



Sunday, October 15, 2017

Gospel: St. Luke 8:5-15

Tone 2

Epistle: 2 Corinthians 11:31-12:9

19th Sunday After Pentecost / Fathers of the 7th Ecumenical Council / Ven. Euthymius the New, of Thessalonica, Monk of Mt. Athos / Martyr Lucian, Presbyter of Antioch

Holy Assumption Orthodox Church

OCA - Diocese of the Midwest

Parish Council President: Ronald F. Royhab

Fr. Andrew Bartek, Rector

Liturgical & Events Schedule

Sunday, October 15

9:15 am Hours
9:30 am: D.L. / 40 Day for Lois T. / Social
1:00 pm: Cocktail Hour in Campbell
2:00 pm: Grand Banquet in Campbell

Tuesday, October 17

11:30 am: Marblehead Clergy Meeting

Thursday, October 19

7:30-9:30 am: Ottawa County Opiate & Heroin Forums
3:30-5:30- Same

Saturday, October 21

3:30 pm: Confessions
4:00 pm: Great Vespers followed by Confessions

Sunday, October 22

9:15 am: Hours
9:30 am: D.L. / 40 Day Panachida for Mary Kamiotis
Social followed by First Meeting of Planning Committee for Annual Halupki Festi-



Danbury Food Pantry: October -> Laundry Detergent

Join the other churches in our community & donate canned fruit.. These food items are then distributed on the third Saturday of each month.

OCTOBER	NOVEMBER
Laundry Detergent	Jars of spaghetti sauce

110 E Main Street, Marblehead, OH 43440
www.holyassumptionmarblehead.org

VIGIL LAMP OFFERINGS- October 8

Marguerite Bird: (1)

Susan Guzy: (4)

Laura Kovach: (3) For the Health of Elise , Brian, Jill & Father Andrew; for recovery of Briar & Harry

Roddie & David Mazurik (4): In loving memory of Elizabeth Marie; safe travel; & Special Intentions

Joe & Sonya Rose: (1) For the Health of Margaret

Natalie Twarek (3): For the health and recovery of David Bobb & Vada; for the health of Sue, Morgan, Nancy, Richie, Jake, Ron, Diane, John, Judy, Helen, Janice; & Special Intention

MONTHLY ATTENDANCE RECORD

Oct. 1:

Attendance: 23 people (21 members; 2 children; 14 Communicants)

Total Offerings: \$1,309 (\$1,124 offerings; \$110 for Hurricane Irma; \$25 for Cemetery; \$50 for Bookstore). Total Collected for Hurricane Irma: \$500. God Bless!

Oct. 8:

Attendance: 36 people (29 members; 4 children, 3 guests / 20 communicants

Total Offerings: \$1,505 (\$1,283 offering; \$120 Hurricane Irma; \$102 for Seminarians)

OUR SHUT-INS

Edgewood Manor Nursing Center

1330 Fulton Street
Port Clinton, OH 43452
Anne Kovalik- Room 309



Rectory 419-798-4591 / Cell 570-212-8747
padrebartek@gmail.com

October Schedules

Readers

10-1: Natalie
10-8: Ron
10-15: Wayne
10-22: Tim
10-29: Natalie

Cleaning

10-2: Natalie Twarek
10-9: Margurite Bird
10-16: Bill & Tim Glovinsky
10-23: Julia & Susan Guzy
10-30: Jennifer & Cole Heff.

40 Day Remembrance

Oct 15: Lois Tuttamore & Hurricane Irma
Oct 22: Mary Kamiotis
Oct 29: Nora Bird / Those that lost their lives in the Mexico earthquake & Hurricane Maria
Nov 5: Karen Milano & Alison Pinkney
Nov 12: His Grace Bishop Antoun & Massacre in Las Vegas
Nov. 19: Those that lost their lives in Wildfires in Ca

HOLY ASSUMPTION WEBSITE - NEW LOOK

Trudy Ellmore has agreed to be our parish webmaster. Formerly, she was the Diocesan webmaster and has maintained several other Orthodox parish websites.

