



Martyr Platon of Ancyra Commemorated on [November 18](#)

The Holy Martyr Platon, brother of the holy Martyr Antiochus the Physician (July 16), was born at the city of Ancyra in Galatia. While still a youth he left home and went through the cities, preaching the Word of God to pagans, amazing his audience with the persuasiveness and beauty of his speech, and his profound knowledge of Greek learning.

Because of his preaching he was arrested and brought for trial to the temple of Zeus before the governor Agrippinus. At first, the judge attempted to persuade the saint to turn away from Christ by flattery. He assured the youth that he might be on a par of intellect with the greatest of the philosophers Plato, if only he worshipped also the pagan gods. To this Saint Platon answered, that the wisdom of the philosopher, although great, was but ephemeral and limited, whereas the true, eternal and unbounded wisdom comprised the Gospel teachings. Then the judge promised to give him his beautiful niece for his wife if he would deny Christ. He also threatened him with torture and death if he refused. Saint Platon replied that he chose a temporal death for the sake of eternal life. The patience of the governor was exhausted, and he gave orders to mercilessly beat the martyr, and then send him off to prison.

When they led Saint Platon off to prison, he turned to the people gathered about the temple, and he called on them not to forsake the Christian Faith. Seven days later they again led the Martyr Platon for trial before Agrippinus in the temple of Zeus, where they had the implements of torture already prepared: boiling cauldrons, red-hot iron and sharp hooks. The judge offered the martyr a choice: either to offer sacrifice to the pagan gods, or to feel the effects of these implements of torture on his body. Again the saint steadfastly refused to worship idols, and after his tortures they threw him in prison for eighteen more days without bread or water. But seeing that this did not shake the martyr, they offered him his life and freedom if he would only say, "Great is the god Apollo." The martyr refused to deny Christ or to sacrifice to the idols. Therefore, Agrippinus ordered the holy Martyr Platon to be beheaded.

THANKSGIVING

After a harsh winter during which half of them died, the Pilgrims welcomed the opportunity of a new year to clear land, plant seed and cultivate their crops. When fall arrived they were blessed with a good harvest. Unlike the rich fool, the Pilgrims did not become engrossed with the thought of bigger barns. Rather they gratefully turned their hearts and minds to God. Together with their new friends, native Americans whom they had invited, not without some risk, to the celebration, they held the first feast of Thanksgiving, a feast of Thanksgiving, a feast of which Archbishop Iakovos, (+Former Archbishop of new York), described as the "birthday of America's soul".

Gratitude is the capacity to say "thank you"." Gratitude expresses appreciation not only for blessings received but also for personal relationships built on giving and sharing. Gratitude means acceptance, affirmation and new growth in relationships among people and between people and God.

Read 1 Chronicles 29:10-19 which is the prayer of thanksgiving by King David when he had made provisions for the building of the Temple.

A year of the Lord Liturgical Bible Studies. Vol 2

MEDITATION

For he who holds possessions...and houses... as the gifts of God, and ministers from them to God who gives them for the salvation of people, and knows that he possesses them more for the sake of the brethren than his own, and is superior to the possession of them, not the slave of the things he possesses, and does not carry them about in his soul, nor bind and circumscribe his life with them, but is ever labouring at some good and divine work, even should he be necessarily some time deprived of them, is able with cheerful mind to bear their removal equally with their abundance. This is he who is blessed by the Lord, and called poor in spirit, a meet heir of the Kingdom of heaven.

Clement of Alexandria (The Rich Man's Salvation 16.3)

Happy

Thanksgiving



THE EUCHARIST

A story is told about how God sent out two angels, each bearing a large basket, to gather all the people's prayers. The angels came to earth and one began to collect petitions, the other thanksgivings. One of the baskets, the one containing petitions—requests, appeals and complaints—was soon full and overflowing. The other basket, the one containing thanksgivings, was practically empty.

