie, Laura, Greg, Ryan, Cliff, Bobbie, Mimi, Susan, Roddie, David, Fr. Peter, and Mat. Michelle. The gross income from the sale was **\$3,350.24**. 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 next **Saturday, July 20th** starting with set up at **8:00 AM**. We will have perohi, kielbasa and kraut, spanakopita, and a large variety of baked goods. Your help is greatly appreciated!



A MID-SUMMER FEAST

Plated Candlelight Dinner, sponsored by **St. Mary Byzantine Catholic Church** in Marblehead will take place on Saturday, July 20, 6PM – 9PM at St. Mary’s Hall.

Live Entertainment by J-MARKZ performing ‘60s and ’70 Hits
Silent Auction

Chef J. John Bou-Sliman

MENU: Appetizer, Dinner rolls and butter, garden salad with choice of two dressings, grilled marinated chicken with locally grown vegetables over a bed of grains, **Dessert, Coffee and Iced Tea**

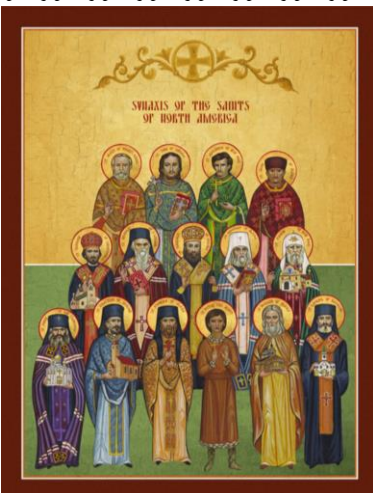
Tickets \$50 each

Group seating with six per table, BYOB

Call **(419) 357-3758** to reserve a seat **through July 15**
Fundraiser Building Fund for replacement of church, hall, and rectory roofs.

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

- July 8th** Steaming Cabbage (*Monday*)
- July 9th** Baking Day 8:00 AM (*Tuesday*)
- July 20th** Market Day 8:00 AM (*Saturday*)



Synaxis of the Saints of North America

Commemorated on July 7

On the second Sunday after Pentecost, each local Orthodox Church commemorates all the saints, known and unknown, who have shone forth in its territory. Accordingly, the Orthodox Church in America remembers the saints of North America on this day.

Saints of all times, and in every country are seen as the fulfillment of God’s promise to redeem fallen humanity. Their example encourages us to “lay aside every weight, and the sin which so easily besets us” and to “run with patience the race that is set before us” (Hebrews 12:1). The saints of North America also teach us how we should live, and what we must expect to endure as Christians

Although it is a relatively young church, the Orthodox Church in America has produced saints in nearly all of the six major categories of saints: Apostles (and Equals of the Apostles); Martyrs (and Confessors); Prophets; Hierarchs; Monastic Saints; and the Righteous. Prophets, of course, lived in Old Testament times and predicted the coming of Christ.

The first Divine Liturgy in what is now American territory (northern latitude 58 degrees, 14 minutes, western longitude 141 degrees) was celebrated on July 20, 1741, the Feast of the Prophet Elias, aboard the ship Peter under the command of Vitus Bering. Hieromonk Hilarion Trusov and the priest Ignatius Kozirevsky served together on that occasion. Several years later, the Russian merchant Gregory I. Shelikov visited Valaam monastery, suggesting to the abbot that it would be desirable to send missionaries to Russian America.

On September 24, 1794, after a journey of 7,327 miles (the longest missionary journey in Orthodox history) and 293 days, a group of monks from Valaam arrived on Kodiak Island in Alaska. The mission was headed by Archimandrite Joasaph, and included Hieromonks Juvenal, Macarius, and Athanasius, the Hierodeacons Nectarius and Stephen, and the monks Herman and Joasaph. Saint Herman of Alaska (December 13, August 9), the last surviving member of the mission, fell asleep in the Lord in 1837.

Throughout the Church's history, the seeds of faith have always been watered by the blood of the martyrs. The Protomartyr Juvenal was killed near Lake Iliamna by natives in 1799, thus becoming the first Orthodox Christian to shed his blood for Christ in the New World. In 1816, Saint Peter the Aleut was put to death by Spanish missionaries in California when he refused to convert to Roman Catholicism.

Missionary efforts continued in the nineteenth century, with outreach to the native peoples of Alaska. Two of the most prominent laborers in Christ's Vineyard were Saint Innocent Veniaminov (March 31 and October 6) and Saint Jacob Netsvetov (July 26), who translated Orthodox services and books into the native languages. Father Jacob Netsvetev died in Sitka in 1864 after a life of devoted service to the Church. Father John Veniaminov, after his wife's death, received monastic tonsure with the name Innocent. He died in 1879 as the Metropolitan of Moscow.

As the nineteenth century was drawing to a close, an event of enormous significance for the North American Church took place. On March 25, 1891, Bishop Vladimir went to Minneapolis to receive Saint Alexis Toth (May 7) and 361 of his parishioners into the Orthodox Church. This was the beginning of the return of many Uniates to Orthodoxy.

