

son of his mother to life again, the spirit of the young man returned to his flesh—or the soul to his body—and he began to live again in the full meaning of that word. Yet, this is not *resurrection* in the fullness of that word's meaning as we apply it to Christ: ***“For we know that Christ being raised from the dead will never die again; death no longer has dominion over Him”*** [Romans 6:9]. The young man was *resuscitated* to life. He lived — and died — again, to then await the resurrection of the dead at the end of time, a resurrection prefigured and promised by the Lord's resurrection and victory over death. The same can be said of the synagogue elder Jairus' daughter and, of course Lazarus, the friend of Christ who had been dead for four days.

There is a passage from his *Discourse on the Holy Pascha*, in which Saint Gregory of Nyssa offers a very “modern”—or is that “post-modern?”—evaluation of the loss of a moral/ethical dimension to life when we discard the doctrine of the resurrection of the dead:

“If there is no resurrection, and death is the end of life, then leave off your accusations and reprimands, having been granted an unimpeded authority for homicide: let the adulterers destroy marriage; let the covetous live in luxury at the expense of their opponents; do not scold anyone; let the perjurers curse continuously, for death awaits him who sticks to cursing; let another lie as much as one may desire, because there is no reward for truth; let no one help the poor, for the merciful will remain without a prize. Such considerations occur in the soul of those more chaotic than the flood; they cast out every wise thought and encourage every foolish thought and thievery. For if there is no resurrection, there is no Judgment; if then the Judgment is denied, the fear of God is denied along with it. Where there is no one who is humbled by fear, there the devil exults.”

We are told today that we are essentially a walking bag of chemicals with an evolved consciousness. This further implies that at death this biological organism collapses, all consciousness is irreversibly lost, and that final oblivion is our common fate. The Scripture revelation that we accept as coming from God tells us something radically different. To hear the Gospel is to fill us with the faith, hope and love that can only come from the living God. It is to hear of a different destiny and one that makes life infinitely more meaningful and hopeful. We too can cry out together with the crowd at Nain: *“A great prophet has arisen among us!” and “God has visited his people!”* [Luke 7:16]. And living within the Church we know that this is the Lord Who “shall come again with glory to judge the living and the dead; whose Kingdom shall have no end,” thus allowing us the final joyful affirmation: “I look for the resurrection of the dead and the life of the world to come. Amen.”

## Prophet Hosea Commemorated on [October 17](#)

The Holy Prophet Hosea the first of the minor prophets, belonged to the tribe of Issachar. He lived during the ninth Century before Christ, in the kingdom of Israel. He was a contemporary of the holy Prophets Isaiah, Micah and Amos. During this time, many of his fellow Israelites had forgotten the true God, and worshipped idols. The holy Prophet Hosea attempted to turn them again to the faith of their Fathers by his wise counsels. Denouncing the iniquities of the people of Israel (i.e. the northern kingdom Israel), the prophet proclaimed to them great misfortunes from a foreign people and their removal into captivity by Assyria.

Almost a thousand years before the coming of the Savior, and through the inspiration of the Holy Spirit, the prophet foretold the end of sacrificial offerings and of the priesthood of Aaron (Hos. 3:4-5), and that the knowledge of the True God would spread through all the earth (Hos. 2:20-23). Hosea spoke also about Christ, how He would return from out of Egypt (Hos. 11:1; compare Mt. 2:15), that He would be resurrected on the third day (Hos. 6 and especially Hos.6:2; compare with 1 Cor.15:4), and that He would conquer death (Hos.13-14. Compare 1 Cor.15:54-55).

The prophesies of Saint Hosea are included in the book that bears his name. The prophetic service of Saint Hosea continued for more than sixty years. The God-inspired prophet died in deep old age, having devoted all his life to fulfilling the Will of God.

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### 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

## Assembly of Bishops issues message at conclusion of Ninth Annual Meeting

The Ninth Annual Meeting of the [Assembly of Canonical Orthodox Bishops of the United States of America](#) issued a message to the faithful at the conclusion of its gathering on Thursday, October 4, 2018.

His Beatitude, Metropolitan Tikhon attended the gathering, which [opened in Cleveland on Tuesday, October 2](#). Other members of the Holy Synod of Bishops of the Orthodox Church in America who participated in the meeting included His Eminence, Archbishop Nathaniel; His Eminence, Archbishop Nikon; His Eminence, Archbishop Benjamin; His Eminence, Archbishop Melchisedek; His Eminence, Archbishop Michael, who also serves as the Assembly's Treasurer; His Grace, Bishop David; and His Grace, Bishop Paul.

