



Sunday, August 13, 2017

Gospel: St. Matthew 17:14-23

Tone 8

Epistle: 1 Corinthians 4:9-16

10th Sunday after Pentecost / Leavetaking of the Transfiguration / St. Tikhon, Bishop of Vorónezh, Wonderworker of Zadónsk and All Russia / Translation of the Relics of St. Maximus the Confessor / Uncovering of the Relics of Ven. Maxim of Moscow,

Liturgical & Events Schedule

Sunday, August 13

9:15 am: Third Hour

9:30 am: Divine Liturgy / 40 day Panachida for Dennis Milano / Social

Monday, August 14

6:00 pm: The Sacred Order of the Holy Burial of Our Most-Holy Sovereign-Lady, the Theotokos & Ever-Virgin Mary (Procession w/ Plashchanitsa of Mary around the Church)

Tuesday, August 15

9:30 am: Divine Liturgy (Patronal Feast of the Parish) / Blessing of flowers

Sunday, August 20

9:45 am: Hours (Special Time)

10:00 am: Divine Liturgy w/ responses sung by choir for Lorraine

11:30 am: 61st Annual Halupki Festival (All hands on deck). The Festival runs to 6:00pm

Reader Schedule

August 13: Wayne Golob

August 20: Tim Glovinsky

August 27: Natalie Twarek

40 DAY Remembrance

August 13: Dennis Milano

August 27: Daria Petrykowski

September 17: Matushka Catherine Jula



August 20

TIME CHANGE FOR LITURGY

Hours will begin @ 9:45 am

Divine Liturgy will begin @ 10:00 am

Please take note.

Vigil Lamp Offerings

For July 30

Marguerite Bird: (1) for special intention

Laura Kovach: (1) for safe travel for family

Sandy Martin: (2) Anniversary Blessing & health to Jen & Tim, And for special intention

Roddie & David Mazurik: (2) Safe travel & special intention

Natalie Twarek: (6) Health & recovery of Nancy Sitzer; Health & recovery of Richie Kokinda; for the health of Amber; for the health of Sue, Morgan, Jake, Ron, Diane, John, Judy, Helen & Joe; for the health of Janice Timko, & for special intention.

For August 6

Marguerite Bird: (1) special intention

Laura Kovach: (1) birthday memory of day

Sandy Martin: (3) speedy recovery & health of Stephanie; in memory of mom, dad & Butch; for special intention

Roddie & David Mazurik: (3) health of Stephanie; safe travel; special intention

Natalie Twarek: (6) Health & recovery of Nancy Sitzer; health & recovery of Richie Korinda; for the health & recovery of Stephanie; God's blessing on newborn Hayes; for the health of Sue, Morgan, Jake, Ron, Diane, John, Judy, Helen, Joe, Janice Timko; special intention

Attendance & Collection

(as is your custom)

July 30

Attendance:

37 (24 parishioners / 2 children / 11 guests)

Collection:

Envelopes & Loose \$716

Cemetery \$100

Bookstore \$ 10

Food Pantry \$ 10

TOTAL \$836

August 6

Attendance:

38 (28 parishioners / 2 children / 8 guests)

Collection:

Envelopes & Loose \$1,390

Assumption Orthodox Church

OCA - Diocese of the Midwest

Parish Council President: Ronald F. Royhab

Fr. Andrew Bartek, Rector



Prayer List (Updated August 13)

Priests: His Beatitude, Metropolitan Theodosius; His Beatitude, Metropolitan Herman; Ted Bobosh; John Duranko; Joseph Gibson; James Gleason; John Klembara; Paul Lazor; John Matusiak; Deacon Bohdan Melnychenko

Matushkii: Laryssa Hutnyan; Carol Janecek; Pani Patricia Duranko

Parishioners: Stephanie Kowal; Joseph Rose; Diane Tryon

Parishioner's Family: Joseph Habegger (*Laura Kovach's brother-in-law*); James Heffernan (*Father-in-law of Jennifer Heffernan*); Rich Kokinda (*Cousin of Greg Twarek*); Helen Lis: Stanley Lis; John Mazurik (*brother of Paul Mazurik*); Judy Mazurik (*sister-in-law of Paul Mazurik*); Karen Milano (*Heidi Golob's sister*); Nancy Pipenur (*sister-in-law of Jean Hileman*); William Rentz (*Father of Tamara Rentz Blackford*); Nancy Sitzler (*Mother of Amber Twarek*); Ron Stevens (*future father-in-law of Fred & Teri Cassel's son, Craig*),