Why do many people find it difficult to live thankfully? One reason may be that we tend to be forgetful. We become engrossed with our own concerns, plans and obligations. Insulated within our own world, we soon become insensitive to the presence of others as persons, to the beauty of creation and to the blessings of God all around us. Another reason why we find it difficult to be thankful is because of temptations, trials, deprivations, anxiety and pain which we invariably suffer as we grow, mature and die. It is said that the Pilgrims had a custom of putting five grains of corn on an empty plate on Thanksgiving to remind them of the time of scarcity and hunger. Life offers ample opportunity to those who, unlike the Pilgrims, decide to live by criticism, grumbling and bitterness.

CHRISTIANS ARE ENCOURAGED, HOWEVER, TO BE THANKFUL EVEN IN ADVERSITY.

An excellent encouragement to lead thankful lives is the Divine Liturgy which we celebrate Sunday after Sunday and on many weekday feasts as well. THE DIVINE LITURGY IS CALLED EUCHARIST OR THANKSGIVING BECAUSE ITS HEART IS THE PRAYER OF CONSECRATION IN WHICH THE BREAD AND WINE, BASIC FRUITS OF THE EARTH AND MAN'S WORK, ARE OFFERED AS GIFTS OF THANKSGIVING TO GOD WHICH HE CONSECRATES AND TRANSFORMS INTO THE PRECIOUS BODY AND BLOOD OF CHRIST. These gifts are offered to God with the realization that they, too, are gifts of God to us. Echoing David's prayer in 2 Chronicles 29:14, the celebrant priest chants: "We offer You, Lord, these gifts from Your own gifts, for all things and in all circumstances!"

According to the main prayer of consecration, the Anaphora, the Eucharist / Thanksgiving is offered in gratitude for the commemoration of:

- *The glory of God
- *Creation
- *Christ's work of salvation
- *Each Liturgy
- *The consecration of the bread and wine into the Body and Blood of Christ so that we may be united with Him in Holy Communion
- *The fellowship of the Holy Spirit

*The communion of saints (the Theotokos, John the Baptist, Patriarchs, Prophets, Apostles, Evangelists, Martyrs and all the saints)

*All who have fallen asleep in the Lord

*The entire world

*The Church

*The Metropolitan and Diocesan Bishop

*The public servants

*The local city and its inhabitants

*Travelers and those in adversity—sick, suffering or in prison

*Those who carry on Christian ministries—Church workers and those who help the poor

The prayer ends with the priest's invocation:

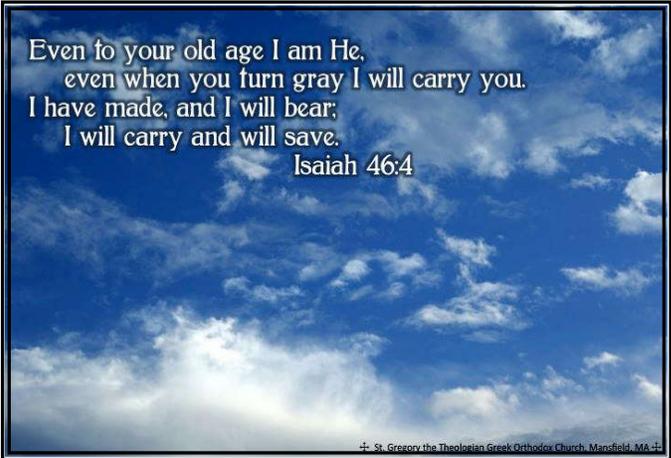
"And grant that with one voice and one heart we may glorify and praise Your most honorable and majestic name of the Father and the Son and the Holy Spirit, now and always and forever and ever. Amen.

A year of the Lord Liturgical Bible Studies Vol. 2

MEDITATION

Rejoice in the Lord! Even in adversities lift up your heart to Him in praise and Thanksgiving. "In all things God works for good with those who love Him" (Romans 8:28). Thankfulness in adversity is a mark of deep faith. Thank God not for the evils themselves that may befall you but for His love for you in all situations. When a calamity happens to you, do not so much trouble about "why" and "how" but be thankful for God's love and pray that His will be done. Thank God for what you are and who you are. Accept yourself as God has made you. When we are thankful to God for our life, and praise Him even in adversity, His grace flows into our existence, our faith is strengthened, our hope becomes alive, and we are open to God's miracles according to His will.

