



Sunday, October 29, 2017

Gospel: St. Luke 8:26-39

Tone 4

Epistle: Galatians 2:16-20

21st Sunday After Pentecost

Martyr Anastasia the Roman

Ven. Abramius the Recluse, and his niece, Bl. Mary, of Mesopotamia

Holy Assumption Orthodox Church

OCA - Diocese of the Midwest

Parish Council President: Ronald F. Royhab

Fr. Andrew Bartek, Rector

Liturgical & Events Schedule

Sunday, October 29

9:15 am: Hours

9:30 am: D.L. / 40 Day Panachida for Nora Bird / Social

11:30 am: Monthly Board Meeting

Saturday, November 4

4:00 pm: Great Vespers followed by the Prayers In Preparation for Holy Communion followed by Confessions (CHANGE CLOCKS BACK 1 HOUR)

Sunday, November 5

9:15 am: Hours

9:30 am: D.L. / 40 Day Panachida for Karen Milano & Alison Pickney / Social / Rapping with Fr. Andrew (For Youth)

VIGIL LAMP OFFERINGS- October 22

Marguerite Bird: (1) Special Intention

Laura Kovach: (4) Health & recovery of Joe and Briar; Health of Margi, Fr. Andrew; Birthday blessings to Margi and Katy; safe travels for family & Tina & Tony.

Sandy Martin: (1) Special Intention

Natalie Twarek: (5) in loving memory of mon (b-day 10-28); For the health of David Bobb; for the Health & recovery of Nancy; Health of Sue, Morgan, Richie, Jake, Ron, Diane, John, Judy, Helen, Janice & Pete

Janice Timko: (1) In blessed & loving memory of my precious parents Sophia and Peter Monak. Vichnaya Pamyat!

Ron & Bobbie Royhab: (1) In memory of Terry Fink

Stephanie Kowal: (1) In memory of Mary Karniotis

MONTHLY ATTENDANCE RECORD

Oct. 1:

Attendance: 23 people (21 members; 2 children; 14 Communicants) / 4 people for Vespers

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

Oct. 8:

Attendance: 36 people (29 members; 4 children, 3 guests / 20 communicants / 11 people for Vespers

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

Oct. 15:

Attendance: 28 people (21 members; 2 children; 5 guests / 18 communicants) / No Vespers

Total Offerings: \$3,291 (\$1,237 offering; \$317 for Seminarians; \$1,737 from Lighthouse Festival)

Oct. 22:

Attendance: 23 people (19 members; 2 children; 2 guests / 16 Communicants) / 9 people for Vespers

Total Offerings: \$1,331 (\$1,010 offering; \$306 for Seminarians; \$15 for fundraising)

November

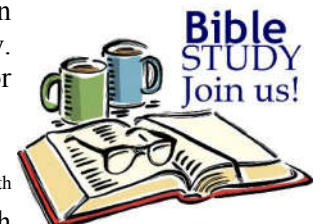
Readers

5-Ron
12-Wayne
19-Tim
26-Natalie

Cleaning

6-Laura Kovach
13-Sandy Martin
20-Roddie Mazurik
27-Ron/Bobbie Royab

17 people have been attending Bible Study. There is room for more!



Join us on the 2nd & 4th Tuesdays of the month @ 6:00pm





40 Day Remembrance

- 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 / Deacon Andonik
- Nov. 19: Those that lost their lives in Wildfires in Ca
- Nov. 26: 4 Military soldiers killed in Niger; Mary Kobb, Gori Pietropolo, Virginia Bojan, Teri Fink

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

Danbury Food Pantry: November -> Jars of Spaghetti Sauce

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



OUR SHUT-INS

Edgewood Manor Nursing Center
1330 Fulton Street
Port Clinton, OH 43452
Anne Kovalik- Room 309

Bishop Paul presides at 100th anniversary of Holy Trinity Church, Overland Park, Kansas

On the weekend of October 7-8, 2017, His Grace, Bishop Paul presided at the 100th anniversary celebration of [Holy Trinity Church](#), Overland Park, KS.

Bishop Paul was welcomed by Archpriest Timothy Sawchak, Rector, on Saturday, October 7. A meeting with parish teens and a Memorial Service for the founders, benefactors and clergy of the parish followed. In the evening, Great Vespers was celebrated; a reception followed.