Other Requests: Howard Bailey; Brad Biecheler; John Cox (*husband of Pastor Kay Mooney-Cox*); Theodore Geletka (*St. Michael Orthodox Church, Broadview Heights choir director*); Baby Lucas Goodman (*friend of Christi Soski*); Joseph Juniper (*Friend of Fred & Teri Cassel*); Jake Lipstraw (*friend of Natalie Twarek*); Violet Mattingly (*neighbor of Greg Mazur*); Alison Pinckney (*friend of Wayne Golob*); Beth Reinhard (*friend of Diane Tryon*); Cheryl Schell (*Co-worker of Jennifer Heffernan*); Janice Timko Lois Tuttamore (*wife of Bill Tuttamore & friend of Ron Royhab*); Carolyn Zeigler (*friend of Jean Hileman*);

Military: Justin Issler

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.

Additions or removals from the list? Please notify Fr. Andrew

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
<i>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.</i>	



Matthew 17:14-23 (Gospel)

And when they had come to the multitude, a man came to Him, kneeling down to Him and saying, "Lord, have mercy on my son, for he is an epileptic and suffers severely; for he often falls into the fire and often into the water. So I brought him to Your disciples, but they could not cure him." Then Jesus answered and said, "O faithless and perverse generation, how long shall I be with you? How long shall I bear with you? Bring him here to Me." And Jesus rebuked the demon, and it came out of him; and the child was cured from that very hour. Then the disciples came to Jesus privately and said, "Why could we not cast it out?" So Jesus said to them, "Because of your unbelief; for assuredly, I say to you, if you have faith as a mustard seed, you will say to this mountain, 'Move from here to there,' and it will move; and nothing will be impossible for you. However, this kind does not go out except by prayer and fasting." Now while they were staying in Galilee, Jesus said to them, "The Son of Man is about to be betrayed into the hands of men, and they will kill Him, and the third day He will be raised up." And they were exceedingly sorrowful.

Beginners' on-line choral conducting course starts September 11

The Department of Liturgical Music and Translations once again will offer an on-line course, "Choral Conducting for Beginners." Classes are slated to begin September 11, 2017.

"Class sessions will be devoted to demonstrating basic conducting technique, beginning with elementary conducting patterns and concluding with an emphasis on conducting liturgical chant," said Prof. David Drillock, department Chair and course Instructor. "The course, which will consist of 12 sessions over a 13-week period, will be limited to 12 participants.

"The relationship between text and music, accented and non-accented syllables, will be emphasized in the first six sessions, and the practical exercises will be focused on learning the basic beat patterns," Prof. Drillock added. "The second half of the course will concentrate on techniques of conducting chant, singing in phrases, analyzing specific examples of both metered and unmetered music, and preparing music for conducting."

Class sessions will be posted at weekly intervals on the course web site.

"Once the session is posted on the web site, students may access the course at any time of the day," Prof. Drillock explained. "The learner is expected to have completed the weekly assignments and be proficient in the conducting exercises by Friday of the week in which each session has been posted. The learner also should plan on spending at least one hour per day practicing the conducting exercises assigned in each session."

Each learner is required to meet interactively with the instructor via Skype for a 30-minute session each week.

"These sessions provide an opportunity for each learner to demonstrate his or her comprehension of each session and the ability to perform the conducting exercises correctly," Prof. Drillock continued. "At these interactive meetings, the learner will receive necessary feedback from the instructor together with helpful suggestions for improvement. Such one-on-one real time Skype sessions also will enable the instructor to provide extra help and answer specific questions."

Following each Skype session, written evaluations will be provided to each participant.

Prof. Drillock is Professor Emeritus of Liturgical Music at Saint Vladimir's Seminary, Yonkers, NY. Dr. Mark Pearson, who designed the on-line course format, will

provide technical support and program assistance. He recently retired from Earlham College, where he was Instructional Technologist and Course Designer managing all aspects of the college's Moodle Learning Management System.

Directions for submitting the course fee of \$225.00, made payable to the Orthodox Church in America, DLM, are included on the registration form. Registration will close on September 8.

New Young Adult Conference Announced

Young adults from across North America will gather this coming October 6-8, here for a new conference being organized by Orthodox churches in the Atlanta area.

The CONNECT Conference is a new event for Orthodox Christian young adults (ages 20 – 39). According to Callie Corley, one of the organizers, "This conference offers an opportunity for young adults to retreat, recharge, and reconnect with Christ, the Church, and other Orthodox Christians."