Adapted from M.R. Carother, *Power in Praise*



Even to your old age I am He,
even when you turn gray I will carry you.
I have made, and I will bear;
I will carry and will save.
Isaiah 46:4

A Veterans Day Remembrance

by Father Theodore Boback, Jr.

On Sunday, November 11, 2018, we will gather in our churches for the Divine Liturgy as our nation celebrates Veterans Day. This year marks the centenary observance of the end of World War I, the “war to end all wars,” as the armistice came into effect on the 11th day of the 11th month at the 11th hour. Americans have observed a century of celebration, first as Armistice Day and now as Veterans Day, while Canadians celebrate Remembrance Day.

On this day, we will see and hear the many tributes offered to our veterans. Some will take place in our cities and towns throughout our nations, in our schools and the communities in which we live, and in our churches. We give thanks to God for their service in support of the freedoms that we have—among them, the free exercise of religion.

As Orthodox Christians in North America, we call to remembrance all those who have served our nations in war and peace. During World War I, Protopresbyter John Ovsianitsky served as the first North American Orthodox Military Chaplain with the Canadian Armed Forces. And, we also celebrate this month the 75th Anniversary of the appointment of the first Orthodox Military Chaplain, Archpriest Vladimir Borichevsky, who served in the United States Armed Forces. Father Vladimir was appointed to the US Army on October 13, 1943 and reported for temporary active duty at the Chaplain School at Harvard University, Cambridge, MA, on November 6 of the same year. Upon completion of the Chaplain School, he received further orders to report to his next duty assignment in California on December 14, 1943.

Among the other Orthodox priests who served and provided ministry during World War II in the US Army were Archpriests Michael Kovach and John Kivko and, in the US Navy, Archpriest Alexander Seniavsky.

During the various wars and conflicts, many of the sons and daughters of our nation have served and have made the ultimate sacrifice. Others returned with visible and invisible wounds of war—some with post traumatic stress disorder or moral injury, and others in need of physical, psychological spiritual care.

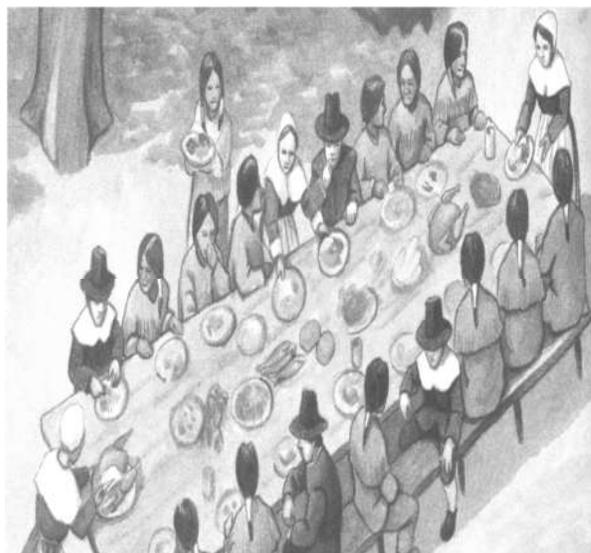
“For no greater love as there than to give one’s life for a friend” [John 13:15]. As the Orthodox military and VAMC chaplains journey in their ministries, they share unconditionally in the life of service members or veterans. Their faith, trust and hope operate through love—for God and those to whom they minister. They are dedicated as examples of love to others and they have respect and concern for all entrusted to their pastoral care. They bring God to the service members or veteran, and they bring the service members or veteran to God.

