



Sunday, August 20, 2017

Gospel: St. Matthew 18:23-35

Tone 2

Epistle: 1 Corinthians 9:2-12

11th Sunday after Pentecost / Afterfeast of the Dormition. Prophet Samuel Hieromartyr Philip, Bishop of Heraclius, and with him Martyrs Severus, Memnon, and 37 soldiers in Thrace

Holy Assumption Orthodox Church

OCA - Diocese of the Midwest

Parish Council President: Ronald F. Royhab

Fr. Andrew Bartek, Rector

Liturgical & Events Schedule **TWO WEEK EDITION**

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

Sunday, August 27

- 9:15 am: Hours
- 9:30 am: Divine Liturgy

Monday, August 28

- 6:00 pm: Great Vespers

Tuesday, August 29 (STRICT FAST DAY)

- 9:30 am: Divine Liturgy

Saturday, September 1

- 4:00 pm: Great Vesper w/ His Grace Bishop Paul

Sunday September 2

- 9:00 am: Greeting HG Bishop Paul @ back of Church
- 9:15 am: Hours
- 9:30 am: Hierarchical Divine Liturgy / Fr. David to receive Palitsa from HG Bishop Paul
- 11:30 am Brunch

Reader Schedule

- August 20: Tim Glovinsky
- August 27: Natalie Twarek

Attendance & Collection

August 13

Attendance: 28 (24 parishioners / 2 children / 2 guests)

Collection:

Envelopes & Loose	\$807
Food Pantry	\$ <u>25</u>
TOTAL	\$833



Vigil Lamp Offerings For August 20

- Marguerite Bird** (1) for special Intention
- Basil Glovinsky** (1) Blessed Repose, Memory Eternal to cousin Dorothy Romig
- Tim Glovinsky** (1) in memory of Dorothy Romig
- Sandy Martin** (1) Special Intention
- Roddie & David Mazurik** (3) safe travel, special Intention
- Diane Tryon** (1) in loving memory of cousin Dorothy Romig
- Natalie Twarek** (5) Health & recovery of Nancy & Richie; in loving memory of Baba Mazurik; safe travel for family and friends; for the health of Sue, Morgan, Jake, Ron, Diane, John, Judy, Helen, Joe, Janice; & special Intention

THANK YOU

- To the church choir from our sister parish in Lorain under the direction of Kathy Jacobs.
- To Pdn Edward Kolenda, from the Lorain parish as well, who served with us today.
- To Ron Cooley & Chris Twarek for power washing the church & rectory this past week. It looks great!
- To Tina, & husband Tony for the new grill they donated to the church.

God bless you all & Grant you many years!



40 DAY Remembrance

- August 27: Daria Petrykowski
- September 17: Matushka Catherine Jula, Dorothy Romig, Cora, Josh & Barbara



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 Vangeloff 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 Irene 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>	

1 Corinthians 9:2-12 (Epistle)

If I am not an apostle to others, yet doubtless I am to you. For you are the seal of my apostleship in the Lord. My defense to those who examine me is this: Do we have no right to eat and drink? Do we have no right to take along a believing wife, as do also the other apostles, the brothers of the Lord, and Cephas? Or is it only Barnabas and I who have no right to refrain from working? Who ever goes to war at his own expense? Who plants a vineyard and does not eat of its fruit? Or who tends a flock and does not drink of the milk of the flock? Do I say these things as a mere man? Or does not the law say the same also? For it is written in the law of Moses, "You shall not muzzle an ox while it treads out the grain." Is it oxen God is concerned about? Or does He say it altogether for our sakes? For our sakes, no doubt, this is written, that he who plows should plow in hope, and he who threshes in hope should be partaker of his hope. If we have sown spiritual things for you, is it a great thing if we reap your material things? If others are partakers of this right over you, are we not even more? Nevertheless we have not used this right, but endure all things lest we hinder the gospel of Christ.

**Metropolitan Tikhon presides, delivers homily,
at 47th annual St. Herman Pilgrimage
KODIAK, AK [OCA]**

His Beatitude, Metropolitan Tikhon presided at the 47th annual Saint Herman Pilgrimage here August 7-9, 2017. Also present for the liturgical services and festivities was His Grace, Bishop Daniel of Santa Rosa.

