



Sunday, September 22, 2019

Gospel: St. Luke 5:1-11

Tone 5

Epistle: 2 Corinthians 1:21-2:4

14<sup>th</sup> Sunday after Pentecost  
Hieromartyr Phocas, Bishop of Sinopè  
Prophet Jonah

**SEPTEMBER Bulletin Sponsor: Fr. Andrew  
In memory of His Grace, Bishop John Martin**

*Liturgical & Events Schedule*

**Sunday, September 22**

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

**Monday, September 23**

6:30 pm: Orthodoxy 101 Class

**Tuesday, September 24**

10:00 am: Suicide Prevention Seminar- VFW Port  
Clinton

**Wednesday, September 25**

11:30 am: Local Clergy meeting & Luncheon here

**Thursday, September 26**

6:00 pm: Lions Club Meeting

**Friday, September 27**

9:00 am: Marblehead Merchants Meeting

**Saturday, September 28**

4:00 pm: Great Vespers  
6:00 pm: Heartbeat event- Port Clinton

**Sunday, September 29**

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

**40 DAY REMEMBRANCE**

**September 22:** Archpriest John Matusiak /  
Thomas Hutnyan

**September 29:** IL State Trooper Nicholas /  
Damien Bailey

**October 6:** His Eminence Archbishop Nikon /  
Shooting victims from Odessa TX

**SEPTEMBER SPECIAL  
COLLECTION**

Support our Seminarians Month (SOS)

110 E Main Street, Marblehead, OH 43440  
[www.holyassumptionmarblehead.org](http://www.holyassumptionmarblehead.org)

**DANBURY FOOD PANTRY -  
OCTOBER**

Suggested donation of Laundry Detergent (and  
other non-perishable goods) will be collected  
through October 13.

October donations will be delivered to the food  
pantry Thursday, October 17.

Thank You & God Bless.

**CANDLE / BULLETIN SPONSORS  
FOR SEPTEMBER**

**Bulletin (\$50):** Fr. Andrew: in memory of his  
Grace Bishop John

**Chandelier (\$50):** Tina: in memory of her  
brother Peter Rindfleisch (9-19-06)

**Altar Candles (\$50):** Joe & Valerie: In memory  
of Rose Haburt & Dorothy Czuha

**Candles on the tomb (\$25):** Layne in memory of  
her sister Desiree on her b-day

**Eternal Light & Icon Screen (\$25):** Joe &  
Valerie in memory of Violet Bargdill &  
LaVerne Schutt

**CANDLE / BULLETIN SPONSORS  
FOR OCTOBER**

**Bulletin: (\$50) OPEN**

**Chandelier: (\$50) Susan:** In Memory of her father,  
Frank; her brother William Peter & her God-father,  
Peter; For the Health of her mom Julia

**Altar Candles: (\$50) Roberta:** In Memory of her  
brothers David, Randall and William and brother-  
in-law Charles

**Candles on the tomb: (\$25) OPEN**

**Eternal Light & Icon Screen: (\$25) Jean H:** In  
Memory of her mother, Helen Pipenur

**Holy Assumption Orthodox Church**

OCA - Diocese of the Midwest

Parish Council President: Matthew Adamcio

Fr. Andrew Bartek, Rector



Rectory 419-798-4591 / Cell 570-212-8747  
[info@holyassumptionmarblehead.org](mailto:info@holyassumptionmarblehead.org)

**ATTENDANCE - SEPTEMBER**

**Sunday September 1:** 33 Total (22 members; 2 non-member reg.; 3 children; 6 guests; 24 Communicants; 13 attended Vespers

**Sunday, September 8:** 34 Total (22 members; 1 non-reg; 3 children; 8 guests; 28 communicants; 27 attended Vespers

**Friday, September 13:** 8 people attended Vespers

**Saturday, September 14:** 10 attended Liturgy

**Sunday, September 15:** 26 total (21 members; 1 non member reg; 2 children; 2 guests; 14 Communicants; No Vespers

**MONTHLY TITHING ONLY  
Goal Pledged per month: \$4,100**

**Sunday, September 1:** \$790  
**Sunday, September 8:** \$869  
**Sunday, September 15:** \$1,210

**OTHER WEEKLY INCOME**

**Sunday, September 1:** \$27 candles; \$55 Vigils; \$45 Special Collection (SOS Month).

**Sunday, September 8:** \$27 Candles; \$120 Vigils; \$110 Special Collection for August; \$260 Special Collection (SOS Month); \$110 Cemetery; \$225 into Building Fund.