The text of the message reads as follows.

### Message of the Ninth Assembly of Canonical Orthodox Bishops of the United States of America Thursday, October 4, 2018

*Remembering before our God and Father your work of faith and labor of love and steadfastness of hope in our Lord Jesus Christ [1 Thes. 1:3].*

Beloved Brothers and Sisters in the Lord,  
We, the members of the Assembly of Canonical Orthodox Bishops of the United States of America, gathered in Cleveland, Ohio, for our ninth annual meeting on October 2-3, 2018, greet you all with love in Christ as we offer glory and gratitude to Him.

Twenty-five Hierarchs assembled in order to remember and reaffirm our unity in the Orthodox faith. We express our deep gratitude to all those who planned and prepared for this year's Assembly. The Assembly opened with the celebration of the Divine Liturgy at St. Sava Serbian Cathedral. We extend special appreciation to our host, Bishop Irinej, and the community, especially the Circle of Serbian Sisters, for their hospitality.

Once again, we called to mind our brother Hierarchs kidnapped in Syria, the Greek Orthodox Metropolitan Paul Yazigi (brother of His Beatitude Patriarch John X of Antioch) and the Syriac Orthodox Archbishop John Ibrahim.

In the opening session, the Chairman, Archbishop Demetrios of America, [delivered his keynote address](#), which can be found on the Assembly's website. The officers of the Assembly, Metropolitan Gregory (Secretary) and Archbishop Michael (Treasurer) also presented their official reports.

Afterward, the staff of the Assembly ministries and Chairmen of the Assembly committees offered an overview of their work during the last year. The assembled Hierarchs discussed how to further support these ministries as well as how to strengthen the organization and effectiveness of the committees. We heard presentations from Rev. Dr. Alkiviadis Calivas, Professor Emeritus of Liturgics at Hellenic College-Holy Cross School of Theology, and V. Rev. Dr. John Morris, Pastor Emeritus. They presented on baptism, chrismation and the reception of converts. Metropolitan Gregory presented highlights of the study entitled "Go and Make Disciples: Evangelization and Outreach in US Orthodox Parishes (Part 1)." Archbishop Nicolae, Chairman of the Committee on Canonical Regional Planning, presented a summary report of the study entitled "Places of Greater Orthodox Unity in America: State of Local Parish-to-Parish Inter-Orthodox Cooperation and Communication."

After due deliberations on the role and responsibility of the Church in contemporary society, we reached the following conclusions, which we convey to our communities throughout America:

1) Echoing the discussion and desire of last year's Assembly regarding the instruction of children and involvement of young adults in the Church, the Hierarchs underlined the importance of the formation of all ages of youth in parish programs and pastoral outreach, recognizing and realizing their contribution as *an example for believers* [1 Tim. 4:12]. Therefore, we urge our faithful and especially our youth to learn and live the commandments of the Gospel and the traditions of the Church, which illumine and sustain our lives and decisions in order that we might be the *salt of the earth*, as taught by our Lord [*f.* Matt. 5:13]. To this end, we encourage our parishes to develop educational programs for baptism and chrismation of children and adults entering the Orthodox Church so that our parishioners may acquire and nurture a deeper understanding of the faith.

2) We express our compassion and support for refugees and their families, who face immense suffering and encounter severe displacement throughout the world and even in our own country. Additionally, we denounce all violence, whether caused by senseless acts related to weapons and shootings or instigated by abhorrent acts of discrimination and prejudice. Orthodox Christians are called to demonstrate their solidarity with and hospitality to all people, irrespective of race and religion, to welcome and embrace the image of God in the least of our brothers and sisters, as instructed in the parable of our Lord [*f.* Matt. 25:40-45]. Our God is a God of love and forgiveness, of reconciliation and fellowship.

3) We convey our heartfelt and prayerful compassion to those who have lost loved ones and experienced devastation or deprivation caused by diverse natural disasters over the last year, from **Con't Pg 9**

## Assembly Con't

Hurricanes Harvey in Texas to Maria in Puerto Rico and Florence in the Carolinas, and most recently the Tsunami in Indonesia. We pray that God may preserve the world from such calamities, and appeal to our faithful, and all people of good will, to respect God's creation and protect its natural resources.

