



Sunday, August 25, 2019
Gospel: St. Matthew 17:14-23

Tone 1
Epistle: 1 Corinthians 4:9-16

10th Sunday after Pentecost
Relics of the Apostle Bartholomew / Apostle Titus of the 70

AUGUST Bulletin Sponsor: OPEN

Liturgical & Events Schedule

Sunday, August 25

9:05 am: Hours followed by Divine Liturgy /
Social / Choir Rehearsal

Monday, August 26

6:30 pm: Orthodoxy 101 Class

Wednesday, August 28

6:30 pm: Great Vespers

Thursday, August 29

9:30 am: Divine Liturgy for Feast of Beheading of
St. John

Saturday, August 31

4:00 pm: Great Vespers

Sunday, September 1

9:05 am: Hours followed by Divine Liturgy / So-
cial / Final Rehearsal before Bishop visi-
tation

40 DAY REMEMBRANCE

August 25: Archpriest George Havrila
September 1: Shooting victims from CA
shooting / Sue Parker

September 8: Serviceman Brandan &
Michael from the Army killed in
Afghanistan / Shooting victims from
the mall in El Paso, TX / Mass
shooting victims from Dayton, OH

September 15: Serviceman killed in Iraq

September 22: Archpriest John Matusiak /
Thomas Hutnyan

**DANBURY FOOD PANTRY -
SEPTEMBER**

Suggested donation of **canned fruit** (and other
non-perishable goods) will be collected through
September 15.

September donations will be delivered to the food
pantry Thursday, September 19.

Thank You & God Bless.

AUGUST

	<u>Cleaners</u>	<u>Readers</u>	<u>Social</u>
4	Jennifer H.	Joe S	Open
11	Stephanie K.	Tim	Open
18	Jean H.	Ron	Festival
25	Open	David	Open

**CANDLE / BULLETIN SPONSORS
FOR AUGUST**

Bulletin (\$50): Available

Chandelier (\$50): Laura: In loving memory of
her dad Steve Mazur

Altar Candles (\$50): Joe & Valerie Schutt: In
loving memory of Dorothy Czuba and Rose
Haburt

Candles on the tomb (\$25): Maria Demkosky:
In loving memory of her mother Helene
Flaherty on the occasion of her b-day

Eternal Light & Icon Screen (\$25): Joe and
Valerie Schutt: In loving memory of LaVerne
Schutt

AUGUST SPECIAL COLLECTION

Respect Life -Port Clinton- March for Life

Holy Assumption Orthodox Church

OCA - Diocese of the Midwest

Parish Council President: Matthew Adamcio

Fr. Andrew Bartek, Rector



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

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

ATTENDANCE - AUGUST

Sunday, August 4: 25 Total (21 members; 1 non-reg member; 2 children; 1 guest; 17 Communicants; 7 attended Vespers

Tuesday, August 6: 13 attended Liturgy; 8 attended vespers

Friday, August 9: 9 attended Liturgy

Sunday, August 11: 35 Total (20 members; 1 non-member reg.; 14 guests. 23 communicants; No Vespers

Sunday, August 18: No info at time of printing

MONTHLY TITHING ONLY

Goal Pledged per month: \$4,100

Sunday, August 4: \$1,398
Sunday, August 11: \$ 524
Sunday, August 18: No info at time of printing

OTHER WEEKLY INCOME

Sunday, Aug. 4: \$29 Candles; \$100 Altar Candles; \$75 Vigils; \$50 Eternal Light; \$1 Special Collection (Respect Life)

Sunday, Aug. 11: \$22 Candles; \$50 Chandelier; \$45 Vigils; \$36 Special Collection (Respect Life); \$20 Bookstore

Sunday, Aug. 18: No info at time of printing

WEEKLY VIGILS- AUGUST 18

No information at time of printing

Halupki Festival



Grand Prize: \$1,000 Karen Muzyka- IL
Second Prize: \$500 Amy Gerrity
Third Prize: \$250 Maura Lynch
Fourth Prize: \$150 MaryAnn Gaydos
Fifth Prize: \$100 Fr. Andrew Bartek

FISH BOWL RAFFLE

Kids Backpack & Books #1	Marissa Madison
Kids Backpack & Books #2	Jody
Kids Backpack & Books #3	Martha Hammock
Kids Backpack & Books #4	KT Imberry
Browns Backpack	Linda Otermat
CAVS Backpack	Dan Grieger
Indians Backpack	Hugh Wendling
Ohio State Backpack	Linda Otermat
Richmond Print	Tom Ivan
Fire Ring	Julie Shampay
Vactionland Package	Russ Ward

FESTIVAL FINAL NUMBERS & MANY THANKS

At the time of the printing of this bulletin, there were no solid numbers to report. Last year was a record breaking year. Despite the 3 rounds of storms that came through during the day, we deposited just about \$2,000 less than last year.