The pilgrimage opened on Monday evening, August 7, with the celebration of the Akathistos Hymn in honor of Saint Herman at Kodiak's Holy Resurrection Cathedral, in which his relics are enshrined.

The following morning—Tuesday, August 8, the Feast of Saint Jacob Netsvetov—the Hierarchical Divine Liturgy was celebrated at the cathedral. Bishop Daniel delivered the homily. Later that day, the Vigil for the Feast of Saint Herman was celebrated, and the many pilgrims who attended were blessed with the opportunity to venerate his relics. At the banquet that followed, pilgrims shared moving accounts and stories of their pilgrimage experiences. This year, there were numerous international pilgrims, including two priests from Sergiev Posad and Sofrino, Russia as well as faithful from Australia. In addition to many clergy and laity from the Orthodox Church in America, specifically from the Diocese of Alaska, numerous clergy and faithful from the Antiochian and Serbian Churches, as well as the Patriarchal Parishes in the USA and the Russian Orthodox Church Outside of Russia, participated.

Pilgrims awoke on the Feast of Saint Herman—Wednesday, August 9—to inclement weather, which precluded travel to Spruce Island, the site of Saint Sergius and Herman of Valaam Chapel and the original grave of Saint Herman. Traditionally, the Hierarchical Divine Liturgy is celebrated on Spruce Island; given the circumstances, it also was celebrated at Kodiak's Holy Resurrection Cathedral.

**Metropolitan Tikhon's Homily for
the Feast of the Glorification of
Saint Herman of Alaska
47th Annual Pilgrimage, Kodiak, AK
August 9, 2017**

In the Name of the Father, and of the Son, and of the Holy Spirit.
My dear brothers and sisters in Christ,

We have gathered in this beautiful and historic cathedral to celebrate the Divine Liturgy on the 47th anniversary of the glorification of Saint Herman and of the granting of

the autocephaly of the Orthodox Church in America. This year, in particular, marks the 150th anniversary year of the sale of Alaska by Russia to the United States.

Our countries were very different places 47 and 150 years ago. When Alaska was sold to the US in 1867, Russia was under the tsars, the Russian serfs had only recently been emancipated (in 1861), the US had just finished a bloody civil war and American slaves too had just been emancipated. And when Saint Herman was glorified in 1970, it was still the height of the Cold War, the Soviet Union was in full force and the Church was under persecution.

The external conditions of our world have radically changed, and yet we are here to honor a saint who represents unchanging holiness. Saint Herman's path to holiness is in a direct line from the Gospels, through the desert fathers, to Mount Athos, to Valaam, to Kodiak. He represents an unbroken tradition that we have not only inherited, but are also called to follow.

Saint Herman's abbot was Saint Nazarius of Valaam Monastery, who blessed him and the other monks on their missionary journey to Alaska. Nazarius went later to the Monastery of Sarov, where the future Saint Seraphim was also living. They were all drinking spiritually from the same fountain, which are the scriptures and the teachings on prayer and the spiritual life handed down from the fathers—but above all, the scriptures. In a letter written in 1820, Saint Herman, a simple monk, said, "Without exalting myself to the rank of teacher, nonetheless, fulfilling my duty and obligation as an obedient servant for the benefit of my neighbor, I will speak my mind, founded on the commandments of Holy Scripture, to those who thirst and seek their heavenly homeland."

Saint Seraphim of Sarov, at around the same time, talked about the scriptures at the heart of Christian life. "One must practice reading the New Testament and the Psalms. By so doing the mind is enlightened and undergoes a divine change. One should train himself in this that the mind swims... in the Law of the Lord, the law which must guide and direct our lives."

Today's readings from Saint Paul's letter to the Galatians and Saint Luke's Gospel give us the straight path of this way to Christ followed by Saint Herman and Saint Seraphim. It is a narrow path, like the path that leads from the beach on Spruce Island to the chapel over the ground where Saint Herman's earthly remains were buried.