Speakers at the conference include His Grace, Bishop Gregory of Nyssa, of the American Carpatho-Russian Orthodox Diocese of the U.S.A., along with clergy and Orthodox laity who will speak on the theme of "Finding Christ in Every Day Life."

"Many young Orthodox Christians lose their connection to the Church after high school," Callie noted. "This pan-Orthodox initiative is intended to help young adults stay connected to their Faith and maintain their devotion to Christ." Registration is now open and questions may be direct to Callie Corley at calliope.corley@gmail.com.

1 Corinthians 4:9-16 (Epistle)

For I think that God has displayed us, the apostles, last, as men condemned to death; for we have been made a spectacle to the world, both to angels and to men. We are fools for Christ's sake, but you are wise in Christ! We are weak, but you are strong! You are distinguished, but we are dishonored! To the present hour we both hunger and thirst, and we are poorly clothed, and beaten, and homeless. And we labor, working with our own hands. Being reviled, we bless; being persecuted, we endure; being defamed, we entreat. We have been made as the filth of the world, the offscouring of all things until now. I do not write these things to shame you, but as my beloved children I warn you. For though you might have ten thousand instructors in Christ, yet you do not have many fathers; for in Christ Jesus I have begotten you through the gospel. Therefore I urge you, imitate me.

Treasurer's report for second quarter of 2017 released

During the first week of August 2017, Melanie Ringa, Treasurer of the Orthodox Church in America, released the financial report for the first quarter of the year. The [complete report is available](#) in PDF format.

Highlights of the report include the following.

- The balance sheet as of June 30, 2017 indicates an operating surplus of \$75,813 and total surplus of \$280,901. Diocesan Support for the 6 months is \$18,000, greater than expected.
- Total assets are \$3,082,640.00 and total liabilities are \$215,127.00.
- Net assets are \$2,867,513.00, representing an increase/surplus of \$40,801.00 year-to-date.
- Total revenues were over budget by \$7,350.00, while expenses for the quarter were on budget with a variance of \$52.00.
- Expenses are in line in most areas, and overall are under budget by \$47,000, due mainly to the vacancy at St Catherine's, and also lower Property Support maintenance (including grounds).

The Dormition of our Most Holy Lady the Mother of God and Ever-Virgin Mary Commemorated on [August 15](#)

The Dormition of our Most Holy Lady Theotokos and Ever-Virgin Mary: After the Ascension of the Lord, the Mother of God remained in the care of the Apostle John the Theologian, and during his journeys She lived at the home of his parents, near the Mount of Olives. She was a source of consolation and edification both for the Apostles and for all the believers. Conversing with them, She told them about miraculous events: the Annunciation, the seedless and undefiled Conception of Christ born of Her, about His early childhood, and about His earthly life. Like the Apostles, She helped plant and strengthen the Christian Church by Her presence, Her discourse and Her prayers.

The reverence of the Apostles for the Most Holy Virgin was extraordinary. After the receiving of the Holy Spirit on the day of Pentecost, the Apostles remained at Jerusalem for about ten years attending to the salvation of the Jews, and wanting moreover to see the Mother of God and hear Her holy discourse. Many of the newly-enlightened in the Faith even came from faraway lands to Jerusalem, to see and to hear the All-Pure Mother of God.

During the persecution initiated by King Herod against the young Church of Christ (Acts 12:1-3), the Most

Virgin and the Apostle John the Theologian withdrew to Ephesus in the year 43. The preaching of the Gospel there had fallen by lot to the Apostle John the Theologian. The Mother of God was on Cyprus with Saint Lazarus the Four-Days-Dead, where he was bishop. She was also on Holy Mount Athos. Saint Stephen of the Holy Mountain says that the Mother of God prophetically spoke of it: "Let this place be my lot, given to me by my Son and my God. I will be the Patroness of this place and intercede with God for it."

The respect of ancient Christians for the Mother of God was so great that they preserved what they could about Her life, what they could take note of concerning Her sayings and deeds, and they even passed down to us a description of Her outward appearance.

According to Tradition, based on the words of the Hieromartyrs Dionysius the Areopagite (October 3), Ignatius the God-Bearer (December 20), Saint Ambrose of Milan (December 7) had occasion to write in his work "On Virgins" concerning the Mother of God: "She was a Virgin not only in body, but also in soul, humble of heart, circumspect in word, wise in mind, not overly given to speaking, a lover of reading and of work, and prudent in speech. Her rule of life was to offend no one, to intend good for everyone, to respect the aged, not envy others, avoid bragging, be healthy of mind, and to love virtue."