Please check out the new look of our website at www.holyassumptionmarblehead.org. It is a little more user friendly.

Trudy would like pictures of recent parish events for our on-line photo gallery. You can email her at trellmore@gmail.com. Please copy Father Andrew on the email. The photos will be put on the website and in the weekly bulletin.

Please do not hesitate to reach out to her for any questions. Phone: 610-393-9897 / Email: trellmore@gmail.com

KEEPING UP WITH OUR ATHLETES

(updated 10-15)

Cooper & Quincy Kowal

Soccer : 1-4-1

Cole Heffernan

Football: 4-3

Mary Rentz-Blacford

Soccer: 2-1

Volleyball: 6-7



Good Luck to all of you!

NOTE: Please let Fr. Andrew know of any past week updates by Wednesday.

110 E Main Street, Marblehead, OH 43440
www.holyassumptionmarblehead.org

Rest of St Innocent the Metropolitan of Moscow the Enlightener of the Aleuts and Apostle to the Americas

Commemorated on March 31

Saint Innocent (Veniaminov), Metropolitan of Moscow and Kolomensk (August 26, 1797—March 31, 1879), was glorified by the Russian Orthodox Church on October 6, 1977. He was born in the village of Anginsk in the Irkutsk diocese. The Apostle of America and Siberia proclaimed the Gospel “even to the ends of the earth”: in the Aleutian islands (from 1823), in the six dialects of the local tribes on the island of Sitka (from 1834), among the Kolosh (Tlingit); in the remotest settlements of the extensive Kamchatka diocese (from 1853); among the Koryak, Chukchei, Tungus in the Yakutsk region (from 1853) and North America (in 1857); in the Amur and the Usuriisk region (from 1860).

Having spent a large part of his life in journeys, Saint Innocent translated a Catechism and the Gospel into the Aleut language. In 1833, he wrote in this language one of the finest works of Orthodox missionary activity INDICATION OF THE WAY TO THE KINGDOM OF HEAVEN.

In 1859, the Yakut first heard the Word of God and divine services in their native language. Twice (in 1860 and 1861) Saint Innocent met with Saint Nicholas the Apostle to Japan (February 3), sharing with him his spiritual experience.

A remarkable preacher, Saint Innocent said, “Whoever abounds in faith and love, can have mouth and wisdom, and the heart cannot resist their serving it.”

Having begun his apostolic work as a parish priest, Saint Innocent completed it as Metropolitan of Moscow (January 5, 1868—March 31, 1879). He obeyed the will of God all his life, and he left behind a theme for the sermon to be preached at his funeral: “The steps of a man are rightly ordered by the Lord” (Ps 36/37:23).

Saint Innocent is also commemorated on October 5 (Synaxis of the Moscow Hierarchs) and on October 6 (his glorification).

SPECIAL COLLECTION

The Special collection for the remainder of October will be for our Diocesan Seminarians. Thank you & God bless your donations.

Thank You

- Tina for raking the grass for Lighthouse Festival
- Greg Twarek for cutting the grass
- Jim Kovach for fixing the door in the breezeway of the Rectory.

God Bless you!

Rectory 419-798-4591 / Cell 570-212-8747
padrebartek@gmail.com

Prayer List (Updated October 15)

Priests: His Beatitude, Metropolitan Theodosius; His Beatitude, Metropolitan Herman; Ted Bobosh; John Duranko (*Father's home pastor*); Joseph Gibson; James Gleason (*Father's Spiritual Father*); Paul Lazor; Myron Manzuk; John Matusiak; Peter Tutko

Matushkii: Laryssa Hutnyan; Carol Janecek; Barbara Kopka; Paula Manzuk; Sonya Tutko; Pani Patricia Duranko