Everyone worked hard and that hard work paid off. God truly blessed all of us on this 63rd Annual Festival, despite the rainy periods of the day. Hopefully, we will have final numbers for next week's bulletin.

Thank you to everyone who helped in any way preparing, working, and cleaning up for the Festival. Especially, I would like to thank the following for their timeless efforts, working almost full-time for the Festival since May: Tina, Natalie, Laura & Bobbie.

May God grant all that helped many peaceful and blessed years!
Fr. Andrew

PRAYER LIST Updated 8-22

Clergy:

His Beatitude, Metropolitan Theodosius
His Beatitude, Metropolitan Herman
Archbishop Nikon from New England
John Duranko (*Father's home pastor*)
James Gleason (*Father's Spiritual Father*)
Moses Barry
Joseph Gibson
Emilian Hutnyan
Josef Von Klarr
Vladimir Lecko
Peter Tutko
Deacon Paul Mitchell
Sub-deacon Wylie Meath

Matushkii:

Pani Patricia Duranko
Virginia Lecko
Sonya Tutko
Victoria Kopistiansky

Parishioners / & their Family:

John Beadle (*Elcishko*)
MaryAnn Cook (*Cousin to Twarek's*)
John Richard Elchisco
Ruthe Flewelling
Debbie Garnek (*Roddie's sister*)
Michael Glovinsky (*Basil's nephew*)
Ernest Gresh (*Basil's nephew*)
Shirley Gresh (*Wife of Ernest*)
Aldin Griffith (*Soski*)
Julia Guzy
Joseph Habegger (*Laura brother-in-law*)
Alice Jackson (*Mazurik*)
Kathy Jacob (*Lorain*)
Michael Kouznetsov (*Mary Hiser's son*)
Kristen (*Cassell's daughter*)
David LaValle (*Fr.'s cousin*)
Eileen Libb (*Royhab*)
Helen Lis
Walter Litzie (*Fr.'s cousin*)
Maria (*Terrie's mom*)
Greg Mazur
Jim Mazur
Judy Mazurik (*Paul Mazurik's*)
Baby Stella Miller
Katelyn Pipenur (*Niece of Jean*)
Helen Jean Rofkar (*Elchisco*)

Joe Rose
Steven Schirtzinger (*Soski*)
Christy Schutt (*Joe's sister*)
Peter Truta (*Jean H's cousin*)
Diane Tryon
Greg Tryon
Christine Twarek
Valentin (*Cassell*)
Katie and her newborn Bodhi
(*Cassell's daughter-in-law*)

Other Requests:

Alexia
George Bicheler
Dick Biro (*Natalie's friend*)
Anna Burch (*Wayne's friend*)
Mary Ann Cook (*Twarek*)
Bob Cook (*Twarek*)
Danielle (*Cassell's friend*)
Ben Franklin (*Laura friend*)
Theodore Geletka
(*St. Michael OC-Broadview Heights' choir director*)
Brad George (*Christi's friend*)
Donald Gresh (*Basil*)
Elliot Joy (*Police chief's son*)
Tommy Leonchik (*Fr's friend*)
Jake Lipstraw (*Twarek*)
Andy Kukay (*Village resident*)
Anna Maiani (*Friend of Wayne*)
Pauline Meath (*Fr's*)
Charlie Nowak (*Avery's*)
Beth Reinhard (*Diane friend*)
Elvis Reyes (*Fr's friend*)
Sandy Scafaria (*friend of Jean*)
Matthew Sterling (*Tyron*)
Janice Timko
Becky Yatsko (*Twarek*)
Rachel (*Darlene M.*)
Bonnie (*Cassell*)
Kim (*Cassell*)
Sharon (*Cassell*)
Susan (*Cassell*)
Dominic (*Cassell*)
Allison Spoerl (*Cassell*)
Mat. Carley & her unborn
baby (*Cathedral in Chicago*)

Elizabeth McDonald & her
unborn Baby (*Fr's friend*)

Military:

Craig Cassell
Nathan Brown

Captives:

Metropolitan Paul
(*Orthodox Archdiocese of Aleppo*)
Archbishop John
(*Syriac Archdiocese of Aleppo*)
The UN & IOCC humanitarian aid workers in & around Syria; Those suffering persecution in Iraq, Syria, Israel, Egypt, Ukraine and throughout the world

NOTE: Please let Fr. Andrew know when someone needs to go on or come off the list.