Serving with Bishop Paul and Father Timothy at the Sunday morning Divine Liturgy were Archpriest John Zdinak, Chancellor of the Diocese of the Midwest; Priests Christopher Rowe, Michael Medis, and Joshua Lollar; and Deacon Brent Beasley. During the Liturgy, Fathers Christopher and Michael were elevated to the dignity of Archpriest, while Father Timothy was awarded the jeweled cross. A Synodal Gramota was presented to the parish at the conclusion of the Divine Liturgy.

A gala celebration was held on Sunday evening, which featured a special video presentation on the theme of 100 years of Faith and Witness.



NOVEMBER / DECEMBER COFFEE HOUR SCHEDULE

- Nov 5 Open
- Nov. 12 Fred & Terri
- Nov. 19 Joe Rose
- Nov. 26 Open
- Dec. 3 Open
- Dec. 10 Open
- Dec. 17 Open
- Dec. 24 Open
- Dec. 31 All day Social @ Rectory sponsored by Fr Andrew
(Please RSVP by 12-1)

During the Nativity Fast:

From Nov. 19- Dec 24th there will be no meat products served

Prayer List (Updated October 22)

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

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

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*); Anne Kovalik; Helen Lis; Stanley Lis; Walter Litzie (*Fr.'s Cousin*); Dave Martin; John Mazurik (*brother of Paul Mazurik*); Judy Mazurik (*sister-in-law of Paul Mazurik*); Tony Monastra; 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; Rachel & her unborn baby; Jessica Issler & her unborn baby (*Jean Hileman's daughter*)

Other Requests: Brad Biecheler; David Bobb (*friend of Nikki Twarek*); John Cox (*husband of Pastor Kay Mooney-Cox*); Dominic (*friend of the Cassell's*); Theodore Geletka (*St. Michael Orthodox Church, Broadview Heights choir director*); Mike Jacobson (*Fr.'s friend*); 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*); Beth Reinhard (*friend of Diane Tryon*); Cheryl Schell (*Co-worker of Jennifer Heffernan*); Nick Shortridge (*Friend of Christi*); Karen Simonsen (*friend of David Mazurik*); Janice Timko; Brian Turner (*Fr.'s friend*); Mat. Carly Koranda & her unborn baby (*Chicago Deanery*); Nicole & her unborn Baby (*Friends of Fr. Andrew*)

Military: Craig Cassell; Justin Issler, James Jerome

Captives: 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.

Galatians 2:16-20 (Epistle)

knowing that a man is not justified by the works of the law but by faith in Jesus Christ, even we have believed in Christ Jesus, that we might be justified by faith in Christ and not by the works of the law; for by the works of the law no flesh shall be justified. But if, while we seek to be justified by Christ, we ourselves also are found sinners, is Christ therefore a minister of sin? Certainly not! For if I build again those things which I destroyed, I make myself a transgressor. For I through the law died to the law that I might live to God. I have been crucified with Christ; it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me.

<i>NOVEMBER CELEBRATIONS</i>		
BIRTHDAY	ANNIVERSARY	NAME'S DAY
11-16: Valerie Schutt 11-17: Cole Heffernan 11-17: Roddie Mazurik 11-19: Kristen Cassell	11-15-80 His Eminence Archbishop Nathaniel of Detroit & the Romanian Archdiocese	11-6: His Grace Bishop Paul of Chicago & retired Bishop Varlamm of Vancouver 11-10: Retired Bishop Mark of Boston 11-25: Retired Bishop Lazor of Ottawa
<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>		

Registration opens for 19th AAC Youth Program volunteers

Registration is now open for adults interested in serving as counselors during the Youth Program at the 19th All-American Council [AAC] in Saint Louis, MO, July 23-27, 2018.

Ideal candidates for counselor positions are active members (ages 18+) of any canonical Orthodox Christian parish in North America; those with past AAC experience as youth participants, counselors or educators; those with experience as camp counselors or directors and/or Church school teachers or directors; members of Orthodox Christian Fellowship chapters; and seminarians from any Orthodox theological seminary in North America. Preferred skillsets for counselors include, but are not limited to, teaching experience (elementary through high school levels); junior or senior camp counselor roles; working with youth ages 5-17; familiarity with Church music (singing, directing, chanting, or reading); experience as a server, subdeacon or sacristan; experience with the liturgical arts (iconography and music); video and photography and related computer experience; certification as a lifeguard; CRP training; experience as a nurse or nurse practitioner; and proficiency in languages other than English.