**Sunday, September 15:** \$17 Candles; \$125 Vigils; \$50 Bulletin; \$135 Special Collection (SOS) \$25 food pantry.

<b>September</b>			
	<b>Cleaners</b>	<b>Readers</b>	<b>Social</b>
<b>1</b>	Tina R.	Wayne	<i>Open</i>
<b>8</b>	<i>Open</i>	Tim	POT-LUCK
<b>15</b>	Laura K	Joe S	<i>Open</i>
<b>22</b>	Joe & Valerie S	Ron	<i>Open</i>
<b>29</b>	Sandy Martin	Natalie	<i>Open</i>

**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.

**VIGILS-SEPTEMBER 15**

**Basil Glovinsky (1)** Loving Memory to Jean (Birthday Sept 14)

**Tim Glovinsky (1)** In Birthday Memory of Mom

**Susan Guzy (2)** Health of mom and Birthday blessings on the 2<sup>nd</sup>; Special intentions

**Laura Kovach (4)** Safe travels for family; Health of Joe, Joe, Mark, Lisa, Dana, Julia, Steve, Taylor and newborn baby Meyer; Anniversary blessings to Joe and Margi; Special intentions

**Sandy Martin (2)** Special intentions

**Jim Mazur(2)** Health of family and friends

**Darlene, Nick and Gabe Mazurik (1)** Special intentions

**Diane Tryon (3)** In loving memory of Aunt Jeannie on her birthday 9/14; In loving memory of Mom and Dad on their wedding anniversary, 69 years 9/23,; Anniversary blessings to Mike~Thank you for a wonderful 31 years

**Twarek (8)** Anniversary blessing to Nikki and Sean, 9/15; Anniversary blessings to Zach and Amber 9/19; In loving memory of Dad (anniversary 9/16); In loving memory of Georgia (birthday 9/16); Birthday blessings for Wyatt (9/17); Health and recovery of Steve Turinsky; Health of Jada, Liz, Christine, Mary-Ann and Bob, Joe, Sonya, Julia, Diane, Stella, Ron, John, Becky, Jake, Helen; Special intentions

# PRAYER LIST Updated 9-18

## Clergy:

His Beatitude, Metropolitan Theodosius  
His Beatitude, Metropolitan Herman  
John Duranko (*Father's home pastor*)  
James Gleason (*Father's Spiritual Father*)  
Moses Barry  
Joseph Gibson  
Emilian Hutnyan  
Josef Von Klarr  
Vladimir Lecko  
Christopher Phillips  
Peter Tutko  
Deacon Paul Mitchell  
Deacon Mark Sauskojus  
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*)  
Basil Glovinsky  
Ernest Gresh (*Basil's nephew*)  
Shirley Gresh (*Wife of Ernest*)  
Aldin Griffith (*Soski*)  
Julia Guzy  
Joseph Habegger (*Laura brother-in-law*)  
Alice Jackson (*Mazurik*)  
Michael Kouznetsov (*Mary Hiser's son*)  
Kristen (*Cassell's daughter*)  
David LaValle (*Fr.'s cousin*)  
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  
Margaret Rose  
Steven Schirtzinger (*Soski*)  
Christy Schutt (*Joe's sister*)  
Peter Truta (*Jean H's cousin*)  
Diane Tryon  
Greg Tryon  
Christine Twarek  
Valentin (*Cassell*)  
Bob Whitham (*Fr's cousin*)  
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 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*)  
Anna Maiani (*Friend of Wayne*)  
Pauline Meath (*Fr's*)  
Charlie Nowak (*Avery's*)  
Debbie Pribanic (*Golob*)  
Jada Reeves (*Twarek*)  
Beth Reinhard (*Diane friend*)  
Elvis Reyes (*Fr's friend*)  
Sandy Scafaria (*friend of Jean*)  
Allison Spoerl (*Cassell*)  
Matthew Sterling (*Tyron*)  
Janice Timko  
Becky Yatsko (*Twarek*)  
Rachel (*Darlene M.*)  
Bonnie (*Cassell*)  
Kim (*Cassell*)  
Sharon (*Cassell*)  
Susan (*Cassell*)  
Dominic (*Cassell*)