For Your Prayers

Julia Guzy (95 ½ yrs old)
1601 Church Rd
Marblehead, OH 43440

Please remember her & Susan (her daughter) in your prayers. Send a card of greeting.

Metropolitan Tikhon, Archbishop David preside at Alaska's 49th Annual St. Herman Pilgrimage

His Beatitude, Metropolitan Tikhon presided at the 49th annual Saint Herman Pilgrimage here August 7-9, 2019, and was joined by His Eminence Archbishop David.

The pilgrimage opened on Wednesday evening, August 7, with the celebration of the Akathistos Hymn in honor of Saint Herman at Kodiak's Cathedral of the Holy Resurrection, in which his relics are enshrined. Following the Akathist a Panikhida was served for the newly departed [Archpriest Steven Belonick](#) by Metropolitan Tikhon and Archpriest Alexander Rentel, Chancellor of the Orthodox Church in America.

The following morning—Thursday, August 8, the Feast of Saint Jacob Netsvetov—the Hierarchical Divine Liturgy was celebrated at the cathedral. Immediately following the Divine Liturgy the clergy and pilgrims gathered for a meal during which pilgrims shared moving accounts and stories of their pilgrimage experiences. Later that day, the Vigil for the Feast of Saint Herman was celebrated, and the many pilgrims who attended were blessed with the opportunity to venerate his relics.

On Friday August 9 His Beatitude, His Eminence, clergy and pilgrims made the trip from Kodiak to Spruce Island by boat to celebrate the Divine Liturgy for the Feast at the the chapel of Saints Sergius and Herman of Valaam. His Beatitude was joined at the altar by clergy from the Greek Archdiocese of America, the Antiochian Archdiocese of North America, the Bulgarian Patriarchate, and the Ukrainian Orthodox Church - Moscow Patriarchate. In addition to many clergy and laity from the Orthodox Church in America, specifically from the Diocese of Alaska, clergy and faithful from many other churches participated in the pilgrimage. Also participating were a group of twenty youth from the parish of Saint James in Napasiak, Alaska led by their priest Priest Vasily Fischer who had the chance to speak with Dimitrios Rentel of the OCA's [Youth Department](#) about their [hopes and dreams for youth work in the OCA](#).

PILGRIMAGE TO ALASKA 2020 DIOCESE OF THE MIDWEST

When: August 19-25, 2020

Cost: \$2,525 per person / Single add \$675

Join your fellow Orthodox believers in the 50th Anniversary celebrations of St. Herman of Alaska's canonization and the 50th Anniversary of the OCA'S autocephaly in 2020. There will be weekly trips to Alaska over the summer of 2020 sponsored by each of the dioceses of the OCA. This will be a special trip for all Orthodox believers.

Includes:

- *6 days/5 nights accommodation
- *round trip air to Kodiak from Anchorage
- *Excursion to Spruce Island
- *Touring and sight seeing as listed in itinerary
- *Daily breakfast

Visit website for complete details and register. Space is limited.

Call 713-688-6793 or visit
www.culturallycreativetravel.com/pilgrimage-to-alaska-2020

See flier on bulletin board in church basement.

PRAY FOR OUR CATECHUMENS

Tim Heffernan Rachael Adamcio
Luke Welch Lydia Welch
Tristen Welch

Possible Catechumans:

Loreen Welch Cheyenne Welch

May God & the Holy Spirit guide them in their journey in the Orthodox Church and the Orthodox way of Life.