4) We do indeed confirm our unity as Orthodox Christians, for which we must carefully albeit constantly, but also prayerfully albeit passionately, strive to practice and exercise. While we acknowledge and appreciate that unity is a sacred gift from the Triune God, we are also aware and conscious that *we have this treasure in earthen vessels, to show that the transcendent power belongs to God and not to us* [2 Cor. 4:7]. In this regard, we refuse to surrender to the temptation of disruption of unity or division among us. For, while *we are afflicted in every way, we are not crushed; we are perplexed, but not driven to despair; . . . [we may be] struck down, but not destroyed, inasmuch as we always carry within us the death of Jesus, so that the life of Jesus may also be manifested in our bodies* [2 Cor. 4:8-10]. Therefore, we remain committed to the fullness of unity in faith that we enjoy as Orthodox Christians in this country.

In conclusion, we extend our paternal prayers for all of our faithful. May the abundant blessings of our all-merciful God be with you all.

*Grow in the grace and knowledge of our Lord and Savior Jesus Christ. To Him be the glory and the dominion now and to the day of eternity* [2 Peter 3:18].



### VIGILS 10/07/18

**Marguerite Bird (1)** special intention

**Laura Kovach (4)** Health of Jim, Margi, Joe, Greg, Ben, Dana, Stella, Mike, Safe travel for family, Special intention, Special intention

**Sandy Martin (1)** Special intentions

**Twarek family (5)** Birthday blessings to Keyondrea, Health of Alisha Zura and newborn Evelyn, For health Mike, Sue, Pete, Steve, John, Uncle Larry, Stella, Todd, Diane, Mike, Greg, Julia, Ron, Gage, Judy, Margi, Joe, Nancy, Sue, Morgan, Jake, Helen, Ruthe, Janice, Special intention, Special intention

**Jean Hileman** Eternal light and icon screen

## SVOTS marks two milestones at 2018 Orthodox

### Education Day celebration

[Saint Vladimir's Orthodox Theological Seminary](#) [SVOTS] marked two milestones during its celebration of Orthodox Education Day [OED] on Saturday, October 6, 2018: fifty years of OED and fifty years of [Saint Vladimir's Seminary \[SVS\] Press](#). This year's Education Day, which fell on the Feast of Saint Innocent of Alaska, began with the celebration of the Hierarchical Divine Liturgy, at which relics of Saint Innocent were present. His Beatitude, Metropolitan Tikhon presided. Members of the seminary community and OED guests packed into Three Hierarchs Chapel for the Liturgy; the Chapel was so full, in fact, that many had to stand in the narthex and outside as the Chapel doors were kept open for everyone to worship. [Listen to a [recording of the Hierarchical Divine Liturgy](#).]

The day featured several more highlights befitting the historic celebration, including a passionate call to spread the Gospel as individuals in addition to supporting Orthodox evangelistic enterprises such, as SVS Press and Ancient Faith Ministries.

"We have a responsibility to care for the souls of men and women for whom Christ died," said John Maddex, CEO of Ancient Faith Ministries and OED keynote speaker. "The best thing that ever happened to the world was when God came in the flesh and dwelt among us; His life, death, and resurrection brought love and healing to a sick and dying world." [Listen to Mr. Maddex's address, "[Saving Some by All Means](#)".]

Following Mr. Maddex's address, former SVS Press director Ted Bazil and SVOTS Professor Emeritus David Drillock offered a fantastic look back and wonderful stories from the fifty-year history of SVS Press and OED. Mr. Bazil would go on to become manager and then director of SVS Press from 1973 until his retirement in 2012, helping to establish SVS Press as the largest and most active publisher of Orthodox Christian books in the English language.

Orthodox Education Day also featured bookstore and marketplace sales, a workshop for teens, children's activities, food, and a fantastic performance at Three Hierarchs Chapel by the [Boston Byzantine Choir](#) in celebration of its own 25th anniversary.

The day concluded with the celebration of Vespers at the Chapel, with SVOTS Director of Music Robin Freeman conducting the choir.

## Metropolitan Tikhon celebrates patronal feast day at St. Tikhon's Monastery

His Beatitude, Metropolitan Tikhon, celebrated the Divine Liturgy at [Saint Tikhon's Monastery](#) on Tuesday, October 9, 2018 on the occasion of his patronal Feast of the [Glorification of Saint Tikhon, the Apostle to America](#).