When did She ever hurl the least insult in the face of Her parents? When was She at discord with Her kin? When did She ever puff up with pride before a modest person, or laugh at the weak, or shun the destitute? With Her there was nothing of glaring eyes, nothing of unseemly words, nor of improper conduct. She was modest in the movement of Her body, Her step was quiet, and Her voice straightforward; so that Her face was an expression of soul. She was the personification of purity.

All Her days She was concerned with fasting: She slept only when necessary, and even then, when Her body was at rest, She was still alert in spirit, repeating in Her dreams what She had read, or the implementation of proposed intentions, or those planned yet anew. She was out of Her house only for church, and then only in the company of relatives. Otherwise, She seldom appeared outside Her house in the company of others, and She was Her own best overseer. Others could protect Her only in body, but She Herself guarded Her character."

According to Tradition, that from the compiler of Church history Nicephorus Callistus (fourteenth century), the Mother of God "was of average stature, or as others suggest, slightly more than average; Her hair golden in appearance; Her eyes bright with pupils like shiny olives; Her eyebrows strong in character and moderately dark, Her nose pronounced and Her mouth vibrant bespeaking sweet speech; **Con't Page 5**

Dormition Con't

Her face was neither round nor angular, but somewhat oblong; the palm of Her hands and fingers were longish...

In conversation with others She preserved decorum, neither becoming silly nor agitated, and indeed especially never angry; without artifice, and direct, She was not overly concerned about Herself, and far from pampering Herself, She was distinctly full of humility. Regarding the clothing which She wore, She was satisfied to have natural colors, which even now is evidenced by Her holy head-covering. Suffice it to say, a special grace attended all Her actions." (Nicephoros Callistus borrowed his description from Saint Epiphanius of Cyprus (May 12), from the "Letter to Theophilus Concerning Icons."

The circumstances of the Dormition of the Mother of God were known in the Orthodox Church from apostolic times. Already in the first century, the Hieromartyr Dionysius the Areopagite wrote about Her "Falling-Asleep." In the second century, the account of the bodily ascent of the Most Holy Virgin Mary to Heaven is found in the works of Meliton, Bishop of Sardis. In the fourth century, Saint Epiphanius of Cyprus refers to the tradition about the "Falling Asleep" of the Mother of God. In the fifth century, Saint Juvenal, Patriarch of Jerusalem, told the holy Byzantine Empress Pulcheria: "Although there is no account of the circumstances of Her death in Holy Scripture, we know about them from the most ancient and credible Tradition." This tradition was gathered and expounded in the Church History of Nicephorus Callistus during the fourteenth century.

At the time of Her blessed Falling Asleep, the Most Holy Virgin Mary was again at Jerusalem. Her fame as the Mother of God had already spread throughout the land and had aroused many of the envious and the spiteful against Her. They wanted to make attempts on Her life; but God preserved Her from enemies.

Day and night She spent her time in prayer. The Most Holy Theotokos went often to the Holy Sepulchre of the Lord, and here She offered up fervent prayer. More than once, enemies of the Savior sought to hinder Her from visiting her holy place, and they asked the High Priest for a guard to watch over the Grave of the Lord. The Holy Virgin continued to pray right in front of them, yet unseen by anyone.

In one such visit to Golgotha, the Archangel Gabriel appeared to Her and announced Her approaching departure from this life to eternal life. In pledge of this, the Archangel gave Her a palm branch. With these Heavenly

tidings the Mother of God returned to Bethlehem with the three girls attending Her (Sepphora, Abigail, and Jael). She summoned Righteous Joseph of Arimathea and other disciples of the Lord, and told them of Her impending Repose.

The Most Holy Virgin prayed also that the Lord would have the Apostle John come to Her. The Holy Spirit transported him from Ephesus, setting him in that very place where the Mother of God lay. After the prayer, the Most Holy Virgin offered incense, and John heard a voice from Heaven, closing Her prayer with the word "Amen." The Mother of God took it that the voice meant the speedy arrival of the Apostles and the Disciples and the holy Bodiless Powers.

The faithful, whose number by then was impossible to count, gathered together, says Saint John of Damascus, like clouds and eagles, to listen to the Mother of God. Seeing one another, the Disciples rejoiced, but in their confusion they asked each other why the Lord had gathered them together in one place. Saint John the Theologian, greeting them with tears of joy, said that the time of the Virgin's repose was at hand.