Parishioners / & their Family: Michael Glovinsky (*Nephew to Basil*); Joseph Habegger (*Laura Kovach's brother-in-law*); James Heffernan (*Father-in-law of Jennifer Heffernan*); Rich Kokinda (*Cousin of Greg Twarek*); Stephanie Kowal; Anne Kovalik (*former parishioner*); Helen Lis: Stanley Lis; Dave Martin; John Mazurik (*brother of Paul Mazurik*); Judy Mazurik (*sister-in-law of Paul Mazurik*); Tony Palac (*Brother-in-law of Jean Hileman*); Nancy Pipenur (*sister-in-law of Jean Hileman*); William Rentz (*Father of Tamara Rentz Blackford*); Nancy Sitzler (*Mother of Amber Twarek*); Diane Tryon; Greg Tryon; Amber & her newborn baby Hayes (*Natalie's daughter*); Rachel & her unborn baby; Jessica Issler & her unborn baby (*Jean Hileman's daughter*)

Other Requests: Brad Biecheler; John Cox (*husband of Pastor Kay Mooney-Cox*); Paul Demkosky (*friend of Father's*); Theodore Geletka (*St. Michael Orthodox Church, Broadview Heights choir director*); Baby Lucas Goodman (*friend of Christi Soski*); Jake Lipstraw (*friend of Natalie Twarek*); Violet Mattingly (*neighbor of Greg Mazur*); Pauline Meath (*Friend of Fr. Andrew's*); Gori Pietropolo (*Trudy's father*); Beth Reinhard (*friend of Diane Tryon*); Cheryl Schell (*Co-worker of Jennifer Heffernan*); Nick Shortridge (*Friend of Christi*); Janice Timko; Mat. Carly Koranda & her unborn baby (*Chicago Deanery*); Nicole & her unborn Baby (*Friends of Fr. Andrew*)

Military: Craig Cassell; Justin Issler, James Jerome

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.

BIBLE STUDY HAS STARTED

Thanks to the following people for attending our first Bible Study Class:

Tim Glovinsky	Basil Glovinsky	Julia Guzy	Susan Guzy	Laura Kovach	Jim Kovach
Greg Mazur	Tina Rindfleisch	Ron Royhab	Bobbie Royhab	Ed Vangeloff	Irene Vangeloff

12 people for first class! Unbelievable; Fantastic; Exciting. It is not to late to come. There is food, drinks, Christian fellowship, fun & hopefully learning. God Bless all of you for taking time out of your busy schedules. To come The classes will meet the second & fourth Tuesday of every month @ 6:00 pm. See you there! Or be square!

<i>OCTOBER Celebrations</i>		
BIRTHDAY	ANNIVERSARY	NAME'S DAY
10-2: Marguerite Bird 10-6: Ron Royhab 10-6: Keyondrea Warnke 10-10: Craig Cassell 10-17: Tim Glovinsky 10-20 Helen Lis	10-1-09: The Most Rev Irene, Archbishop of Ottawa & all of Canada 10-1: Luke & Mary 10-7: Mike & Darlene 10-25-77: The Most Blessed Theodosius, Retired Metropolitan (Elected Metropolitan)	10-9: The Most Blessed Tikhon, Archbishop of Washington & Metropolitan of All America & Canada
<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>		

Seeing good—and God—in people!

By Fr. Steven Kostoff

On one of my neighborhood walks, I came across some more “sidewalk graffiti” in front of the Williams Street Elementary school here in Norwood. Of the many new slogans scrawled in chalk beneath one’s feet as one walks along reading the words on the pavement, I encountered “See Good in People.” □ (It hasn’t rained for a while, so by now I have already seen this quite a few times). This thought could probably be a bit grammatically enhanced, but then again it has a real directness to it as it is.

So what can we make of this “sidewalk semi-evangelism?” It is a positive message that is encouraging the students to look for the “good” in others, which would also lead them to respecting each other. It therefore presupposes that there is “good” to be found in everyone, a basically “upbeat” appraisal of human nature. We like to protect our children from early symptoms of cynicism. The “good” is a pretty comprehensive word that would include kindness, friendliness, honesty, sincerity, patience, tolerance, compassion, and a willingness to help, to mention some of the more meaningful descriptions of the “good.” Basically, the “good” is about the pursuit of virtue. It further encourages the students to look past the outer and more superficial levels—looks, clothing, etc. Yet, to “see” the good means that there will be times when one must look beyond the “bad” that also appears from time to time in student relations. Young children can also be mean-spirited toward one another. Inappropriate words can be exchanged, even fights can break out. That is why rules of conduct exist in our schools. We need to be realistic about human nature also. This is all very Orthodox—which is why I referred to this slogan as “semi-evangelism.” And that is why we, as Orthodox Christians, encourage our children to come to Confession by the age of seven. At that age they can distinguish within themselves what is “good” and what is “bad.” And they need to recognize and admit what is “bad,” or what we call sin.