The first aim is to always have Christ before our eyes. If we do this, then the Holy Spirit will come to dwell in us, like the seed of a fruit tree. And what is the fruit that this seed produces? Listen to Saint Paul's letter to the Galatians: "[The] fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, *Con't Page 4*

St Tikhon's Address Con't

self-control." Our inner life is a deep mystery, like the inner changes of a seed buried in the ground. But the fruit it produces is above ground and can be seen by all. Where there is this fruit that is evidence of a seed of the Holy Spirit dwelling within that has sprouted and grown.

But the growth is not automatic. The inner seed of the Holy Spirit must be nurtured, the ground tilled, the weeds removed, the plant protected. And this is the work of the ascetic life. The word "ascetic" is associated with monks and nuns, but it all it means in Greek is "training." All Christians in all walks of life, married or unmarried, are called to go into inner training, inner askesis. This is what St Paul means when he says, "And those who belong to Christ Jesus have crucified the flesh with its passions and desires." He goes on to say that this training comes in very practical ways through our relations with other people. To live in training, to live in the ascetic life, we are to have "no self-conceit, no provoking of one another, no envy of one another." No conceit, no provoking, no envy. This is not easy to do, and we are trained and tested in this every single day.

And we fail every day.

Which brings Saint Paul to the next part of the training. "Brethren," he says, "if someone is overtaken in any trespass, you who are spiritual should restore him in a spirit of gentleness. Look to yourself, lest you too be tempted. Bear one another's burdens, and so fulfil the law of Christ." When we live in a close community, it is easy to notice the failings of others in their Christian life. We should not be too hard on them, but be mindful of Saint Paul's advice: we should remember that we are human too and easily fail. These are opportunities for us to be forbearing and forgiving and gentle, above all by looking to Christ, Who loved us, forgave us, and gave Himself up for us even while we were sinners. This is how we should also "bear one another's burdens."

We would all like to be filled with the fruit of the Holy Spirit: love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control. But perhaps we think it's too much work, or that we have too many spiritual illnesses in the way. Or that the people around us make it impossible. Listen to the Gospel: people came to Jesus to hear him and be healed of their diseases. "And those who were troubled with unclean spirits were cured. And all the crowd sought to touch Him, for power came forth from Him and healed them all."

The healing Gospel of Christ is for you, for me, for all who wish to live a different way—a way that is filled with love, joy, peace, patience, kindness, goodness,

faithfulness, gentleness, self-control. The power of Christ can make this possible even when we think it's impossible. Do you feel poor? The gospel is for you. Do you feel hungry? The Gospel is for you. Are you weeping inside? The Gospel is for you.

Jesus promised his Kingdom of love, joy and peace to all who follow Him. It isn't easy to follow Christ, and not just because there is training to do. It's a paradox of this world that our efforts to follow Christ, to do good and to love others are regularly met with envy, slander, anger and hostility. Saint Herman himself faced this repeatedly here in Kodiak, especially from his own fellow Russians and from Church people. In a letter written in 1818 he said, "In all my life here, from my own Russians I have seen more scorn and reproach and mockery, to which I have already become accustomed, and from such custom I think that in actual fact my lowliness is such." Saint Seraphim faced similar trials from his own people.

But we should be of good courage. Our Lord Jesus Christ ends today's Gospel with the encouragement that strengthened Saint Herman and all the saints. "Blessed are you when men hate you, and when they exclude you and revile you, and cast out your name as evil, on account of the Son of man! Rejoice in that day, and leap for joy, for behold, your reward is great in heaven."

Brothers and sisters, imitating Saint Herman, let us recommit ourselves to the Gospel way of Christ, and "from this day forth, from this hour, from this minute, let us love God above all and fulfill His holy will."

The Beheading of the Holy Glorious Prophet, Forerunner, and Baptist John

Commemorated on August 29

The Beheading of the Prophet, Forerunner of the Lord, John the Baptist: The Evangelists Matthew (Mt.14:1-12) and Mark (Mark 6:14-29) provide accounts about the martyric end of John the Baptist in the year 32 after the Birth of Christ.