Going in to the Mother of God, they beheld Her lying upon the bed, and filled with spiritual joy. The Disciples greeted Her, and then they told her how they had been carried miraculously from their places of preaching. The Most Holy Virgin Mary glorified God, because He had heard Her prayer and fulfilled Her heart's desire, and She began speaking about Her imminent end.

During this conversation the Apostle Paul also appeared in a miraculous manner together with his disciples Dionysius the Areopagite, Saint Hierotheus, Saint Timothy and others of the Seventy Apostles. The Holy Spirit had gathered them all together so that they might be granted the blessing of the All-Pure Virgin Mary, and more fittingly to see to the burial of the Mother of the Lord. She called each of them to Herself by name, She blessed them and extolled them for their faith and the hardships they endured in preaching the Gospel of Christ. To each She wished eternal bliss, and prayed with them for the peace and welfare of the whole world.

Then came the third hour (9 A.M.), when the Dormition of the Mother of God was to occur. A number of candles were burning. The holy Disciples surrounded her beautifully adorned bed, offering praise to God. She prayed in anticipation of Her demise and of the arrival of Her longed-for Son and Lord. Suddenly, the inexpressible Light of Divine Glory shone forth, before which the blazing candles paled in comparison. All who saw it took fright. Descending from Heaven was Christ, the King of Glory, surrounded by hosts of Angels and Archangels and other Heavenly Powers, together with the souls of the Forefathers and the Prophets, who had prophesied in ages past concerning the Most Holy Virgin Mary. *Con't*

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Dormition Con't

Seeing Her Son, the Mother of God exclaimed: "My soul doth magnify the Lord, and my spirit hath rejoiced in God My Savior, for He hath regarded the low estate of His Handmaiden" (Luke 1:46-48) and, rising from Her bed to meet the Lord, She bowed down to Him, and the Lord bid Her enter into Life Eternal. Without any bodily suffering, as though in a happy sleep, the Most Holy Virgin Mary gave Her soul into the hands of Her Son and God.

Then began a joyous angelic song. Accompanying the pure soul of the God-betrothed and with reverent awe for the Queen of Heaven, the angels exclaimed: "Hail, Full of Grace, the Lord is with Thee, blessed art Thou among women! For lo, the Queen, God's Maiden comes, lift up the gates, and with the Ever-Existing One, take up the Mother of Light; for through Her salvation has come to all the human race. It is impossible to gaze upon Her, and it is impossible to render Her due honor" (Stikherion on "Lord, I Have Cried"). The Heavenly gates were raised, and meeting the soul of the Most Holy Mother of God, the Cherubim and the Seraphim glorified Her with joy. The face of the Mother of God was radiant with the glory of Divine virginity, and from Her body there came a sweet fragrance.

Miraculous was the life of the All-Pure Virgin, and wondrous was Her Repose, as Holy Church sings: "In Thee, O Queen, the God of all hath given thee as thy portion the things that are above nature. Just as in the Birth-Giving He did preserve Thine virginity, so also in the grave He did preserve Thy body from decay" (Canon 1, Ode 6, Troparion 1).

Kissing the all-pure body with reverence and in awe, the Disciples in turn were blessed by it and filled with grace and spiritual joy. Through the great glorification of the Most Holy Theotokos, the almighty power of God healed the sick, who with faith and love touched the holy bed.

Bewailing their separation from the Mother of God, the Apostles prepared to bury Her all-pure body. The holy Apostles Peter, Paul, James and others of the Twelve Apostles carried the funeral bier upon their shoulders, and upon it lay the body of the Ever-Virgin Mary. Saint John the Theologian went at the head with the resplendent palm-branch from Paradise. The other saints and a multitude of the faithful accompanied the funeral bier with candles and censers, singing sacred songs. This solemn procession went from Sion through Jerusalem to the Garden of Gethsemane.

With the start of the procession there suddenly appeared over the all-pure body of the Mother of God and all those accompanying Her a resplendent circular cloud, like a crown. There was heard the singing of the Heavenly Powers, glorifying the Mother of God, which echoed that of the worldly voices.

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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.

ANSWERS TO ABOVE QUESTIONS

- 1: Adam & Eve (Gen 3:24)
- 2: The Jordan River (Matt. 3:6-16)
- 3: the sea (Matt. 8:27)
- 4: Sam son (Judges 15:16)
- 5: Apostle
- 6: Dove (Matt 3:17)
- 7: Way (John 14:6)



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!