Metropolitan Tikhon will remain through the weekend at Saint Tikhon's Monastery and [Seminary](#), where he will participate in the seminary's Board of Trustees' fall retreat and meeting; attend a reception honoring Archpriest John Parker, the [seminary's recently appointed Dean](#); and open the school's [80th Anniversary Celebration and Symposium](#), "Where Saints Have Walked."

At the conclusion of the festal Divine Liturgy, Metropolitan Tikhon reflected on the legacy of Saint Tikhon, who served as Bishop and later Archbishop of North America from 1898 until 1907.

"It is a joy and a blessing to be here in my monastery and with my brotherhood on this the Feast of Saint Tikhon of Moscow, the founder of this monastery and my heavenly patron," Metropolitan Tikhon said. "As we heard in the troparion sung today, Saint Tikhon was elected in a turbulent time, and as we heard in the kontakion, he had a gentle manner that adorned him. It is these two descriptions of Saint Tikhon that make him a saint for our own time. We may not have the same experience and intensity of world war and revolution as was swirling through much of Saint Tikhon's life, but we too live in politically, socially, and even ecclesiastically turbulent times.

"Saint Tikhon arrived in America in 1898, which was only thirty years after the American Civil War," Metropolitan Tikhon noted. "Many of those years, from the end of the nineteenth century through the early decades of the twentieth, were unsettled and tumultuous, but despite those challenging times, Saint Tikhon was an image of a peaceful and gentle soul that bore the image of Christ. Whether in a position of high authority, or as a missionary bishop in the wilds of North America, Saint Tikhon always was an example of the peace that comes through Christ, our Lord.

"Saint Tikhon's example is relevant today as it reminds us of our task as Orthodox Christians living here in North America," Metropolitan Tikhon continued. "Saint Tikhon teaches us that we must always be filled with the peace of Christ, and the joy of the Holy Spirit so that we might, by God's grace, and through the movement of the Holy Spirit, share some of that peace and joy with a world that only knows darkness, brokenness, jealousy, anger and condemnation. It is our task to share the example of Saint Tikhon in our local communities and in our families, so that we, with the help of our God, may fulfill that apostolic calling, to bring peace to the world."

Metropolitan Tikhon then turned his attention to Saint Nikodemus of the Holy Mountain, who "wrote a book about how to be a bishop," adding that "the highest virtue that he saw for a bishop was precisely to be a peacemaker. It wasn't humility, or love, or authority: it was to be a peacemaker, which of course requires love, requires humility, requires leadership. Our Lord Himself gives such an example as Saint Tikhon's

Akathist says, 'meekness in authority.' And whether we are bishops, priests, deacons, youth or laity, we all have the responsibility to be the image of the meek Christ, the humble Christ, to those that come to us.

"May our Lord God, through the intercession of Saint Tikhon of Moscow, grant each of us the grace and strength to do all we can in our immediate situations to bring the peace and joy of Christ to our world," Metropolitan Tikhon concluded.

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### PRE-ADVENT DINNER

St. John's Church in Campbell (Deanery Parish)

WHEN: Sunday, November 11

TIME: 3:00pm Cocktail Hour / 4:00pm Dinner by Chef Linda

WHERE: St Michael's Byzantine Church Hall  
463 Robinson Rd in Campbell

Coctail hour, dinner & Raffle Ticket- \$65

Cocktail & Dinner only- \$30

8 Cash Drawings / Wine Bottle Drawings / Grand Prize \$1,000 / 3 side Board Drawings

Ticket deadline is Sunday, October 30

Make check out to St John the Baptist Orthodox Church

Contact George at 330-565-2430

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### MEDITATION FOR THE SUNDAY OF THE FATHERS

Spiritual Fathers are valuable as experienced guides in the Christian life. They are called "Fathers" because they gave birth to spiritual sons and daughters in Christ, both by introducing them to the new life in Christ and guiding them toward spiritual maturity. They do not take the place of God, our Father in Heaven, nor the place of Christ, our true leader; rather, having themselves found the way to the Father through the Son, they guide others on the same way which is narrow and difficult, being enabled by the power of the Holy Spirit. Let us be especially thankful for the witness of the great Christian teachers and Church Fathers, and be mindful of these words of exhortation in Hebrews 13:7: "remember your former leaders who spoke God's message to you. Think back on how they lived and died, and imitate their faith."

