

RESPECT LIFE MINISTRY INVITE YOU TO BOOTS & BUCKLES SQUARE DANCE

It will be fun for the whole family. It will be on Saturday, October 20 from 6:00-8:00pm. The cost is \$20/ adult \$5 children & 5 and younger free.

Pig roast or chicken with all the side fixing's. Caller John Wargowsky- Beginner dancers are welcomed!

B.Y.O.B. (Lemonade provided)

Immaculate Conception Church Gym, 414 Madison St, Port Clinton

Tickets call Rectory: 419-734-4004 or Pat Sumen at 419-341-7515

40 DAY REMEMBRANCE

Oct. 7: Ina Essex

Oct. 14: Shooting victims in Cincinnati & Those who lost their lives in Japan Earthquake

Oct 21: Pam Franklin

Oct. 28 Berrie Labuda

CANDLES / BULLETIN OFFERED FOR SEPTEMBER

Chandelier: Tina Rindfleisch: In Loving Memory of Peter Rindfleisch

Altar Candles: Joe & Valerie Schutt: In memory of Laverne Schutt, Rose Haburt & Dorothy Czuba

Candles on Tomb: Fr. Andrew: In memory for those who lost their lives on 9-11

Eternal Light & Icon Screen: Basil Glovinsky in memory of loving wife Jean.

Bulletin Sponsor: Fr. Andrew: For the health of all our Parishioners & their families & friends of the parish

CANDLES / BULLETIN OFFERED FOR OCTOBER

Chandelier: Valerie Schutt in memory of her mother Violet (\$50)

Altar Candles: Basil G.: (\$50) In Memory of Marion

Candles on the Tomb: (\$25) Fr. Andrew in Memory of Bishop John

Eternal Light & Icon Screen: Open (\$25)

Bulletin Sponsor: Open (\$50)

Marblehead Peninsula Chamber of Commerce 2nd Annual Classic Car Show

Location: Jamestown Park / September 29, 2018 / from 10-2pm; registration @ 9am / Door prizes every hour / 50 / 50 raffle DJ / gift bags to first 100 registered. Cars, trucks, motorcycles welcomed. INFO: 419-702-7492

ANNUAL FESTIVAL

Annual Saint John's Fest

September 29, from 11 AM to 7 PM

Ethnic Foods & Homemade Sausage; Bake Sale; Live Entertainment (St. Nicholas Balalaika Orchestra, St. Demetrios Greek Dancers, et al.); Orthodox Vendors; Church Tours; Games for Kids w/Bounce-house

Come and explore our Orthodox Faith and Church!

St. John the Baptist Church (Deanery Parish)
2220 Reeves Road
Warren, OH 44483

Weeping Icon of our Mother of Hawaii

St. Mary's Romanian Orthodox Cathedral
3256 Warren Rd
Cleveland, OH 44111

Wednesday, Oct 3

6:30pm Procession Greeting of the Icon

7:00pm Akathist Service & Veneration

Doors of church open 5:45pm

Something Russian Festival

Oct. 2-3 from 10:00am-9:00pm

Free Admission, Entertainment, Parking, Homemade Ethnic Foods & Baked goods, Russian imports, Performance by St. Nicholas Balalaika Orchestra & Russian dancers, Lunch & dinner

St Nicholas Orthodox Church (Deanery Parish)
755 S Cleveland Ave
Mogadore, OH 44260

ORTHODOX CHRISTIAN LAITY

Pan-Orthodoxy in Cleveland

Saturday morning October 20 from 9am-1pm (Cont. Breakfast & Lunch)

St Mary's Romanian Orthodox Cathedral
3256 Warren Rd
Cleveland, OH 44111

Keynote speaker: Very Rev Dr. Chad Hatfield, President of St Vlad. Sem. (Pan Orthodoxy: Truth or fiction)

Other Speakers:

Fr Remus Grama- History of Pan Orthodoxy in Cleveland

Fr Alessandro Margheritino- President of Brotherhood of Cleveland clergy

Paula Kappos: Zoe for Life / Unity in Action

OCF, The Orthodox Ladies Guild, Pan Orthodox Choir

Metropolitan Tikhon's Address Con't

guilt of sin, celebrate and sing to you: The barren woman gives birth to the Theotokos, the nourisher of our life!