Saint Tikhon (Bellavin), the future Patriarch of Moscow (April 7, October 9), came to America as bishop of the diocese of the Aleutians and Alaska in September 1898. As the only Orthodox bishop on the continent, Saint Tikhon traveled extensively throughout North America in order to minister to his widely scattered and diverse flock. He realized that the local church here could not be a permanent extension of the Russian Church. Therefore, he focused his efforts on giving the American Church a diocesan and parish structure which would help it mature and grow.

Saint Tikhon returned to Russia in 1907, and was elected as Patriarch of Moscow ten years later. He died in 1925, and for many years his exact burial place remained unknown. Saint Tikhon's grave was discovered on February 22, 1992 in the smaller cathedral of Our Lady of the Don in the Don Monastery when a fire made renovation of the church necessary.

Saint Raphael of Brooklyn (February 27) was the first Orthodox bishop to be consecrated in North America. Archimandrite Raphael Hawaweeny was consecrated by Bishop Tikhon and Bishop Innocent (Pustynsky) at Saint Nicholas Cathedral in New York on March 13, 1904. As Bishop of Brooklyn, Saint Raphael was a trusted and capable assistant to Saint Tikhon in his archpastoral ministry. Saint Raphael reposed on February 27, 1915.

The first All American Council took place March 5-7, 1907 at Mayfield, PA, and the main topic was “How to expand the mission.” Guidelines and directions for missionary activity, and statutes for the administrative structure of parishes were also set forth.

In the twentieth century, in the aftermath of the Russian Revolution, countless men, women, and children received the crown of martyrdom rather than renounce Christ. Saints John Kochurov (October 31) and Alexander Hotovitzky (December 4 and August 7) both served the Church in North America before going back to Russia. Saint John became the first clergyman to be martyred in Russia on October 31, 1917 in Saint Petersburg. Saint Alexander Hotovitzky, who served in America until 1914, was killed in 1937.

In addition to the saints listed above, we also honor those saints who are known only to God, and have not been recognized officially by the Church. As we contemplate the lives of these saints, let us remember that we are also called by God to a life of holiness.



History of the Altar Barrier and Iconostasis

by Reader John Malov

Altar barriers have been known since the very first centuries of Christianity. However, the Russian iconostasis did not acquire its present form (a high wall, composed of several tiers with icons) until the 17th century. Fundamental changes have occurred not only in the appearance of the altar barrier, but also in the interpretation of its purpose.

The first altar barriers (1st through 3rd centuries), known from house churches and Roman catacombs, were low lattice

partitions. They were installed in churches so that the clergy could freely perform worship, avoiding the pressure of the crowd. This was particularly important, since large numbers of believers gathered in small house churches. At the same time, these barriers did not obstruct the view of the altar to the laity.

After the fourth century, altar barriers made of 1 – 1.15-meter-high vertical stone slabs began to become more and more spread until they almost completely replaced the lattice walls by the 5th–6th centuries. For a long time, altar barriers were rarely higher than the average person’s chest level. The first altar barriers, exceeding human height and blocking the view of the altar, appeared at the initiative of St Basil the Great (4th century). According to the life of St Basil, once during a celebration of the liturgy he noticed that a deacon serving with him was winking at a woman standing not far from the altar. St Basil then ordered to increase the height of the altar barrier in order to avoid such cases in the future. However, low altar barriers, not obstructing the view of the altar, remained common until the 6th century. At the same time, the altar table was commonly placed under a ciborium, a canopy on four pillars with curtains, drawn at certain moments of the service in the same way as catapetasma (curtain).

Hagia Sophia, built in the 6th century, became a symbol of the Byzantine “golden age” and significantly influenced all subsequent church architecture and art. That influence was also applied to altars. Many church architects began to follow the model of Hagia Sophia, surrounding the altar with a templon, a colonnade with an architrave (overhead horizontal beam connecting the columns).

The gaps between the columns were originally closed with curtains, but this practice did not last. In some cases, the floor space between the columns was partitioned with stone slabs. The architrave was

decorated with carvings and mosaics, and over time, in the Eastern tradition, it also began to be used for placing icons. This is how the first iconostases appeared.



Templon of the Santa Maria Assunta Cathedral on the Island of Torcello



Templon of the Intercession Church on the Nerl River

Such templons served as prototypes of the Eastern iconostases, while their Western descendants, due to liturgical differences, remained virtually unchanged, sometimes returning to simpler and more ancient forms, or even being completely abandoned.

There were some completely different traditions as well. For example, in the Eastern Assyrian Church of that time, altar barriers followed the pattern of the Jerusalem temple and were designed as blank walls with one or three doors.

The practice of decorating the altar barrier with icons becomes widespread with the end of iconoclasm. The most frequently used icons in altar iconostases were the feasts of the Lord and the Theotokos, as well as the Deesis. Images of local saints as well as icons of saints or events in honour of which a particular church was consecrated were also sometimes used.

Icons began to be placed in the gaps between or hung on the columns; sometimes they were written on the actual columns. A long painted or carved panel with the most significant icons was also installed on the architrave. That was the end point in the evolution of the Byzantine altar barriers.