We are thankful for the service of our sons and daughters through the years, to the first Orthodox priest serving in

World War I, the first Orthodox priests serving in our US Armed Forces in World War II, and to all those who have served and continue to serve today. Many changes have occurred during the past 100 years and in recent months. We need to ensure that the ongoing Orthodox leadership role and presence in all aspects of chaplaincy continue today. As we celebrate the 100th Anniversary of Veterans Day in the United States of America and Remembrance Day in Canada, as well as the 75th anniversary of the first Orthodox priest to serve in the US Armed Forces, let each of us take time to share and reflect upon the unique, significant, and awesome stories we may have experienced as veterans, or those of family members or friends. Let us ask God to continue to grant His grace and blessings upon our veterans, our service members and our Orthodox chaplains and their families. And to our veterans and our Orthodox chaplains who have departed this life, may God grant rest eternal in His Heavenly Kingdom. Memory eternal!

On this Sunday, November 11, let us gather in our corporate worship to lift up our hearts and offer our prayers for those who serve and have served in our military. On this special day, let us remember with thanksgiving our family members and friends, our sons and daughters, the Orthodox priests who voluntarily serve in the armed forces and their families, and our Veterans Affairs Medical Center chaplains, all of whom provide the seamless transition of ministry to our veterans and their families.

Father Theodore Boback is a Chaplain, Lieutenant Colonel, USA-Retired; Dean and Executive Director of Orthodox [Military and Veterans Administration Chaplains](#); and Rector of Saint Andrew Church, Baltimore, MD.



A PRAYER OF THANKSGIVING

O Lord, accept our thanks and praise for all that you have done for us. We thank you for the splendor of the whole creation, for the wonder of life, and for the mystery of your love. We thank you for the blessing of family and friends, and for the loving care which surrounds us on every side. We thank you for our successes, which satisfy and delight us — but also for the disappointments and failures that lead us to acknowledge our dependence on you alone. Above all, we thank you for your Son, Jesus Christ — for the truth of his Word and the example of his life. We thank you for his death, resurrection, and ascension into heaven, through which we are delivered from death and raised to life eternal in your Kingdom. May we — at all times and in all places — give thanks to you in all things. For every good and perfect gift is from above, and comes down from you, the Father of Lights, and unto you we ascribe glory, thanksgiving, and worship: to the Father, and to the Son, and to the Holy



No Grandma,
Listen,
Double-click the Internet
Explorer Icon.

From Fall Feast To National Holiday

The First Thanksgiving

The first American Thanksgiving was celebrated in 1621, to commemorate the harvest reaped by the Plymouth Colony after a harsh winter. In that year Governor William Bradford proclaimed a day of thanksgiving. The colonists celebrated it as a traditional English harvest feast, to which they invited the local Wampanoag Indians.

A New National Holiday

By the mid-1800s, many states observed a Thanksgiving holiday. Meanwhile, the poet and editor Sarah J. Hale had begun lobbying for a national Thanksgiving holiday. During the Civil War, President Abraham Lincoln, looking for ways to unite the nation, discussed the subject with Hale. In 1863 he gave his Thanksgiving Proclamation, declaring the last Thursday in November a day of thanksgiving.

In 1939, 1940, and 1941 Franklin D. Roosevelt, seeking to lengthen the Christmas shopping season, proclaimed Thanksgiving the third Thursday in November. Controversy followed, and Congress passed a joint resolution in 1941 decreeing that Thanksgiving should fall on the fourth Thursday of November, where it remains.

CONFESSIONS

Confessions will be heard a half hour before & after Vespers.

VIGILS 11/11/18

Marguerite Bird (1) special intention

Susan Guzy (5) Special intentions

Laura Kovach (3) For health of Margi, Joe, Greg, Heidi, Mike, Dana, Jessica, Birthday Blessings to Amanda, Elaine, Adelyn, Matt, In memory of Bill Rentz

Sandy Martin (1) Special intentions

Livestream canceled

Regretfully, the Livestream event, "Why Can't Church Be More Fun?" which was scheduled for this Sunday at 7pm, has been CANCELED, so that His Grace, Bishop Paul may attend the funeral for a clergyman in his diocese. The interactive livestream has been rescheduled for 7pm on Sunday, December 30. An updated flyer is forthcoming. We thank you for your understanding, and ask your prayers for the departed servants of God Protodeacon Dennis and Matushka Helen.