AUGUST CELEBRATIONS

BIRTHDAY	ANNIVERSARY
2- Jessica Issler 4- Meiriam Dardovski 10- Irene Vangeloff 12- Layne Demkosky 13- Frank Batura, Jr. 14- Nick Mazurik 20- Zach Collins 28- Trisha Monschein 29- Archbishop Michael	Fr. Michael & Pani Mellissa Chendorain 18- Philip & Trudy Ellmore 20- Thomas & Charisse Hileman 21- Fr. Gregory & Matushka Xenia Burner 28- Fr. Eli Bremer Priestly ordination 30- Fr. Peter & Pani Bernadette <p style="text-align: center;">Namesday</p> 8-9: Retired Metropolitan Herman 8-9: Retired Bishop Matthias of Chicago 8:13: Retired Bishop Tikhon of San Francisco 8-23: Archbishop Irene of Canada 8-30: Archbishop Alexander of Dallas
<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>	

AUGUST REPOSED LIST

7- Dorothy Romig (2017)	21- Fr. Paul Herbert (2016)	29- Pani Gizella Mihaly (1975)
11- Carl D. Essex (2014)	21- Sophia Monak (2004)	31- Larry Noon (2014)
12- Fr. Stephen Jula (2014)	22- Fr. Peter Molchany (1990)	Michael Onyock (1931)
13- Andrew Millie (1958)	23- Martha Brooks (2010)	Michael Hritsko (1934)
19- Fr. George Dyak (1995)	28- Rev. Dr. William Walter Worstall (2011)	

Bishop Paul's Travel Schedule

St. Mark Orthodox Church,

Rochester, MI, August 22nd to 25th

FOCA Convention, Columbus, OH,

August 30th to September 2nd

- *Presentation of St. John of Chicago Cross to Fr. Daniel Rentel*

Holy Assumption, Marblehead, OH

Sept. 6-8

I Wonder Where the Lions Are?

By Fr. Lawrence Farley

These past days have seen the departure from our midst of two men who have justly been described as “lions of the OCA”: [Fr. Steven Belonick](#) and [Fr. John Matusiak](#). I knew them both.

Fr. John and I regularly exchanged email, news, weather reports, and prayer requests in his capacity as editor of the “[Reflections in Christ](#)” column on the OCA website. My wife and I met Fr. Steven and his Matushka Deborah after Liturgy at their Binghamton church in 1985 when we were on the way down from Canada to [St. Tikhon's Seminary](#) when I was first a student there. Fr. Steven and Deborah instantly identified us as two waifs in need of kindness and counsel and took us in, both to their home and their hearts, becoming mentors and a kind of surrogate parents. They offered us the wisdom and love that many students at [St. Vladimir's Seminary](#) would later experience.

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Homily for the Feast of Saint Herman of Alaska: Annual Pilgrimage to Spruce Island - August 9, 2019

In the name of the Father, and of the Son, and of the Holy Spirit.

Christ is in our midst!

My dear brothers and sisters in Christ, today, as we celebrate the feast of our Father among the Saints, the Elder and Wonderworker of Alaska, Venerable Herman of Spruce Island, we recall the long history and witness of Orthodoxy in North America, a history and witness that have been inspired and blessed by the prayers of this great saint. From the time of his arrival, with his monastic and missionary companions, on the shores of Alaska in 1794, to our own day, 225 years have flowed by. This may seem like a long time for us who live in the 21st century, but our celebration of the Divine Liturgy today, here on the very spot where St. Herman lived, prayed, and worked, is a reminder that our communion with God, with the saints, and with one another, is something that transcends the boundaries of time and space.

Today, I would like us to consider four events that all happened, not 225 years ago, but fifty years ago, in 1970, or very close to it. A few of us had been born into the world then, but probably only our elders remember those times very well. As we approach the close of this half-century, I would like to draw our attention to these four particular events, events that had significance for our life as a Church in 1970 and have some continuing significance for us today.

First of all, we remember one of the first acts of the new autocephalous Orthodox Church in America, the canonization of the saint we commemorate today, Venerable Father Herman of Alaska, our great American missionary and monastic saint who labored here on Spruce Island for the salvation of the local people, as well as for the salvation of his own countrymen. With his compatriots he came to Alaska to bring the Gospel, the Good Tidings, to the North American land. As we are reminded in one of the hymns for his feast:

“On a fragile vessel, O Saint, thou didst cross the sea’s stormy depths, coming even to a distant land, where Spruce Island was to thee a spiritual vessel, on which

by the word of Good Tidings—of the Gospel—and by deeds of piety thou didst attain to heaven’s harbor, rejoicing in the Lord.” (~ from Matins, after the Poly-eleos)

Many missionaries lost their lives crossing stormy seas, drowning in sunken vessels. It’s important to remember how dangerous sea travel is, as those of us who set sail this morning to Spruce Island have experienced, at least in a small measure. But we should also take to heart the metaphor that the hymn is using. St. Herman’s Spruce Island—this place where we now stand—was St. Herman’s *spiritual* vessel, the “ark” on which he sailed “to heaven’s harbor, rejoicing in the Lord.” Like a sea vessel, the place where we abide, our house on earth, is a place of spiritual travel, bringing both gospel opportunities and the very real and present danger of drowning! This is often the reality of our spiritual journey: it presents at once with great blessings and great challenges.