Following the Baptism of the Lord, Saint John the Baptist was locked up in prison by Herod Antipas, the Tetrarch (ruler of one fourth of the Holy Land) and governor of Galilee. (After the death of king Herod the Great, the Romans divided the territory of Palestine into four parts, and put a governor in charge of each part. Herod Antipas received Galilee from the emperor Augustus).

The prophet of God John openly denounced Herod for having left his lawful wife, the daughter of the Arabian king Aretas, and then instead cohabiting with Herodias, the wife of his brother Philip (Luke 3:19-20). **Con't Page 7**

Transfiguration: Cultivating the Image of Divine Beauty

by Fr. Steven Kostoff

Last Sunday—August 6—we celebrated the [Great Feast of the Transfiguration of Our Lord](#), which we will continue to celebrate through Sunday 13, the Leavetaking of the Feast. The mysterious presence of Beauty is revealed on Mount Tabor in an overwhelming manner as Christ is transfigured, resplendent in divine glory. This is the beauty of the first-formed human creatures, created to reflect the beauty of the divine nature, for by grace they—and we—were created in the image and likeness of God. And they were placed in a world that also reflected this divine beauty. That is why God, after completing the creation process, declared that it was all “very good.”

Yet, the presence of sin marred that beauty. This lost beauty was restored to humanity when the Son of God assumed our human nature, uniting it to His divine Person and revealing the glory of God in a human being. Thus, on Mount Tabor, Christ reveals the beauty of His divine nature and the beauty of our created human nature. This is why the Transfiguration is often referred to as a “Feast of Beauty.”

The Russian novelist Dostoevsky [+1881] famously and somewhat enigmatically once said, “Beauty will save the world.” Yet, Dostoevsky also realized that in a world filled with sin, beauty can evoke responses that fall short of any saving value. In fact, beauty can even degenerate toward sin and sensuality, as one of Dostoevsky’s greatest creations, Dmitri Karamazov, acknowledged with great anguish. Therefore, for Dostoevsky beauty itself had to be “saved” and linked to Truth and Goodness. Thus, for the Russian novelist, beauty is not simply an aesthetic concept, but one that must have a moral, ethical and spiritual dimension for it to be rightly perceived and experienced. And for Dostoevsky—as well as for not only great artists, but for the great minds of the Church—beauty is not an abstract concept or Idea. Beauty is a Person, and this Person is Christ. In Christ, Truth, Goodness and Beauty are harmoniously united. This is why Dostoevsky also spoke of the “radiant image of Christ.”

In another famous passage from his pen, found in one of his letters, Dostoevsky articulated his personal “creed” as he writes, “I have constructed for myself a symbol of faith in which everything is clear and holy for me. The symbol is very clear, here it is: to believe that there is nothing more beautiful, more profound, more sympathetic, more reasonable, more courageous and more perfect than Christ, and not only is there nothing, but I tell myself with jealous love that never could there be.”

It is these qualities that make Christ such an attractive figure that a well-disposed mind and heart not unduly influenced by the marks of a fallen world will almost naturally turn to as an “ideal,” but again as a concrete living Person. There is a passage from the personal diary of Father Alexander Elchaninov [+1934] that captures that same intuition as found in Dostoevsky: “It is impossible not to love Christ. If we saw Him now, we should not be able to take our eyes off Him, we should ‘listen to Him in rapture;’ we should flock around Him as did the multitudes in the Gospels. All that is required of us is not to resist. We have only to yield to Him, to the contemplation of His image—in the Gospels, in the saints, in the Church—and He will take possession of our hearts.”

Here, again, there is an inherent moral, ethical and spiritual dimension from that beauty that flows outward from Christ. This is rendered in the form of very practical and concrete advice in the words of Vladimir Solovyov [+1900], for many the greatest Russian philosopher known to us: “Before any important decision, let us evoke in our soul the image of Christ. Let us concentrate our attention upon it and ask ourselves: Would He Himself do this action? Or, in other words: Will He approve of it or not? To all I propose this rule: it does not deceive. In every dubious case, as soon as the possibility of a choice is offered to you, remember Christ. Picture to yourself His living Person, as it really is, and entrust Him with the burden of your doubts. Let men of good will, as individuals, as social factors, as leaders of men and peoples, apply this criterion, and they will really be able, in the name of truth, to show to others the way toward God.”