Miraculous Myrrh-Streaming Icon of St. Anna to visit Detroit's Holy Trinity Church

The Miraculous Myrrh-Streaming Icon of Saint Anna, the Mother of the Holy Virgin Mary, enshrined at the Monastery of Saint Tikhon of Zadonsk, South Canaan, PA, will visit Holy Trinity Church, 20500 Anglin St., Detroit, MI on Saturday and Sunday, November 24 and 25, 2018.

Archpriest Lev Kopistiansky, Rector of Holy Trinity Church, will celebrate a prayer service in honor of Saint Anna and anoint the faithful on Saturday, November 24 at 1:00 p.m. After the service, Riasophore Monk Michael from the monastery will conduct a spiritual retreat on "The True Goal of the Christian Life: The Acquisition of the Holy Spirit of God." After the retreat, the icon will be present at Vespers, which will be celebrated at 4:00 p.m. Donations to support the monastery will be accepted with gratitude.

The icon also will be present at the parish's 10:00 a.m. Divine Liturgy on Sunday, November 25. All services are open to the public. For further information, call Father Lev at 313-366-0677.

The Miraculous Myrrh-Streaming Icon of Saint Anna was commissioned by the late Archimandrite Athanasys [Mastalski] in 1998 at the Mount of Olives Convent in Jerusalem, where he had served in 1980-81. The icon was completed in 1998, blessed at the Sepulcher of our Lord in the Jerusalem Church of the Resurrection, and brought to the Russian Orthodox Church of Our Lady of Joy of All Who Sorrow, Philadelphia, PA. On Mother's Day, May 9, 2004, the icon began to stream or weep myrrh. Accumulations of the liquid were seen on the cuff on Saint Anna's left hand and on her left shoulder veil. Droplets also were found elsewhere on the icon. More recently small, slow-moving streams of myrrh have appeared on other parts of the icon. The icon has been enshrined at Saint Tikhon's Monastery since the fall of 2012. Currently, it is not weeping, but it continues to produce miraculous help and healings, according to the monastery.

Acts of Growth, Dependence, and Independence: How do you know your child is ready to choose to go to church without parental dictate?

In the past few weeks, I have attempted to demonstrate that decision-making, skill mastery, and the freedom to act is a process that begins early in life and continues throughout childhood and into adolescence. So at what point should one allow one's child to decide whether or not to go to church on his or her own? I think it boils down to one single word: "responsibility."

Does your child demonstrate the ability to take responsibility for his or her behavior? Does he or she

behave in a manner that demonstrates a readiness for such independence? For example,

- does your child attend school and perform in a responsible manner (i.e., does he or she complete assignments, maintain average grades or better, and demonstrate cooperative interpersonal skills with teachers and other students)?
- does he or she have a job for which he or she shows up on time and has established a good reputation with his or her employer?
- has he or she learned how to drive, obeying the traffic laws and accepting and following the parameters set by his or her parent[s] with regard to using the car?
- is your child invested in Church by attending the services and participating in the spiritual life?

While this is basic, common sense "stuff," attaining this level of maturity and responsibility depends on how the acquisition of skill mastery and autonomy had been handled throughout a child's development and growth. If a parent is overbearing and dictatorial, the fruit of that approach will yield a child who is rebellious and oppositional. This does not mean that a child is acting in an independent manner. If a parent is over protective and reluctant to set limits, the result is likely to be that the child will be afraid of taking risks, depending primarily on others to "tell him or her what to do."

