



Sunday, August 6, 2017

Gospel: St. Matthew 17:1-9

Tone 8

Epistle: 2 Peter 1:10-19

9th Sunday after Pentecost / Transfiguration of our Lord

Liturgical & Events Schedule

Sunday, August 6

9:15 am: Third Hour

9:30 am: Divine Liturgy

Sunday, August 13

9:15 am: Third Hour

9:30 am: Divine Liturgy

Coming Events

Save the Date

St. John the Baptist in Campbell, OH will be celebrating their 100th Anniversary the weekend of October 13-15.

Friday, October 13

6:00 pm: Vespers followed by a Service of Thanksgiving (Molieben)

Saturday, October 14

9:30 am: Procession into church, vesting of His Beatitude, and the hours.

10:00 am: Main Centennial Divine Liturgy presided by His Beatitude Metropolitan Tikhon and His Grace Bishop Paul and visiting clergy

4:00 pm: Panikhida (Memorial Service) for the departed members of the parish.

5:00 pm: Great Vespers

Sunday, October 15

9:30 am: Procession into church, Vesting of His Beatitude, and the hours.

10:00 am: Hierarchal Divine Liturgy presided by His Beatitude Metropolitan Tikhon and His Grace Bishop Paul

Centennial Banquet

1:30 pm: Cocktails

3:00 pm: Grand Banquet (Palermo Center, Campbell, OH)

Please RSVP to Mrs. JoAnn Sirilla @ 330-881-6775 or by email: josirilla@yahoo.com

Lodging:

Holiday Inn, 7410 South Ave., Boardman, OH (330-726-1611)

Mention "St John the Baptist Orthodox Church" and rate will be \$105 (Deadline October 1)

Gospel: St. Matthew 17:1-9

After six days Jesus took with him Peter, James and John the brother of James, and led them up a high mountain by themselves. There he was transfigured before them. His face shone like the sun, and his clothes became as white as the light. Just then there appeared before them Moses and Elijah, talking with Jesus. Peter said to Jesus, "Lord, it is good for us to be here. If you wish, I will put up three shelters—one for you, one for Moses and one for Elijah." While he was still speaking, a bright cloud covered them, and a voice from the cloud said, "This is my Son, whom I love; with him I am well pleased. Listen to him!" When the disciples heard this, they fell facedown to the ground, terrified. But Jesus came and touched them. "Get up," he said. "Don't be afraid." When they looked up, they saw no one except Jesus. As they were coming down the mountain, Jesus instructed them, "Don't tell anyone what you have seen, until the Son of Man has been raised from the dead."

Epistle: 2 Peter 1:10-19

Therefore, my brothers and sisters, make every effort to confirm your calling and election. For if you do these things, you will never stumble, and you will receive a rich welcome into the eternal kingdom of our Lord and Savior Jesus Christ. So I will always remind you of these things, even though you know them and are firmly established in the truth you now have. I think it is right to refresh your memory as long as I live in the tent of this body, because I know that I will soon put it aside, as our Lord Jesus Christ has made clear to me. And I will make every effort to see that after my departure you will always be able to remember these things. For we did not follow cleverly devised stories when we told you about the coming of our Lord Jesus Christ in power, but we were eyewitnesses of his majesty. He received honor and glory from God the Father when the voice came to him from the Majestic Glory, saying, "This is my Son, whom I love; with him I am well pleased." We ourselves heard this voice that came from heaven when we were with him on the sacred mountain. We also have the prophetic message as something completely reliable, and you will do well to pay attention to it, as to a light shining in a dark place, until the day dawns and the morning star rises in your hearts.