This concreteness is all the more interesting, for Solovyov was often a highly speculative thinker. That which he wrote just over a century ago is hardly a public ideal any longer—to our great loss. It is our role to maintain and cultivate the image of divine beauty in our lives as seen in the face of the incarnate and transfigured Christ as a sacred obligation.



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!

Prophet Samuel

Commemorated on *August 20*

The Prophet Samuel was the fifteenth and last of the Judges of Israel, living more than 1146 years before the Birth of Christ. He was descended from the Tribe of Levi, and was the son of Elkanah from Ramathaim-Zophim of Mount Ephraim. He was born, having been besought from the Lord through the prayers of his mother Hannah (therefore he received the name Samuel, which means “besought from God”). Even before birth, he was dedicated to God. Her song, “My heart exults in the Lord,” is the Third Ode of the Old Testament (1 Sam/1 Kings 2:1-10).

When the boy reached the age of three, his mother went with him to Shiloh and in accord with her vow dedicated him to the worship of God. She gave him into the care of the High Priest Eli, who at this time was a judge over Israel. The prophet grew in the fear of God, and at twelve years of age he had a revelation that God would punish the house of the High Priest Eli, because he did not restrain the impiety of his sons. Eli’s whole family was wiped out in a single day.

The prophecy was fulfilled when the Philistines, having slain in battle 30,000 Israelites (among them were also the sons of the High Priest, Hophni and Phinees), gaining victory and capturing the Ark of the Covenant. Hearing this, the High Priest Eli fell backwards from his seat at the gate, and breaking his back, he died. The wife of Phinees, upon hearing what had happened in this very hour, gave birth to a son (Ichabod) and died with the words: “The glory has departed from Israel, for the Ark of God is taken away” (1 Sam/1 Kgs 4: 22).

Upon the death of Eli, Samuel became the judge of the nation of Israel. The Ark of God was returned by the Philistines on their own initiative. After returning to God, the Israelites returned to all the cities that the Philistines had taken. In his old age, the Prophet Samuel made his sons Joel and Abiah judges over Israel, but they did not follow the integrity and righteous judgment of their father, since they were motivated by greed.

Then the elders of Israel, wanting the nation of God to be “like other nations” (1 Sam/1 Kgs 8: 20), demanded of the Prophet Samuel that they have a king. The Prophet Samuel anointed Saul as king, but saw in this a downfall of the people, whom God Himself had governed until this time, announcing His will through His chosen saints. Resigning the position of judge, the Prophet Samuel asked the people if they consented to his continued governance, but no one stepped forward for him.

After denouncing the first king, Saul, for his disobedience to God, the Prophet Samuel anointed David as king. He had

offered David asylum, saving him from the pursuit of King Saul. The Prophet Samuel died in extreme old age. His life is recorded in the Bible (1 Sam/1 Kgs; Sirach 46:13-20).

In the year 406 A.D. the relics of the Prophet Samuel were transferred from Judea to Constantinople.

A Little Spiritual Exercise Game

Old Testament Question:

What was the first job God gave to Adam in the Garden of Eden? Answer in Gen. Chapter 2)

History & Geography:

Into what city was Jesus going when the crowds said, “Hosanna to the Son of David, blessed is he that cometh in the name of the Lord.? (Answer in Matt. Chapter 21)

Prophets & Prophecy:

To what kind of animals did Rebekah offer water showing that she was the bride God had picked for Isaac? (Answer in Gen chapter 24)

Names: Who was the mother of Ishmael? (Answer in Gen chapter 16)

Letters, Numbers & Sequence: In Joseph’s dream how many stars bowed down to him? (3,7,10,11, 12) (Answer in Gen chapter 37)

New Testament:

In Jesus’ parable of the ten virgins, what did the five foolish ones forget to bring? (Answer in Matt chapter 25)

Wisdom:

What did Jesus say a good tree shows? (Answer in Matt chapter 7)

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.