These are the words of the kontakion—words which do not weigh us down with the obstacles of barrenness, sin and death, but rather offer us hope that, just as a barren woman can give birth to the Theotokos, so the Mother of God herself can become the nourisher of our life.

In today's Gospel we have the Lord's own words about what makes his mother, as Father Thomas Hopko used to say, not the great exception but the great example. She is holy, as we can be holy, not because she gave birth to Jesus and nursed Him, but because she does so as one who "hears the word of God and keeps it."

But today I would like to consider especially the world we inhabit, or rather the universe we inhabit, and to which we are called to bring the Gospel.

"Your nativity, O Virgin, has proclaimed joy to the whole universe." These opening words of the troparion for this feast seem so out of touch with the realities we are facing as Orthodox Christians, at least in North America, where we are a tiny minority. All of us here, to one degree or another, and at different stages of our vocations, are engaged in apostolic ministry. And apostolic ministry at its heart is encapsulated here in this feast, "proclaiming joy to the whole universe."

The universe is a vast space. As Psalm Eight says, "When I look at Your heavens, the work of Your fingers, the moon and the stars which You have established, what is man that You are mindful of him, and the son of man that You care for him...?" The vastness of the universe is magnified a thousand times when we consider the tiny reality we are as Orthodox Christians, called to be the mission in North America. How does one "proclaim joy to the whole universe?" How many people in Grass Lake, let alone the rest of America and the rest of planet earth, know we are here on a Saturday morning celebrating and proclaiming this joy? How many know that the miracle-working icon of the Iveron Mother of God is blessing us today with her presence and her life-giving fragrance? The universe would appear to little notice what we do here.

The scriptures and the Orthodox Tradition refuse to reduce the vastness and the mystery. They keep a fine balance, moving between the unimaginable expanse of God's universe and the little things of daily life and traditions that shape our lives in a manner

well-pleasing to God. And just as there is infinitely more in the unseen universe than in the seen, so God is at work and the universe rejoices far beyond what human beings can imagine.

How do we offer such work that is well-pleasing to God? We should follow the example of the humility of the Mother of God, who provides us with a model, not only of great holiness, but also of Apostolic labors. She may not have left us with as many words as the Evangelists and Apostles and Fathers, but she offers her life of prayer and service, united in one humble human being.

One of the Desert Father said, "If you have words, but no work, you are like a tree with leaves but no fruit. But just as a tree bearing fruit is also leafy, a person who has good works comes up with good words."

At this time, Metropolitan Tikhon presented the Order of Saint Innocent to Archbishop Nathaniel, the Senior Bishop on the Holy Synod of Bishops of the Orthodox Church in America, on the occasion of the 50th Anniversary of his ordination.

The Marks of the Church: The Church as One by Father Larence Farley

Every Sunday we confess in the Creed that the Church is "one" — that is, we confess the unity of the Church of God. But what does this confession mean? In what sense is the Church one? It cannot mean that the one church is made up of all the various different Christian denominations, for when these words of the Creed were written these different denominations did not exist. Rather, the Creed is here saying that the unity of the Church is like the unity of baptism.

In the Creed we also confess faith in "one baptism for the remission of sins." By this we do not simply mean that the Church should never baptize a person a second time (though this is true). Rather we mean that wherever one is baptized and by whomever one is baptized, that baptism remains one and the same, and bestows the same salvation. Baptism is not more holy or effective in Jerusalem or Rome than it is in Vancouver or Langley, and baptism does not bestow a greater salvation if a living saint does the baptizing than it does if the baptizing priest is rather dull and mediocre. Christ offers the same regeneration, forgiveness, and sonship through baptism regardless of where the baptism is received and by whose hands it is given. Thus baptism remains one and the same baptism throughout all the world.

In the same way, the Church is one and the same Church regardless of location. The Christ the people of God assembling in Langley encounter is the same Christ the people of God assembling in Jerusalem encounter, so the Church in Langley is the same Church as the one in Jerusalem

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Fr Lawrence Con't

This is because Christ has pledged His presence whenever His people assemble in His name, regardless of their location, and Christ's presence is full and indivisible. In His final high-priestly prayer He prayed that the Father would give them the gift of this unity by uniting them to Himself. He prayed that those who believed in Him "may all be one even as You, Father, are in Me and I in You, that they also may be in Us. The glory which You have given Me I have given to them that they may be one even as We are one" [John 17:21-22]. The words "that they may all be one" have been badly misunderstood. They are often used in ecumenical contexts to express the happy hope that all denominational divisions will eventually be overcome and all the various denominations will join together to become one single church. This, it is said, must surely happen one day because Christ prayed "that all may be one."