To further “orthodoxize” this sidewalk slogan, one would simply have to eliminate one vowel from the word “good”—the second “o”—and then it would read “See God in People.” In our current cultural/social setting, which is fiercely secular in any public forum, that would prove to be, of course, “too much.” Which is fine. I am simply expanding upon my own train of thought when I first read “See Good in People” during an evening walk. My mind had something to focus on for the rest of the way home. We can see God in other people because that is the express will of God: to see the “other” as created in God’s “image and likeness” with an eternal destiny and the promise and potential of being a deified creature that will “shine like the sun” in the Kingdom of God. That is a very positive assessment of human nature! Every person we encounter has that potential destiny according to our understanding of God’s revelation. We respect that and thank God

for it. We need to “see” that and keep it firmly in mind, since we are frequently deeply disappointed with our actual daily encounters and in the world around us. (We should be even more disappointed in our own inability to manifest the light of God’s image within us and confess that when it happens).

As Orthodox Christians nourished on biblical revelation, we thus maintain an over-all positive assessment of human nature together with a very realistic understanding of the distortions our human nature can undergo through life’s journey and challenges. And those distortions can reach hideous proportions: Someone just shot over 500 people in one of our American cities. That can only be understood—if we can possibly “understand” this at all—as a total capitulation to the “dark side.” This is why Dostoevsky spoke of God and the devil battling for mastery of the human heart. (He actually derived that thought from Saint Macarius the Great, an early desert father). To “see God in people” can only help us overcome the manifold prejudices that inflict such a blight on our human relationships. Can we teach our children to “see good in people” if we do not, based on some prejudice we stubbornly cling to? It is almost impossible to be totally prejudice-free or, on a somewhat different level, to be free of all cynicism. But that is what Christ expects of those of us who bear His name.

As we continue to journey through life—and hopefully toward the Kingdom of God!—I continue to believe that without succumbing to “romanticism,” “superficial idealism,” or “sentimentality,” we need to and can “See Go[o]d in People!”

St. Innocent Church, Olmsted Falls, OH hosts retreat with Fr. Barnabas Powell

The parish of [Saint Innocent Church](#), Olmsted Falls, OH, welcomed Father Barnabas Powell for a retreat on Friday and Saturday, September 15-16, 2017.

Father Barnabas is the priest of Saints Raphael, Nicholas and Irene Greek Orthodox Church, Cumming, GA. He is a well-known, dynamic speaker and preacher, author of the “Journey to Fullness” video series, and host of the “Faith Encouraged” podcast on Ancient Faith Radio.

“It was such a blessing to have Father Barnabas to our parish this past weekend,” said Father Alessandro Margheritino, Rector of Saint Innocent Church. “The retreat opened on Friday with the first talk, ‘A Former Pentecostal’s Journey to Orthodoxy,’ and was followed by two more sessions on Saturday — ‘Orthodox on Purpose’ and ‘Sharing Our Faith: An Opportunity We Can’t Miss.’ About 70 people from Saint Innocent’s and neighboring parishes attended the retreat, and many of the attendees indicated how Father Barnabas

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California communities spared in raging wildfires

As of Monday evening, October 9, 2017, communities of the Orthodox Church in America in California's Sonoma and Napa counties have been spared in the wildfires that have killed at least ten people, destroyed 1,500 homes and businesses and sent thousands fleeing as flames raged unchecked.

According to media reports, the fires broke out nearly simultaneously and then exploded overnight. Two hospitals in Santa Rosa, the region's largest city with 175,000 people, were forced to evacuate patients.