“Applicants selected to serve as counselors will be expected to participate in all aspects of the Youth Program during the 19th AAC, including educational, worship, fellowship and service components,” said Priest Benjamin Tucci, who will be overseeing the program. “The majority of the program activities will take place at the Saint Louis Union Station Hotel, independently of the main AAC working sessions, while some youth-related activities will take place off-site.”

Applicants may apply on-line. Early application is encouraged due to a limited number of counselor positions. Registration deadline is January 1, 2018.

“Organizers for the 19th AAC Youth Program, in cooperation with members of the OCA Department of Youth, Young Adult and Campus Ministries, will review all applications to ensure the necessary references and background checks are valid,” said David Lucs, who chairs the Department. “All volunteers will complete a three-stage review process before their final selection is confirmed, ensuring the safest and best Church-related experience for youth participants.

“The final phase of the application process will include an interview with organizers of the AAC Youth Program,” Mr. Lucs added. “Applicants who successfully pass these three stages will be notified in early 2018 of their selection as youth counselors.”

Youth Program counselors will have their meals, entrance and activity fees and registration covered by the OCA’s Department of Youth, Young Adult and Campus Ministries. Youth Program counselors will be expected to pay for their own travel and hotel expenses. Hotel reservations can be made after the first week of January 2018 on the hotel web site.

Additional information may be accessed on-line while questions and enquiries may be directed to Father Benjamin Tucci at aacyouth@oca.org.

Historic Unalaska church receives national fund award

On Wednesday, October 25, 2017, the [National Fund for Sacred Places](#), a program of [Partners for Sacred Places](#) and the [National Trust for Historic Preservation](#) announced that Holy Ascension Russian Orthodox Church, Unalaska, AK, has been selected as one of 17 congregations nationwide to participate in a national grant-making program that supports capital building projects at historic houses of worship. Launched in 2016 with grants totaling \$14 million from the Indiana-based Lilly Endowment Inc., the Philadelphia-based National Fund will offer planning grants, professional services, and capital grants ranging from \$50,000 to \$250,000 to a minimum of 50 congregations over four years.

Holy Ascension Church, a National Historic Landmark, was constructed in 1896. Located in the largest city of the Aleutian Islands, the church through the generations has been looked upon by fisherman as a symbol of their safe return to land.

“Holy Ascension is a ‘Spiritual Lighthouse’ to the fishermen who call the Aleutians their port of call,” says His Grace, Bishop David of Sitka and Alaska of the Orthodox Church of America. The oldest cruciform-style Orthodox church in North America, Holy Ascension holds over 200 icons, books and relics, some of which date to the 16th century. “If these items were ever lost, they would be irreplaceable,” says Bishop David. The congregation will use awarded funds to install a fire suppression system in its cathedral.

Chad Martin, Director of the National Fund, says that Holy Ascension Church was well positioned for acceptance into this year’s group, for which over 220 congregations applied. “The story of Russian Orthodox activity in Alaska is a unique and important thread in American religious history. Further, the church’s ongoing commitment to local Native Alaskan communities is important today. We are thrilled with the opportunity to be a part of this major effort to preserve a true treasure of religious architecture as an asset for its community,” says Martin. “We believe this project is of national importance for the stewardship of America’s sacred places.”

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Historic Church Continue

The final grant amount will be determined upon the completion of the technical support parts of the program, including training and project consultation.

Partners for Sacred Places helps congregations and others with a stake in older religious properties make the most of them as civic assets in ways that benefit people of all faiths and of no faith. The National Trust for Historic Preservation, a privately funded non-profit organization, protects significant places representing our diverse cultural experience by taking direct action and inspiring broad public support.

Martyr Anastasia the Roman Commemorated on **October 29**

The Martyr Anastasia the Roman lost her parents in infancy, and was then taken to be reared by the abbess of a women's monastery, named Sophia. She raised Anastasia in fervent faith, in the fear of God and obedience.