But these words were not uttered against a background of denominational division in a fractured Christian world, but prior to the day of Pentecost. They do not express the hope that the existing divisions *will be overcome*, but the promise that that division *will not occur*. Because of the gift of Christ's glorious presence among His own, from the day of Pentecost on the Church will have the gift of the unbreakable unity that unites the Father and the Son. Disunity and division between the Father and the Son is impossible, and because of Christ's prayer disunity and division among His followers will also be impossible. The unity of the Church depends not upon human will, but upon Christ's promise. Unity is not a goal we strive for, but a gift we have been given. The Church therefore can never lose its unity. Division can occur (and has occurred) as people break off from the indivisibly united Church, but division cannot occur *within* the Church. The unity of the Church is not an ideal, but one of its identifying marks. It is like holiness, catholicity, and apostolicity — if the Church ceases to be holy, or catholic, or apostolic, it ceases to be the Church. In the same way, if the Church loses its unity it ceases to be the Church.

This unity manifests itself in a unity of faith and life — i.e. in all the members of the Church holding to the same beliefs and the same standards of righteous living. This unity of faith was all the more impressive in the early Church when one realizes the incredible diversity that existed then. In those early days, a church in one city was very different from the churches in other cities. Each pastor (i.e. each bishop) made up his own *anaphora* or Eucharistic prayer at the Liturgy, each used different prayers at baptism, each read from different parts of the Scripture, and even had a different New Testament canon, with some churches (for example) reading the Book of Revelation as scripture and other churches not reading it as scripture. Despite this wide diversity of liturgical

praxis, the essential faith underlying it was identical—they all believed the same things about Christ, about the human dilemma, and about the way of salvation. This basic set of beliefs (sometimes called "the rule of faith") united all the churches throughout the whole world. The Church was one not only because wherever it assembled it encountered the same Christ, but also because wherever it was scattered throughout the world it confessed the same faith.

This unity of faith was expressed in Eucharistic hospitality. Because the Christians in Thessalonica encountered the same Christ and believed the same things as the Christians in Ephesus, the Christians of Ephesus could receive the Eucharist when in Thessalonica, and vice-versa. This set them apart from "Christians" in Ephesus who believed differently than the Christians in Thessalonica or lived according to a different standard of righteousness. If those calling themselves Christians in Ephesus believed odd things about Christ — such as, for example, that He was not divine; or if they had a different moral standard—such as, for example, believing that fornication was acceptable — then the Christians in Thessalonica would not recognize them as being part of the same Church and would not give them the Eucharist if they visited. The mutual giving and receiving of the Eucharist functioned as the expression of unity. Each could receive Holy Communion from the other if their faith and life were the same — but not otherwise. In this way heresy was excluded from the Church and her faith and life preserved intact for the coming generations.

What does mean for us practically today? I suggest two things.

First, it means that our ecumenical task is to help Christians divided from the Church by accident of history reach the fullness of the truth. There can be no short-cuts to Eucharistic hospitality. The Church's unity remains rooted in the truth, both of faith and morality. We might be tempted to look at the disappointed faces of our Christian neighbors when the Eucharist is denied them at our Orthodox Liturgy and to lower the historical bar. We must look less at those disappointed faces and more to the unborn faces of our grandchildren, for they will not thank us, their forebears, if we dilute and pervert the faith and pass along to them a damaged inheritance. We also would do a disservice to our separated brethren by telling them that truth matters less than their feelings, for certainly they care as deeply about the truth as we do.

Secondly, we must recognize that schism and defection from the unity of the Church always begins at the local level. At the beginning of every heresy and resulting schism, someone somewhere disagreed with someone else in the local congregation, made a fuss, hardened his heart, and then left to start his own group. The Fathers hated schism not just because the schismatic heretics got their theology wrong, but because they recognized in the schism a failure to love. We may not let local quarrels lead us into schism or start new churches, but loveless quarreling still damages our souls nonetheless. It is as Saint James said— *Con't Pg 10*

in our local congregations we must all be quick to hear, slow to speak, and slow to anger [James 1:19]. Charity begins at home, both in terms of almsgiving and ecclesial unity. To confess belief in one church is to take upon ourselves the responsibility to love, to forgive, and to heal our quarrels quickly. Only so can we let love be the perfect bond of unity, maintaining the unity of the Spirit in the bond of peace.