We recognize St. Herman as a saint because he navigated his spiritual journey safely. His many deeds of piety, his virtues of humility and gentleness, and especially his teaching of *love* for God, and of our human need to *remember* God and to work to please him, kept St. Herman spiritually alive on his island ark and allowed him to live out the gospel for the sake of so many others.

I commend to you to carefully read the well-known account of St. Herman’s encounter with two dozen officers—“learned men, highly educated”—aboard a frigate that had arrived in Alaska from St. Petersburg. Here we have a different kind of ship, a boatload of seekers. St. Herman asked the sailors, “what do you love more than anything else, and what would make you happy?” After listening to various answers, the saint proposed: “What could be better, higher than all, more superlative and most worthy of love if not the Lord, our Jesus Christ Himself, who created us, who adorned us with such good qualities, who gave life to all, who maintains and nourishes everything, loves everyone, who is himself love...?”

This was St. Herman’s gospel, preached not only to the poor and oppressed native peoples of Alaska, but also to sophisticated and educated maritime officers. He preached constant remembrance of the Lord Jesus Christ who “adorns us with such good qualities,” who “loves everyone,” *Con’t Pg 7*

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who “is himself love”—and who is worthy of our love more than anything else.

St. Herman helped those sailors remember *why* they should love and seek to please God-made-flesh, the creator Word who came into creation. When St. John in his Gospel says that the *Word*, the *logos*, “was made flesh and dwelt among us” (Jn 1.14), the actual term there for “dwelt” is “tabernacled.” God the *logos* “pitched his tent” in human flesh. Our Lord Jesus Christ, who as St. Herman says “gives life to all, maintains and nourishes everything,” is God who made his “house” here among us on earth, so that he might sojourn together with us wherever we are, guiding our small, fragile, spiritual vessels on the way to “heaven’s harbor.” (Cf Jn 2.19)

The second event I’d like us to remember, which also took place in 1970 is one that took place, not immediately within the Church, but within the wider society. This event was the first Earth Day, which some may remember as the culmination of a whole decade during the 1960’s of increasing environmental and ecological concern, when humanity woke up: to how much pollution was being poured into the air, the rivers, and the oceans; to the dangers of nuclear weapons and radioactive fallout; to the increasing numbers of plant and animal species that were going extinct. Soon scientists started warning of many other environmental dangers caused by industrialization, urbanization and population pressures, the cutting down of rain forests, famine and desertification, and even on a planet-wide scale, the atmospheric consequences of burning off the earth’s carbon fuel resources.

Today, the most talked about environmental issue is of course climate change—global warming—which here in Alaska you are particularly aware of in the form of melting polar ice caps. Rising sea levels make coastal life increasingly at risk from flooding, storm and tempest. What are Christians to make of the ecological movement? What is to be our environmental ethic, we who St. Herman admonished to love the Lord more than anything else?—More than anything “worldly” or “merely earthly”? What does Earth Day have to do with remembering St. Herman, who remembered God and wanted to please him more than anything else on his way to a heavenly abode, a heavenly harbor? I

think we can answer that question if we keep two things in mind.

The first is our third event from 1970—actually 1968-1969. The news lately has been full of Apollo 11, whose 50th anniversary we’re also celebrating this year. Neil Armstrong was the first human being to set foot on the moon, saying famously, “That’s one small step for (a) man, one giant leap for mankind.” Amidst growing environmental concerns during the ‘60’s, it suddenly became possible for human beings to contemplate leaving planet earth! If we ruined this world, could we possibly escape to build another? Now as then, environmental advocates often sound an apocalyptic alarm, suggesting to us that the planet is doomed! If Earth Day and landing on the moon coincided in human consciousness in 1970, does the answer lie in an “escape to the heavens”? – Surely, we as Christians should have something to say to that!