The persecution against Christians by the emperor Decius (249-251) began at that time. The city administrator, Probus, on the orders of the emperor commanded that Anastasia be brought to him. Blessed by her abbess to suffer for Christ, the young martyr Anastasia humbly came out to meet the armed soldiers. Seeing her youth and beauty, Probus first attempted flattery to make her deny Christ.

“Why waste your youth, deprived of pleasure? What is there to gain by enduring tortures and death for the Crucified? Worship our gods, marry a handsome husband, and live in glory and honor.”

The saint steadfastly replied, “My spouse, my riches, my life and my happiness are my Lord Jesus Christ, and you will not turn me away from Him by your deceit!”

Probus subjected Anastasia to fierce tortures. The holy martyr bravely endured them, glorifying and praising the Lord. In anger the torturers cut out her tongue.

The people, seeing the inhuman and disgusting treatment of the saint, became indignant, and the ruler was compelled to end the tortures by beheading the martyr. In this manner, Saint Anastasia received the crown of martyrdom.

The body of the saint was thrown out beyond the city to be eaten by wild animals, but the Lord did not permit her holy relics to be dishonored. At the command of a holy angel, Abbess Sophia went to find Saint Anastasia's mutilated body. With the help of two Christians, she buried it in the earth.

2017 OTTAWA COUNTY HOLIDAY BUREAU

2017 Giving Sundays: November 12, 19 and 26.

Needed: Soap, hygiene products, toiletry items, paper products, cleaning items, non-perishable foods, money.

The Holiday Bureau volunteers wish to thank everyone who helped brighten Christmas mornings for the past 55 years and for years to come. MERRY CHRISTMAS!

Ways you've helped in the past: canned goods collected by Scout groups; Toys or gifts for children; You had mitten trees; You were check writers; Food bringers; Volunteers; Sorters; pickup and delivery people.

Christmas comes but once a year, And we ask of you to spread the cheer. For without your kindness and good will a family's wish we could not fill. Our pledge to help all those in need is the Holiday Bureau creed!

Luke 8:26-39 (Gospel)

Then they sailed to the country of the Gadarenes, which is opposite Galilee. And when He stepped out on the land, there met Him a certain man from the city who had demons for a long time. And he wore no clothes, nor did he live in a house but in the tombs. When he saw Jesus, he cried out, fell down before Him, and with a loud voice said, “What have I to do with You, Jesus, Son of the Most High God? I beg You, do not torment me!” For He had commanded the unclean spirit to come out of the man. For it had often seized him, and he was kept under guard, bound with chains and shackles; and he broke the bonds and was driven by the demon into the wilderness. Jesus asked him, saying, “What is your name?” And he said, “Legion,” because many demons had entered him. And they begged Him that He would not command them to go out into the abyss. Now a herd of many swine was feeding there on the mountain. So they begged Him that He would permit them to enter them. And He permitted them. Then the demons went out of the man and entered the swine, and the herd ran violently down the steep place into the lake and drowned. When those who fed them saw what had happened, they fled and told it in the city and in the country. Then they went out to see what had happened, and came to Jesus, and found the man from whom the demons had departed, sitting at the feet of Jesus, clothed and in his right mind. And they were afraid. They also who had seen it told them by what means he who had been demon-possessed was healed. Then the whole multitude of the surrounding region of the Gadarenes asked Him to depart from them, for they were seized with great fear. And He got into the boat and returned. Now the man from whom the demons had departed begged Him that he might be with Him. But Jesus sent him away, saying, “Return to your own house, and tell what great things God has done for you.” And he went his way and proclaimed throughout the whole city what great things Jesus had done for him.

A Radical Critique of Selfishness

By Fr. Steven Kostoff

“And as for what fell among the thorns, they are those who hear, but as they go on their way they are choked by the cares and riches and pleasures of life, and their fruit does not mature” [Luke 8:14].