"Glory to God—it looks as though the churches and monasteries in the area have been spared," reported His Eminence, Archbishop Benjamin of San Francisco and the West. "The nuns of [Our Lady of Kazan Skete](#) in Santa Rosa were evacuated to Petaluma, but last word is that the Skete has not been harmed as fire fighters struggle to contain the fire to the north."

Santa Rosa's faithful gathered on Monday evening at the city's [Saint Seraphim Cathedral](#), also untouched by the fires, where a Service of Thanksgiving was celebrated by Archpriest Lawrence Margitich, Pastor.

"Really, this is an absolute miracle so far," said Archbishop Benjamin. "As far as we know, all the parishioners' homes are untouched. Some were in neighborhoods where most of the other houses had burned. While everyone has 'checked in,' things look good so far—and ongoing prayers are requested and most appreciated."

Additional information will be posted as it is received.

St Innocent Church Con't

was both inspiring and thought-provoking."

Much of the retreat focused on what it means to be an Orthodox Christian – specifically in America – and why and how we cannot miss the opportunity to share our faith with as many people as possible.

"Father Barnabas reminded us that we Orthodox Christians have been given the precious gift of the Orthodox faith," Father Alessandro added. "People around us are spiritually hungry for the Truth, and it is neither ethical nor moral to withhold food from them."

Father Alessandro noted that the idea of inviting Father Barnabas also came from the adult video series he produced — a series that Father Alessandro and his parish have been using for the last few months.

"Our parish has offered the 'Journey to Fullness' video series on Thursday nights, and it has been very well received," Father Alessandro said. "After watching together each of the segments, we have had stimulating and constructive discussions on the topics presented. Using video technology has definitely made this course appealing and engaging for many people."

"Journey to Fullness" is comprised of sixteen 20-minute video sessions designed to engage people who want to learn more about the Orthodox Faith.

"Although this very well-made video series was initially designed for enquirers, most of the attendees are cradle Orthodox," said Father Alessandro. "Several of our parishioners have remarked how beneficial they have found the short videos and the discussions. Particularly, our 'cradle Orthodox' parishioners have mentioned that they wished they had such an opportunity when they were growing up."

Father Alessandro encourages others to find out more about "Journey to Fullness."

"We at Saint Innocent's have found the ['Journey to Fullness' video series](#) extremely beneficial, and I would definitely encourage other parishes to consider using it," Father Alessandro said.

Commemoration of the Holy Fathers of the Seventh Ecumenical Council

Commemorated on October 15

Today the Church remembers the 350 holy Fathers of the Seventh Ecumenical Council under the holy Patriarch Tarasius (February 25).

The Synod of 787, the second to meet at Nicea, refuted the Iconoclast heresy during the reign of Empress Irene and her son Constantine VI.

The Council decreed that the veneration of icons was not idolatry (Exodus 20:4-5), because the honor shown to them is not directed to the wood or paint, but passes to the prototype (the person depicted). It also upheld the possibility of depicting Christ, Who became man and took flesh at His Incarnation. The Father, on the other hand, cannot be represented in His eternal nature, because "no man has seen God at any time" (John 1:18).

In Greek practice, the holy God-bearing Fathers of the Seventh Ecumenical Council are commemorated on October 11 (if it is a Sunday), or on the Sunday which follows October 11. According to the Slavic MENAION, however, if the eleventh falls on Monday, Tuesday, or Wednesday, the service is moved to the preceding Sunday.

Hebrews 13:7-16 (Epistle, Fathers)

Remember those who rule over you, who have spoken the word of God to you, whose faith follow, considering the outcome of their conduct. Jesus Christ is the same yesterday, today, and forever. Do not be carried about with various and strange doctrines. For it is good that the heart be established by grace, not with foods which have not profited those who have been occupied with them. We have an altar from which those who serve the tabernacle have no right to eat. For the bodies of those animals, whose blood is brought into the sanctuary by the high priest for sin, are burned outside the camp. Therefore Jesus also, that He might sanctify the people with His own blood, suffered outside the gate. Therefore let us go forth to Him, outside the camp, bearing His reproach. For here we have no continuing city, but we seek the one to come. Therefore by Him let us continually offer the sacrifice of praise to God, that is, the fruit of our lips, giving thanks to His name. But do not forget to do good and to share, for with such sacrifices God is well pleased.