40 DAY Remembrance

Aug. 27: Daria Petrykowski

Assumption Orthodox Church

OCA - Diocese of the Midwest

Parish Council President: Ronald F. Royhab

Fr. Andrew Bartek, Rector



Prayer List

Priests: His Beatitude, Metropolitan Theodosius; His Beatitude, Metropolitan Herman; Fr. John Klembara; Fr. Paul Lazor; Fr. Ted Bobosh; Fr. Joseph Gibson; Fr. John Reeves; Fr. John Durano; Fr. James Gleason; Deacon Bohdan Melnychenko

Matushkii: Laryssa Hutnyan; Pani Patricia Duranko

Parishioners: Lynn Ruggles; Martin Veronic; William Rentz; James Heffernan; Diane Tryon; Judy Mazurik; Howard Bailey; Joseph Rose

Parishioner's Family: Dennis Milano (*brother-in-law of Wayne & Heidi Golob*); Karen Milano (*Heidi Golob's sister*); Joseph Habegger (*Laura Kovach's brother-in-law*); John Mazurik (*brother of Paul Mazurik*); Charles Nowak (*grandson of Scott & Jose Kluding*); Ron Stevens (*future father-in-law of Fred & Teri Cassel's son, Craig*), Helen Lis, Stanley Lis

Other Requests: Lois Tuttamore (*wife of Bill Tuttamore & friend of Ron Royhab*); Alison Pinckney (*daughter of a good friend of Wayne Golob*); Violet Mattingly (*neighbor of Greg Mazur*); Beth Reinhard (*friend of Diane Tryon*); Baby Lucas Goodman (*friend of Christi Soski*); Jake Lipstraw (*friend of Natalie Twarek*); John Cox (*husband of Pastor Kay Mooney-Cox*); Carolyn Zeigler (*friend of Jean Hileman*); Theodore Geletka (*St. Michael Orthodox Church, Broadview Heights choir director*); Leonard Reeves (*husband of Nikki Twarek's co-worker*); Cheryl Schell (*Co-worker of Jennifer Heffernan*)

Military:

Captivzs: Metropolitan Paul (*Orthodox Archdiocese of Aleppo*); Archbishop John (*Syriac Archdiocese of Aleppo*); for the UN & IOCC humanitarian aid workers in & around Syria; those suffering persecution in Iraq, Syria, Israel, Egypt, Ukraine and throughout the world; those held captive throughout the world.

AUGUST-CELEBRATIONS

BIRTHDAY	NAME'S DAY
10: Irene Kowal 14: Nick Mazurik 20: Zach Collins 31: Heather Warnke	9: His Grace, Bishop Matthias of the Mid-west (Retired) 13: His Grace, Bishop Tihkon of the West (Retired) 23: His Eminence, Archbishop Irenee of Canada 30: His Eminence, Archbishop Alexander of the South

If there are those names to be added or removed, please contact Fr. Andrew. He would like to list all members of your family Orthodox and non-Orthodox.

Dear Parishioners & Friends of Holy Assumption,

Thank you for the lovely social you held for me two weeks ago. You made me feel very welcomed.

I look forward to meeting and getting to know each of you over the coming days and months and as we grow together as a spiritual family in our relationship with God. I hope and pray we have many blessed years together.

Thank you, too, to those who helped this past week changing the church cloths to blue for the Theotokos' Fast.

GOD BLESS ALL OF YOU!




Welcome to the World!

Hayes Thomas was born Wednesday, August 2, 2017 and weighed 9 lbs. 4 oz.

He is the grandson of Natalie Twarek. Mother, Amber and baby Hayes are doing well.

May God grant Hayes, his parents and grandparents many, many blessed years!

Transitioning to the Eucharist: Collision and Coalescence

by Fr. Lawrence Farley

Try to imagine what the Great Entrance looked like during the time of Chrysostom and of Maximus the Confessor a couple of centuries later. In that time, while the catechumens were being prayed for and dismissed, and then as the prayers of intercession were offered, deacons exited the church through the north door to enter the little building adjacent to it where the holy vessels were kept. There they gathered up the bread and wine, the chalices, cloths, spoons, spears, and everything needed for the Eucharist and came back with them to the altar, where the episcopal celebrant was waiting for them. While they were gone, the bishop and his presbyters were preparing themselves for the Eucharist: they washed their hands and moved to take their places around the altar. Today the priestly celebrant stands at the altar for the entire service, but originally their place during the readings was sitting on their seats in the far east end of the apse, on the synthronon. Thus the transition from the service centered on the Gospel to the service centered on the Eucharist had a distinctly visual component, for one could observe the clergy leave their seats where they had sat throughout the readings to gather around the altar table.