**Conception of the Honorable Glorious Prophet,
Forerunner and Baptist John
Commemorated on [September 23](#)**

The Conception of the Venerable Prophet, Forerunner and Baptist of the Lord, John: The holy Prophet Malachi prophesied that before the Messiah's birth His Forerunner would appear, and would indicate His coming. The Jews therefore in awaiting the Messiah also awaited the appearance of His Forerunner.

In a city of the hills of Judea in the land of Palestine lived the righteous priest Saint Zachariah and his wife Saint Elizabeth, zealously observing the commandments of the Lord. The couple, however, had a misfortune: they remained childless in their old age, and they prayed unceasingly to God to grant them a child.

Once, when Saint Zachariah took his turn as priest at the Temple of Jerusalem, he went into the Sanctuary to offer incense. Going behind the veil of the Sanctuary, he beheld an angel of God standing at the right side of the altar of incense.

Saint Zachariah was astonished and halted in fear, but the angel said to him, "Fear not, Zachariah, for your prayer is heard; and your wife Elizabeth will bear you a son, and you shall call his name John." But Zachariah did not believe the words of the heavenly messenger, and then the angel said to him, "I am Gabriel, who stand in the presence of God; and I was sent to speak to you, and to bring you the good news. Behold, you will be silent and unable to speak until the day that these things come to pass, because you did not believe my words...."

Meanwhile, the people were waiting for Zachariah and they were astonished that he had not come out from the Sanctuary after so long a time. And when he did come out, he was supposed to pronounce a blessing upon the people, but could not do so because he had been struck speechless. When Zachariah explained by gestures that he was unable to speak, the people then understood that he had experienced a vision. The prophecy of the Archangel was fulfilled, and Righteous Elizabeth was delivered from her barrenness, and gave birth to John, the Forerunner and Baptist of the Lord.

2 Corinthians 6:16-7:1 (Epistle)

And what agreement has the temple of God with idols? For you are the temple of the living God. As God has said: "I will dwell in them and walk among them. I will be their God, and they shall be My people." Therefore "Come out from among them and be separate, says the Lord. Do not touch what is unclean, and I will receive you." "I will be a Father to you, and you shall be My sons and daughters, says the LORD Almighty." Therefore, having these promises, beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

Luke 5:1-11 (Gospel)

So it was, as the multitude pressed about Him to hear the word of God, that He stood by the Lake of Gennesaret, and saw two boats standing by the lake; but the fishermen had gone from them and were washing their nets. Then He got into one of the boats, which was Simon's, and asked him to put out a little from the land. And He sat down and taught the multitudes from the boat. When He had stopped speaking, He said to Simon, "Launch out into the deep and let down your nets for a catch." But Simon answered and said to Him, "Master, we have toiled all night and caught nothing; nevertheless at Your word I will let down the net." And when they had done this, they caught a great number of fish, and their net was breaking.

So they signaled to their partners in the other boat to come and help them. And they came and filled both the boats, so that they began to sink. When Simon Peter saw it, he fell down at Jesus' knees, saying, "Depart from me, for I am a sinful man, O Lord!" For he and all who were with him were astonished at the catch of fish which they had taken; and so also were James and John, the sons of Zebedee, who were partners with Simon. And Jesus said to Simon, "Do not be afraid. From now on you will catch men." So when they had brought their boats to land, they forsook all and followed Him.

40 DAY FOR LIFE CAMPAIGN

- *14,643 babies saved from abortion in Ohio
- *177 abortion workers converted in Ohio
- *96 abortion centers closed in Ohio

Vigil Location:

Capital Care

1160 W Sylvania Ave

Toledo, OH (From 7-7 daily)

Saturday, Oct 6 @ 9:00am Mass w/ Catholic Bishop Daniel Thomas @ St Catherine's Parish located at 4555 N Haven Ave. Toledo followed by Procession to Capital Care Toledo's last remaining abortion clinic.

Anyone interested in going w/ Fr. Andrew please let him know. He will be participating in these events

More Info on Bulletin Board in basement!