2 Corinthians 11:31-12:9 (Epistle)

The God and Father of our Lord Jesus Christ, who is blessed forever, knows that I am not lying. In Damascus the governor, under Aretas the king, was guarding the city of the Damascenes with a garrison, desiring to arrest me; but I was let down in a basket through a window in the wall, and escaped from his hands. It is doubtless not profitable for me to boast. I will come to visions and revelations of the Lord: I know a man in Christ who fourteen years ago – whether in the body I do not know, or whether out of the body I do not know, God knows – such a one was caught up to the third heaven. And I know such a man – whether in the body or out of the body I do not know, God knows – how he was caught up into Paradise and heard inexpressible words, which it is not lawful for a man to utter. Of such a one I will boast; yet of myself I will not boast, except in my infirmities.

For though I might desire to boast, I will not be a fool; for I will speak the truth. But I refrain, lest anyone should think of me above what he sees me to be or hears from me. And lest I should be exalted above measure by the abundance of the revelations, a thorn in the flesh was given to me, a messenger of Satan to buffet me, lest I be exalted above measure. Concerning this thing I pleaded with the Lord three times that it might depart from me.

And He said to me, “My grace is sufficient for you, for My strength is made perfect in weakness.” Therefore most gladly I will rather boast in my infirmities, that the power of Christ may rest upon me.

John 17:1-13 (Gospel, Fathers)

Jesus spoke these words, lifted up His eyes to heaven, and said: “Father, the hour has come. Glorify Your Son, that Your Son also may glorify You, as You have given Him authority over all flesh, that He should give eternal life to as many as You have given Him. And this is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent. I have glorified You on the earth. I have finished the work which You have given Me to do. And now, O Father, glorify Me together with Yourself, with the glory which I had with You before the world was. I have manifested Your name to the men whom You have given Me out of the world. They were Yours, You gave them to Me, and they have kept Your word. Now they have known that all things which You have given Me are from You. For I have given to them the words which You have given Me; and they have received them, and have known surely that I came forth from You; and they have believed that You sent Me. I pray for them. I do not pray for the world but for those whom You have given Me, for they are Yours. And all Mine are Yours, and Yours are Mine, and I am glorified in them. Now I am no longer in the world, but these are in the world, and I come to You. Holy Father, keep through Your name those whom You have given Me, that they may be one as We are. While I was with them in the world, I kept them in Your name. Those whom You gave Me I have kept; and none of them is lost except the son of perdition, that the Scripture might be fulfilled. But now I come to You, and these things I speak in the world, that they may have My joy fulfilled in themselves.

Luke 8:5-15 (Gospel)

“A sower went out to sow his seed. And as he sowed, some fell by the wayside; and it was trampled down, and the birds of the air devoured it. Some fell on rock; and as soon as it sprang up, it withered away because it lacked moisture. And some fell among thorns, and the thorns sprang up with it and choked it. But others fell on good ground, sprang up, and yielded a crop a hundredfold.” When He had said these things He cried, “He who has ears to hear, let him hear!” Then His disciples asked Him, saying, “What does this parable mean?” And He said, “To you it has been given to know the mysteries of the kingdom of God, but to the rest it is given in parables, that ‘Seeing they may not see, And hearing they may not understand.’ Now the parable is this: The seed is the word of God. Those by the wayside are the ones who hear; then the devil comes and takes away the word out of their hearts, lest they should believe and be saved. But the ones on the rock are those who, when they hear, receive the word with joy; and these have no root, who believe for a while and in time of temptation fall away. Now the ones that fell among thorns are those who, when they have heard, go out and are choked with cares, riches, and pleasures of life, and bring no fruit to maturity. But the ones that fell on the good ground are those who, having heard the word with a noble and good heart, keep it and bear fruit with patience.