The prayers accompanying this transition express what they are doing, and may be aptly described as prayers of access to the altar. Today these prayers are mistitled the “Prayers of the Faithful,” since they come at the place where the Prayers of the Faithful for the world — i.e. the Great Litany — once stood. But they are clearly not the prayers of the people, but the private devotional prayers of the clergy. Even a quick look at the prayers themselves reveals this: the clergy pray that God Who “have accounted us worthy to stand even now before Your holy altar” may “enable us whom You have placed in this Your service, blamelessly and without offence to call upon You at all times and in every place.” The second prayer asks that God would “grant us to stand blameless and without condemnation before Your holy altar” and would “grant also to those who pray with us [i.e. the laity] growth in life and faith and spiritual understanding.” The silent prayer which the celebrant offers while the Cherubic Hymn is being sung says the same: “Enable me who am endowed with the grace of the priesthood to stand before this, Your holy Table, and perform the sacred mystery of Your holy and pure Body and precious Blood.” Yet another prayer, offered after the Great Entrance has taken place, is yet another prayer of access to the altar: “Accept also the prayer of us sinners, and bring us to Your holy altar, enabling us to offer unto You gifts and spiritual sacrifice for our sins and for the errors of the people.”

Why such a plethora of prayer all begging the same thing? Because it is a great and fearful thing for mortal man to stand before the consuming Fire of the Holy God. We tend to imagine that a church service is simply a matter of us on earth sending up our prayers “upstairs” and of launching our supplications to heaven. It is much scarier than that: it is a matter of inviting the Lord of all, before Whom even the glorious cherubim and the fiery seraphim veil their faces in awe, to come “downstairs” and to dwell in our midst. “Who among us can dwell with the devouring fire?” asked the sinners of Zion with trembling [Isaiah 33:14]. Who indeed? Yet we sinners in the Eucharist invite the devouring Fire into our midst, inviting a collision of sinful man with the Holy God. In this collision (with the clergy in the front seats — hence all those prayers of access to the altar), we take a tremendous risk. Some found this to their cost, as Saint Paul reminded his Corinthian converts who received unworthily [1 Corinthians 11:30]. But if we all approach in penitence, in humility, forgiving others with contrite hearts and asking for our own forgiveness, this collision does not destroy us, but heals us. We are not consumed by the devouring fire, but illumined, warmed, transformed. These prayers of access to the altar reveal that the Eucharist to which we now transition is a daring *epiclesis*, invoking the fire of God upon us and inviting into our midst both judgment and salvation.

This Eucharist is not only a collision, but also a coalescing, as heaven joins with earth. In the days of Chrysostom and Maximus, the gifts of bread and wine were brought into the church to the accompaniment of a psalm — almost certainly Psalm 24:7-10. It was an obvious choice, since the psalm speaks not only of the Lord of glory coming in (i.e. Christ coming to us in the Eucharist through the chalice), but also of doors and gates. What better psalm could serve for the procession as it re-entered the nave through the doors and gates leading to and from the sacristy outside? And the refrain of the psalm expressed the nature of the Eucharist which followed — originally the refrain was simply a triple “Alleluia,” but later was added to it the words “Let us who mystically represent the cherubim and who sin the thrice-holy hymn to the life-creating Trinity now lay aside all earthly cares, that we may receive the King of all Who comes invisibly upborne by the angelic hosts.” The refrain was sung over and over between the verses of the psalm until the procession reached the altar and placed the gifts upon the table. (Eventually the psalm dropped out, leaving the refrain all by itself, which was later split in half in mid-sentence to allow for intercessions during the procession.)