Modern Iconostasis

In Russia, altar barriers were slightly different from the Byzantine ones. Unlike their Byzantine counterparts, mostly made of marble and stone, Russian altar barriers were typically made of wood, due to its greater availability and ease of processing. The icons of the earliest Russian iconostases were simply painted over plastered wooden walls.

At the turn of the 15th century, iconostases began to enclose not only the central apse, where the altar was located, but also the side apses, behind which were the credence altar (prothesis), and the room for performing funeral services, later transformed into the deacons' sacristy (skeuophylakion). Approximately in the 15th-16th centuries, the iconostasis grew in height, with several more tiers of icons added on top of it.

The modern multi-tiered Russian iconostasis took shape and became predominant only by the 17th century. Most often it consists of five tiers. The first (bottom) tier contains an icon of the church's patron saint or the feast day to which the church

is dedicated. It also includes the icons of the evangelists on the Holy Doors, the icons of the Lord and the Virgin next to the Holy Doors, and the depictions of angels on the southern and northern gates. The second tier, called the Deesis, signifies the prayer of the Church to Christ. The third tier contains icons of the church festivals. The fourth tier is dedicated to the prophets of the Old Testament, and the fifth – to the Old Testament forefathers.

The appearance, as well as the theological interpretation of a modern iconostasis is significantly different from that of the ancient altar barriers. Unlike its ancestors, used exclusively for practical purposes, it now forms a sacral space, serving as a symbolic boundary between “heaven” and “earth”, marking off the secular world from the sacred domain.



The Power of the Sign of the Cross

by Hieromonk Job (Gumerov)

The power of the sign of the cross is known since the times of the holy apostles who performed miracles by it. Once, St John the Apostle found a sick man lying on the road in fever and healed him with the sign of the cross (St Dimitry of Rostov. *Life of the Holy Apostle and Evangelist John the Theologian*).

Saint Anthony the Great, speaking about the power of the sign of the cross against demons, said the following: “...Therefore, when demons come to you at night, wishing to foretell the

future, or calling themselves angels, do not heed them, because they lie. If they praise your asceticism and exalt you, do not listen to them and do not bond with them in the least. Instead, overshadow yourself and your dwelling with the sign of the cross and pray. Then you will see them becoming invisible, because they are fearful and especially fear the sign of the Holy Cross, with which the Savior put them to shame, taking away their strength.” (The Life of the Reverend Father Anthony, Described by St Athanasius in his Epistle to Monastics Living in Foreign Countries. 35).

The Lausiatic History describes Abba Dorotheos making the sign of the cross over water taken from a well, at whose bottom there was an asp and drinking it. “...At nine o'clock Abba Dorotheos sent me (Palladius) to get a tub of water from his well. It was already lunch time. Arriving at the well, I saw an asp at the bottom of it, and without drawing water I ran in fright, shouting, ‘We shall die, Abba, for at the bottom of the well I saw an asp.’ He smiled modestly, because he was very attentive to me, and, shaking his head, he said, ‘If the devil decided to throw asps or other poisonous reptiles into all wells and springs, would you not drink at all?’ Then, leaving his cell, he himself poured a tub of water and, making the sign of the cross over it, immediately drank from it and said, ‘Where there is the cross, the wickedness of Satan can do nothing.’”

Venerable Benedict of Nursia (480-543), known for his austere life, was elected hegumen of the Vicovaro cave monastery in 510. Saint Benedict zealously ruled the monastery, strictly observing fasts and not allowing the brethren to live according to their own will. Soon the monks began to regret having elected an abbot who did not suit their corrupted morals. Some of them decided to poison him. They mixed poison with wine and gave the abbot to drink during dinner. The saint made the sign of the cross over the cup, causing it to break by the power of the holy cross, as if struck by a stone. The saint knew that the cup was deadly, for it could not bear the Life-giving Cross” (St Dimitry of Rostov. *Life of the Venerable Father Benedict*).

Archpriest Vasily Shustin (1886–1968) recalls Elder Nektarios of Optina: “Father Nektarios once told me: ‘Shake out the samovar first, then pour in water. Often people forget to pour water and start to

kindle the samovar. As a result, the samovar is spoiled, and they are left without tea. The water is in that copper jug in the corner; take it and pour it.' I went to the jug, and found out that it was very large (about two buckets) and heavy. I tried to move it, but I was not strong enough. Then I wanted to bring the samovar to it and pour the water. Father Nektarios noticed my intention and repeated, 'Take the jug and pour the water into the samovar.' 'Why, father, it is too heavy for me, I cannot move it.' Then the elder went up to the jug, crossed it and said, 'Take it.' I picked up the jug and looked at him in surprise. The jug felt light to me, as if it weighed nothing. I poured the water into the samovar and put the jug back with an expression of surprise on my face. The saint then asked me, 'Well, is the jug heavy?' 'No, father. I am surprised, but it is quite light.' 'Remember once and for all that every assignment that seems difficult is very easily accomplished when treated as an obedience.' I was truly amazed with how he was able to defy the force of gravity with one sign of the cross! (See: Shustin Vasily, archpriest. An essay about St John of Kronstadt and the Optina Elders. M., 1991).