So there is no magic age in this regard. In some families, parent[s] may allow their child to choose to go to church as early as 14 or 15 or as late as 17. It all depends on what kind of relationship has been established. In my upbringing, when I finished Sunday School at around the age of 15, my parents left it up to me as to whether I went to church or not. So, while I didn't "have to go" to church any longer, I still chose to go. But in choosing to go, I realized that it was not the end of some type of accomplishment; rather, it was the beginning of a journey to learn what it meant to follow Christ and become His disciple — a learner of the Faith. Make no mistake about it, whether one is a bishop, priest, deacon, monastic or layperson, this road to being a learner never ceases. If you happen to have a copy of the Cat Stevens album, "Tea for the Tillerman," listen to the songs, "On the Road to Find Out," and "Father and Son."



CANDLES / BULLETIN SPONSORS OFFERED FOR NOVEMBER

Chandelier: Fr. Andrew: In memory of his Mother, Dorothy
Altar Candles: Basil: In memory of Marion
Candles on the Tomb: Sandy Martin: In memory of George Michael "Butch"
Eternal Light & Icon Screen: Jean Hileman In memory of Mother, Helen Pipenur on the 9th anniversary of repose.
Bulletin: Mike & Diane Tyron: Memory of Aunt Marian on her birthday & anniversary, Ann on her anniversary, & Norman on his birthday.

CANDLES / BULLETIN SPONSORS OFFERED FOR DECEMBER

Chandelier: Ron & Bobbie: in memory of the Royhab & Libb Family members (\$50 for month)
Altar Candles: OPEN (\$50 for month)
Candles on the Tomb: OPEN (\$25 for month)
Eternal Light & Icon Screen: (\$25 for month) Jean Hileman In memory of Father, William on the 15 anniversary of repose
Bulletin Sponsor: OPEN (\$50 for month)

CHRISTMAS FLOWERS



(If anyone would like to help defray the cost of the Christmas flowers and having your loved ones be remembered during the Christmas Liturgy please let Father Andrew know. You can remember those in "health" or those "reposed" The cost this year will be only \$15 per flower.

Fr. Andrew: (9 flowers)

- For the health of all my family & friends
- For the health of the Marblehead Police and Danbury Fire Departments, and all first responders in the nation
- For the health of all the parishioners and their families, and all those who help this parish in anyway.
- For the health of the Village Gov't, all residents of Marblehead and the surrounding areas
- For all the less fortunate of this community and the world, and those who need our unworthy prayers
- For the repose of His Eminence Metropolitan Nicholas, my ordaining Bishop
- For the repose of my parents, George and Dorothy, and all of my family and friends
- For all the founders and benefactors of this parish and all those listed and are remembered in the Dyptics of the Church
- For all those who have no one to remember them

SAVE THE DATE FOR FUN NIGHT IN 2019

Faith & Family night at the Toledo Walleye on Sunday, February 10

- *Sit together as a group
 - *Exclusive ticket discount
 - *Church name on the video board
 - *Sing the National Anthem
 - *Have one member ride the Zamboni
 - *Group picture with Spike & Cat Trick
- There are pre-game party spaces available!

**MARK
YOUR CALENDAR!**

Hanging of the Greens:

Christmas decorating is set for Saturday, December 1st at 2:00 p.m. Followed by Vespers. Please plan to help & then to attend Vespers during this time of preparation for the Nativity of our Blessed Lord Jesus Christ.

Holy Night Supper:

Saturday evening, January 5, 2019. More info to come.

Blessing of Lake Erie:

Saturday, January 12th (weather date: January 26th) at Noon. (This is a Village of Marblehead event & their Board is very excited about it.) Fliers will be posted. A "soup & sandwich" lunch will be served at the Church following the blessing.

March for Life, Port Clinton:

Sunday, January 20th. Watch for further details.

Annual Meeting:

Sunday, January 27th following Divine Liturgy. There will be a pot luck social. Interested in being part of the leadership of the parish? Please speak to Fr. Andrew ASAP. Currently, no Board member is at the end of their term, but if others can be voted for if they are interested in a particular area of ministry.

CEMETERY PLOTS

The Church Board decided to keep the cemetery plots @ \$150 a piece for members and non-members alike.