But however it is now sung, the words of the refrain reveal the true nature of the Eucharist as a joining of heaven and earth, an intersection of time and eternity. It is not simply a matter of us on earth singing like the cherubim while the cherubim themselves sing in heaven. No: Christ comes upborne by those angelic hosts, and we represent the cherubim by giving audible earthly expression to their

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spiritual songs as they accompany Christ when He comes to us in the Eucharist. Heaven joins with earth, and earth is lifted up to heaven. That is what the celebrant means when he says to the people, "lift up your hearts!" He is not exhorting them to cheer up, but to ascend into heaven. It is easier than it sounds, for in the Eucharist heaven comes down to us on earth. We serve and receive the Eucharist with the angels of heaven, with the saints, and with all the faithful who have gone before. Our Christian dead may indeed be described as "the dearly departed," but in the Eucharist we find that they have not departed very far. They are with Christ, and so with us as well.

All this is revealed in this original transition to the Liturgy of the Faithful. That Liturgy is a collision and a coalescence, and it brings the potential for both judgment and salvation into our very midst.

August 19 Golf Tournament to benefit St. Tikhon's Seminary

Saint Tikhon's Seminary will host its 20th Annual Golf Tournament at Jack Frost National Golf Course, Blakeslee, PA on Saturday, August 19, 2017.

"This is a special event in the life of the seminary, and we hope to raise a target of \$20,000.00 to help the next generation of Orthodox Christian priests prepare for pastoral ministry," said Archpriest Steven Voytovich, STOTS Dean. "All sponsorship gifts will be given directly to the seminary and benefit the seminarians."

The tournament will begin with a shotgun start at 1:00 p.m. An awards banquet will be held at 6:00 p.m. at the course.

Organizers promise a day filled with great golf, great food, and great fellowship. The cost is \$100.00 per golfer, which includes golf, cart, lunch, banquet, refreshments, and prizes. Contact Bernard Golubiewski at 570-825-4780 or bernygober@comcast.net to reserve a space or book a foursome. A registration form is available on-line, together with sponsorship information.

Every Christian should find for himself the imperative and incentive to become holy. If you live without struggle and without hope of becoming holy, then you are Christians only in name and not in essence.

Communities in Action: Michigan parish honors first responders

Sunday, July 23, 2017, Priest Gabriel Bilas and the faithful of Saint Mary Magdalene Church hosted local first responders and their families at the annual blessing of their emergency vehicles, after which a fellowship cookout was held.

"In attendance were 15 first responders and their families from the Fenton Fire Department, the Fenton Police Department, and the Livingston County Sheriff's Department, as well as first responders from the Grand Blanc area," Father Gabriel said. "They brought their fire trucks and police vehicles, including police motorcycles, to the annual blessing."

In keeping with the ancient customs of the original Christian Church, explained Father Gabriel, vehicles are blessed every year in July in honor of the feast of the Prophet Elijah, who ascended to heaven in a fiery chariot.

"Our parish is humbled by the overwhelming response and love that came from our community heroes," Father Gabriel added. "It is so important for our community to pray for and recognize all of our first responders—the police and fire departments who keep us safe from the vicious acts of the devil. In a society that has slowly begun to vilify our first responders, most especially our local police, we wanted them to know that a majority of our local community loves them, respects them, and will always be praying for their safety as they continue to protect and serve us."



~St. Philaret of Moscow
Sermon 23 September 1847

Monasteries prepare for annual August pilgrimages

The word “pilgrimage” means “a journey of spiritual significance.” And every year, the month of August proves to be significant for three monastic communities of the Orthodox Church in America observing their annual pilgrimages in conjunction with their patronal feast days.

The **Monastery of the Transfiguration**, Ellwood City, PA, will celebrate its annual pilgrimage on Saturday and Sunday, August 5 and 6, 2017. The pilgrimage will open with the celebration of Vigil and dinner at 5:00 p.m. on Saturday evening. The following morning, the Akathistos Hymn “Glory to God for All Things” will be celebrated at 9:00 a.m., followed by the procession to the outdoor chapel and Hierarchical Divine Liturgy at 9:30 a.m. His Grace, Bishop Thomas of the Antiochian Archdiocese will preside. A picnic luncheon will be served at noon. At 2:00 p.m., Archpriest Daniel Ressetar will offer a dramatic monologue and youth will offer oratorical presentations. The Sacrament of Holy Unction with the anointing of pilgrims will be celebrated at 3:00 p.m. After light refreshments at 5:00 p.m., the pilgrimage will close with the celebration of Vespers at 6:00 p.m. Additional information is available on-line.