I have always found that God provides the solution to new theological problems right in the midst of the problem itself, if only we’re willing to see. It shouldn’t surprise us that something else happened at the same time human beings became able to leave our planet behind. At the same time, they also became able to *turn around* in space... and to look at our planet and see it in a whole new way. As a species, for the first time, human beings became able to see Earth as a whole, from “the heavens” as it were, from “outside.” And we saw how fragile it looks, how much it seemed to be an “earthen vessel” floating in space. In 1968, the astronauts on the Apollo 8 mission turned around, looked back at earth, and took the first photograph of our planet from space. This image is the famous picture called “Earthrise,” and ever since it has captured the attention of human being for its astonishing beauty—and the sense of humility it arouses in the human heart. One of the Apollo 8 astronauts reflected at the sight, “We came all this way to explore the moon, and the most important thing that we discovered is the earth.”

The second thing to keep in mind is of course the gospel itself. When St. Herman preached constant remembrance of the Lord Jesus Christ, God-made-flesh, who “gives life to all, who maintains and nourishes everything,” he was ***Con’t Pg 8***

Homily Con't from Alaska

exhorting us to remember that Christ made his “house” here together with us on earth. God the word “tabernacled” with us. In fact, the very word *eco-logy* is made from this fundamental gospel, this central belief of Christian faith. “Eco-logy” comes from the Greek words *oikos* (meaning house) and *logos* (meaning word). “Ecology” is the science, we might say then, of “the word in the house,” or “the word about the house.” If *theo-logy* is the word about God as such, about God the word, *eco-logy* is its exact counterpart. As we as Christians constantly remember our greatest love, how Christ as creator was made flesh in order to accompany us and guide our spiritual journey, “giving life to all and maintaining and nourishing everything,” we are in fact living out a Christian *ecology*.

The astronauts of the Apollo 8 mission turned and saw, for the first time, our fragile planet, hanging as a vessel floating in space, beautiful and vulnerable. What they saw in fact is our God-accompanied spiritual house—a much larger version of St. Herman’s spiritual Spruce Island. They were given a “word in the house,” the gospel, all over again. Perhaps this is what evoked in them such awe.

And this brings us to the fourth event we remember from 1970, which is the granting of autocephaly to the Orthodox Church in America by the Russian Orthodox Church. Wisely, St. Herman was canonized at the same time as autocephaly was granted because the OCA needed a virtuous and missionary American saint to accompany our new “house of Christ,” our new tabernacle-vessel, our new apostolic *church*, planted in North America to consecrate a new place of sojourn. Saint Herman’s virtue and missionary labors revealed him to be a true ascetic – not just because he was a monastic, but because he saw things correctly: his own heart, the hearts of those around him, and even the physical world that he lived in.

Asceticism is not the rejection of the world or of other people but is our path to communion with God. “For us,” Archimandrite Sophrony write, “Christ is the absolute truth. He is God-the-Creator and God-the-Saviour. His commandments are the Uncreated Light of divinity. The essence of Orthodox asceticism lies in striving to make these commandments the one law of our whole temporal and eternal being.”

This is what St. Herman strove for in his own life and in his own simple way. As we live into the 50th anniversary year of St. Herman, of Earth Day (which we Orthodox now refer to as the Day of Prayer for Creation), of our recently gained new perspective on Planet-Vessel Earth, and, not least, of our beloved Orthodox Church in America, our *gospel task* is to remember Christ dwelling among us for the sake of his love, for the sake of our *life*, and to love him more than anything else by seeking to please him “eco-logically” here in return.

May the intercessions of St. Herman, who serves for us as a joyful North Star on our evangelical journey here in North America, continue to guide all of us in the direction of our true homeland, the heavenly kingdom of the Father, the Son, and the Holy Spirit, both now and ever and unto ages of ages. Amen.

Matthew 17:14-23 (Gospel)

And when they had come to the multitude, a man came to Him, kneeling down to Him and saying, “Lord, have mercy on my son, for he is an epileptic and suffers severely; for he often falls into the fire and often into the water. So I brought him to Your disciples, but they could not cure him.” Then Jesus answered and said, “O faithless and perverse generation, how long shall I be with you? How long shall I bear with you? Bring him here to Me.” And Jesus rebuked the demon, and it came out of him; and the child was cured from that very hour. Then the disciples came to Jesus privately and said, “Why could we not cast it out?” So Jesus said to them, “Because of your unbelief; for assuredly, I say to you, if you have faith as a mustard seed, you will say to this mountain, ‘Move from here to there,’ and it will move; and nothing will be impossible for you.

However, this kind does not go out except by prayer and fasting.” Now while they were staying in Galilee, Jesus said to them, “The Son of Man is about to be betrayed into the hands of men, and they will kill Him, and the third day He will be raised up.” And they were exceedingly sorrowful.