**Apostle and Evangelist Luke**  
**Commemorated on [October 18](#)**

The Holy Apostle and Evangelist Luke, was a native of Syrian Antioch, a companion of the holy Apostle Paul (Phil.1:24, 2 Tim. 4:10-11), and a physician enlightened in the Greek medical arts. Hearing about Christ, Luke arrived in Palestine and fervently accepted the preaching of salvation from the Lord Himself. As one of the Seventy Apostles, Saint Luke was sent by the Lord with the others to preach the Kingdom of Heaven during the Savior's earthly life (Luke 10:1-3). After the Resurrection, the Lord Jesus Christ appeared to Saints Luke and Cleopas on the road to Emmaus.

Luke accompanied Saint Paul on his second missionary journey, and from that time they were inseparable. When Paul's coworkers had forsaken him, only Luke remained to assist him in his ministry (2 Tim. 4:10-11). After the martyric death of the First-Ranked Apostles Peter and Paul, Saint Luke left Rome to preach in Achaia, Libya, Egypt and the Thebaid. He ended his life by suffering martyrdom in the city of Thebes.

Tradition credits Saint Luke with painting the first icons of the Mother of God. "Let the grace of Him Who was born of Me and My mercy be with these Icons," said the All-Pure Virgin after seeing the icons. Saint Luke also painted icons of the First-Ranked Apostles Peter and Paul. Saint Luke's Gospel was written in the years 62-63 at Rome, under the guidance of the Apostle Paul. In the preliminary verses (1:1-3), Saint Luke precisely sets forth the purpose of his work. He proposes to record, in chronological order, everything known by Christians about Jesus Christ and His teachings. By doing this, he provided a firmer historical basis for Christian teaching (1:4). He carefully investigated the facts, and made generous use of the oral tradition of the Church and of what the All-Pure Virgin Mary Herself had told him (2:19, 51).

In Saint Luke's Gospel, the message of the salvation made possible by the Lord Jesus Christ, and the preaching of the Gospel, are of primary importance.

Saint Luke also wrote the Acts of the Holy Apostles at Rome around 62-63 A.D. The Book of Acts, which is a continuation of the four Gospels, speaks about the works and the fruits of the holy Apostles after the Ascension of the Savior. At the center of the narrative is the Council of the holy Apostles at Jerusalem in the year 51, a Church event of great significance, which resulted in the separation of Christianity from Judaism and its independent dissemination into the world (Acts 15:6-29). The theological focus of the Book of Acts is the coming of the Holy Spirit, Who will guide the Church "into all truth" John 16:13) until the Second Coming of Christ.

The holy relics of Saint Luke were taken from Constantinople and brought to Padua, Italy at some point in history. Perhaps this was during the infamous Crusade

of 1204. In 1992, Metropolitan Hieronymus (Jerome) of Thebes requested the Roman Catholic bishop in Thebes to obtain a portion of Saint Luke's relics for the saint's empty sepulchre in the Orthodox cathedral in Thebes.

The Roman Catholic bishop Antonio Mattiazzo of Padua, noting that Orthodox pilgrims came to Padua to venerate the relics while many Catholics did not even know that the relics were there, appointed a committee to investigate the relics in Padua, and the skull of Saint Luke in the Catholic Cathedral of Saint Vico in Prague.

The skeleton was determined to be that of an elderly man of strong build. In 2001, a tooth found in the coffin was judged to be consistent with the DNA of Syrians living near the area of Antioch dating from 72-416 A.D. The skull in Prague perfectly fit the neck bone of the skelton. The tooth found in the coffin in Padua was also found to fit the jawbone of the skull.

Bishop Mattiazzo sent a rib from the relics to Metropolitan Hieronymus to be venerated in Saint Luke's original tomb in the Orthodox cathedral at Thebes.



***STUDY GROUPS***  
***EVERYONE IS WELCOME!***  
***MONDAY'S @ 6:30 P.M.***

Bible Study Participants  
(9 people so far this year)

Basil Susan Julia  
Tina Laura Ron  
Bobbie  
Matt (Village Police non Orthodox)  
Dan (Village resident non-Orthodox)

Orthodoxy 101 Participants  
(10 people so far this year)

Basil Julia Susan  
Dan (Village resident- non-Orthodox)  
Tina Ron Bobbie  
Laura Natalie  
Matt (Village police non Orthodox)

October Monday's = Bible Study  
November Monday's = Orthodoxy 101  
December Monday's = Bible Study

***JOIN US!***