The annual pilgrimage to **New Skete**, Cambridge NY, will open with the celebration of Matins at 8:00 a.m. on Saturday, August 12, followed by a tour of New Skete’s Holy Wisdom Temple. A talk on monastic life will be offered at 12:30 p.m. A presentation titled “We Shall All Be Changed: Armenian Artist-Theologians Ponder the Transfiguration” will be offered by this year’s guest speaker, Dr. Roberta Ervine, Professor of Armenian Studies at Saint Nerses Armenian Seminary, Armonk, NY. She will explain how the Armenian Fathers used the story of the Transfiguration to illuminate other Biblical themes, experiences and events in words, music and the visual arts. Other afternoon events include a guided hike, an iconography demonstration, a dog training demonstration, and a photo exhibit. Pilgrims are also invited to visit the meditation gardens and the Monks’ and Nuns’ gift shops and to enjoy Greek and Lebanese food, which will be available for purchase throughout the day. The pilgrimage will close with the celebration of the Vigil and a Healing Service at 5:00 p.m. Further information is available on-line.

The **Dormition of the Mother of God Monastery**, Rives Junction, MI, will hold its 30th annual Pilgrimage August 13-15, at which Archbishop Nathaniel will preside. On Sunday, August 13, the Akathistos Hymn and the Third and Sixth Hours will be celebrated at 9:00 a.m., followed by the Divine Liturgy at 10:00 a.m. Vespers will be celebrated at 5:00 p.m. On Monday, August 14, Vigil with Lamentations for the Great Feast of the Dormition will be celebrated at 6:30 p.m. On the Great Feast of the Dormition—Tuesday, August 15—the Akathistos Hymn, followed by the Third and Sixth Hours, will be celebrated at 9:00 a.m. The procession to the pavilion and the Hierarchical Divine Liturgy will begin at 9:45 a.m., with lunch to follow. The Sacrament of Holy Unction will be celebrated at 2:30 p.m. The pilgrimage will close with the celebration of Vespers at 5:00 p.m., followed by supper. The monastery bookstore will be open continuously except during the celebration of the liturgical services. Additional information is available on-line.

Bishop Paul concelebrate at Glorification of St. Mardarije of Libertyville

His Beatitude, Metropolitan Tikhon and His Grace, Bishop Paul of Chicago and the Midwest were among the numerous hierarchs present for the celebration of the Glorification of Saint Mardarije of Libertyville, North America’s first ruling Serbian Orthodox bishop, at Saint Sava Monastery here July 14-16, 2017.

Presiding at the pan-Orthodox celebration was His Holiness, Patriarch Irinej of Serbia, who was greeted upon his arrival in Chicago by His Grace, Bishop Longin of the Serbian Orthodox Diocese of New Gracanica and Midwest America and the clergy of Chicago’s Holy Resurrection Serbian Orthodox Cathedral. En route to Chicago, Patriarch Irinej visited the site of Saint Sava Cathedral, New York, NY, which had been destroyed by fire on Pascha 2016, where he was met by His Eminence, Archbishop Demetrios of the Greek Orthodox Archdiocese of America and His Grace, Bishop Irinej of Eastern America of the Serbian Orthodox Church, who brief the Patriarch on plans for rebuilding the historic cathedral.

In Chicago, the weekend opened with a Friday evening symposium—“The Life and Times of Saint Mardarije”—at which His Eminence, Metropolitan Amphilohije of Montenegro and the Littoral delivered the keynote address, titled “Saint Mardarije: Wondrous is God in His Saints.” A new 35-minute documentary and dramatization of Saint Mardarije’s life, “Christ’s Quiet Corner”, also made its debut.