There is an interior connection between the Parable of the Sower and the Parable of Lazarus and the Rich Man [Luke 16:19-31], for the “rich man” of the parable is the embodiment of a person who has been “choked by the cares and riches and pleasures of life,” as described in the Parable of the Sower. Brushing aside the teaching of the Torah and the Jewish emphasis on charity as one of the great acts of true piety, the rich man remained coldly indifferent to poor Lazarus who was clearly visible at his very gate. Preoccupied with fine linen and sumptuous feasting [v. 19], the rich man was scarcely prepared in his heart to alleviate the sufferings of Lazarus—sufferings that were exemplified by the dogs that licked his sores [v. 20]. Such indifference is frightening when seen in the light of the many scriptural admonitions that either chastise the neglect of the poor—“He who closes his ear to the cry of the poor will himself cry out and not be heard”—or encourage care for the poor: “He who is kind to the poor lends to the Lord, and he will repay him for his deed” [Proverbs 21:13; 19:17]. And the severity of the consequences of such neglect of the poor is vividly described in the parable’s “reversal of fortune,” with the rich man languishing in hades, unable to be relieved of his torment there. The contrast of his fate and that of Lazarus being carried into the “bosom of Abraham” by a heavenly escort is striking [vv. 22-23].

The Parable of Lazarus and the Rich Man was delivered with the Pharisees in mind, for right before Jesus proclaimed the parable, we hear this unflattering description of the Pharisees: “The Pharisees who were lovers of money, heard all this, and they scoffed at Him. But He said to them, ‘You are those who justify yourselves before men, but God knows your hearts; for what is exalted among men is an abomination in the sight of God’” [Luke 16:14-15]. Whatever or whoever may have prompted the words of the Lord during his ministry, our concern now is with our own attitude and treatment of the poor. To think or believe otherwise is to fail to “hear” the parable as it is proclaimed today for our chastisement or encouragement. The words of the Lord – the “Gospel truth” – cannot be properly assessed within the narrow limits of any political allegiances—Democrat or Republican—nor even of a wider-scoped ideology – liberal or conservative. The Gospel transcends these categories as something far greater and infinitely more demanding of our allegiance. At a time when neither political parties nor even political ideologies existed or had any real impact on the prevailing cultural or social assumptions of the time, Saint John Chrysostom [+407] delivered a series of brilliant

homilies on the Parable of Lazarus and the Rich Man. (These seven homilies now exist in English translation under the title *On Wealth and Poverty*). With his impressive knowledge of the Scriptures and his unmatched rhetorical skills—but most importantly his profound zeal for the moral and ethical teaching of the Gospel—Saint John offered a radical critique of selfishness and a radical exhortation to overcome such selfishness for the sake of the poor. Challenging conventional notions of what theft is, he famously expanded its definition by meditating deeply on the parable at hand: “I shall bring you testimony from the divine Scriptures, saying that not only the theft of others’ goods but also the failure to share one’s own goods with others is theft and swindle and defraudation. What is this testimony? Accusing the Jews by the prophet, God says, ‘The earth has brought forth her increase, and you have not brought forth your tithes; but the theft of the poor is in your houses’ [Mal. 3:8-10]. Since you have not given the accustomed offering, He says, you have stolen the goods of the poor. He says this to show the rich that they hold the goods of the poor even if they have inherited them from their fathers or no matter how they have gathered their wealth. And elsewhere the Scripture says, ‘Deprive not the poor of his living’ [Sir. 4:1]. To deprive is to take what belongs to another; for it is called deprivation when we take and keep what belongs to others. By this we are taught that when we do not show mercy, we will be punished just like those who steal. For our money is the Lord’s, however we may have gathered it. If we provide for those in need, we shall obtain great plenty. This is why God has allowed you to have more; not for you to waste on prostitutes, drink, food, expensive clothes, and all the other kinds of indulgence, but for you to distribute to those in need.... If you are affluent, but spend more than you need, you will give an account of the funds which were entrusted to you.... For you have obtained more than others have, and you have received it, not to spend it for yourself, but to become a good steward for others as well” [*On Wealth and Poverty*, Homily Two].

This *is* a radical teaching, though again not based on any particular social or political philosophy. For Saint John Chrysostom, the “true philosophy” was adherence to the Gospel. Saint John is primarily concerned with uncovering the meaning and implications of what we discover in the Scriptures. If that is challenging to the point of seeming “impossible” or of at least taking us far out of our “comfort zones,” then rather than “soft-pedaling” the Gospel message, Saint John would continue in the hope of inspiring us to strengthen our efforts and to put on “the mind of Christ.”