New Serbian St. Con't

Other hierarchs present at the Glorification were His Eminence, Archbishop Nikodim of Northern Donetsk and Starobel'skii of the Ukrainian Orthodox Church; His Eminence, Archbishop Peter of Chicago and Mid-America and His Grace, Bishop Theodosy of Seattle of the Russian Orthodox Church Outside of Russia; His Eminence, Metropolitan Antonii of Vani and Baghdati and His Eminence, Metropolitan Sava of America of the Patriarchate of Georgia; His Eminence, Metropolitan Nicolae of the Romanian Orthodox Archdiocese of America and Canada; and others. Countless clergy, monastics and pilgrims filled the monastery grounds throughout the weekend.

The weekend continued on Saturday with the celebration of the Patriarchal Divine Liturgy at New Gracianica Monastery, Third Like, IL. In his address during the Divine Liturgy, Patriarch Irinej noted the "exceptional personality" of Saint Mardarije, who lived the life of the holy apostles and other great saints, thus emulating the Lord. He noted that, as a saint in the likeness of God, Saint Mardarije belongs to all Orthodox Churches, and not just the Serbian Church.

"Although we are scattered, there is one power that keeps us in spiritual and blood unity, and that is our community, our Church," Patriarch Irinej said. "And our Church has sent here a common saint in Saint Mardarije, who performed apostolic work here."

The Saturday evening Vigil in honor of Saint Mardarije was celebrated at Saint Sava Monastery, Libertyville, IL, in which his relics are enshrined. The Glorification Patriarchal Divine Liturgy was celebrated on Sunday morning. Adrian Fekula conducted the St. Vladimir's Russian Orthodox Youth Choir at the All-Night Vigil. The responses at the Patriarchal Divine Liturgy were sung by the Pan-Orthodox St. Mardarije Liturgical Choir directed by Dr. Peter Jermihov. During the Divine Liturgy, Metropolitan Amphilohije delivered the homily, during which he read from Saint Mardarije's 1935 Paschal encyclical, in which the saint recounted how the great physical sufferings he had experienced with his lungs hemorrhaging for three days had helped him acquire a greater spirit and wisdom than that which he had previously possessed: "I confess now before you, I desire but one thing, and that is to strengthen you in your faith in God Who was, is, and will be, regardless of whether people believe in Him or not."

The Liturgy was followed by a procession with Saint Mardarije's relics around the monastery as the faithful, including many children, carried banners. The relics, which were disinterred in early May 2017, were discovered to be incorrupt. At the banquet that followed, Patriarch Irinej exhorted the faithful to emulate Saint Mardarije's way of life, calling upon all to seek love and peace and to share the that unites all Orthodox faithful.

A Little Spiritual Exercise Game

Old Testament Question: Who were prevented from entering a place by an angel with a flaming sword? (Answer in Gen. Chapter 3)

History / Geography: In what river was Jesus Baptized? (Answer in the Gospel of Matt. In Chapter 3)

Prophets / Prophecy: When Jesus the lives of all the disciples, they were amazed that even the winds and what else obeyed him? (Answer in the Gospel of Matt in Chapter 8)

Names: Who killed 1,000 Philistines with the jawbone of a donkey? (Answer in Judges Chapter 15)

Letters / Numbers / Sequence: What is another word for disciple, starting with the letter A?

New Testament: After Jesus was Baptized, the spirit of God landed on him in the form of what? (Answer in the Gospel of Matt. Chapter 3)

Wisdom: Fill in the following blank: "I am the _____, the truth and the life." (Answer in the Gospel of John in Chapter 14.

NOTE: This is a little fun way of learning about the Bible & our faith. When you look up the answer read the whole chapter of that book. I encourage you all to see how many answers you know without looking.



Holy Assumption Church **Cleaning Rotation**

Week of	Name
August 7	Marguerite Bird
August 14	Bill & Tim Glovinsky
August 21	Julia & Susan Guzy
August 28	Jennifer & Cole Heffernan

A list of the duties are posted in the church. Thank you for your willingness to serve God and His house in this way!