Mat. Carley & her unborn baby (*Cathedral in Chicago*)  
Elizabeth McDonald & her unborn Baby (*Fr's friend*)  
Kristina and her unborn baby (*Fr. 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 (96 yrs old)  
1601 Church Rd  
Marblehead, OH 43440

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

## A Retro Church By. Fr. Lawrence Farley

A number of years ago I was chatting with a co-worker at my secular job and she asked me to what church I belonged. When I answered, “the Orthodox Church”, she responded, “Oh, that church is so retro”. She was a sweet lady, and offered her comment as a simple observation, not a criticism. Though I smiled back and said, “Thank you. We try”, I was aware that her comment was also not offered as a compliment. Churches are not supposed to be retro. They are supposed to be modern and up to date. They are (in a saying that itself is now a little retro) supposed to move with the times.

This ecclesiastical determination to be modern and to move with the times seems to date from the 60s and 70s. In those far off days church leaders did a fair bit of hand-wringing over the lack of young people attending their services, and were determined to remedy the lack. They felt sure that the church’s problem was that it was no longer relevant to the concerns of the young people, and that if only the church could change to become relevant, all would be well. The church had to move with the times if it was to survive. It had to avoid appearing retro at all costs. Doctrines deemed offensive were quietly dropped. Hymns were rewritten, as were creeds.

The results were not uniformly wonderful. One hymn exulted in a “God of concrete, God of steel, God of piston and of wheel”, while another (entitled “Sing We a Song of High Revolt”) called us to “revolt and fight”, and (with dubious rhyming poetry) to “live and sing Magnificat in crowded street and walk-up flat”. One denomination created a new creed in 1968 which began with the words, “Man is not alone; he lives in God’s world”, only to have to revise it yet again when it became politically incorrect not to use inclusive language. No matter. It was felt that once the church had shed its retro image and had become Relevant (with a capital “R”), multitudes of youth would be hooked and would return to fill the pews to overflowing. The church changed, but the young people still didn’t return. What was the problem? Were we *still* too retro and traditional? Would guitars help?

I suggest that what we need for our salvation is a church that remains retro. That is, we need a church which refuses to move with the times, largely because it is the times that are often the problem. Every age or

epoch has its own strengths and insights. It also has its own weaknesses and blind spots. We need a church which is timeless and can offer the same saving truths in every age and epoch.

Take, for example, Germany in the 1930s. The problem there was precisely the times. Many people in Germany moved with the times and embraced what was currently popular and relevant, and nothing then was more relevant than National Socialism. Accordingly, large segments of the Protestant church moved with the times and embraced the tenets of National Socialism. Some people (like Dietrich Bonhoeffer) refused to do so, and held to the retro doctrines that many Protestants had abandoned, but Bonhoeffer was something of an exception. What was needed in Germany in that day was a church which refused to move with the times.

The problem was not unique to Germany or the 1930s. Each epoch offers its own challenges and proffers its own lies and distortions. While we are in the midst of it all, the lies and distortions seem self-evident. We need something to tell us that what seems self-evident may still be wrong. We don’t need a church to tell us what we already know, or to solemnly intone that “honesty is the best policy” or that “a stitch in time saves nine”. We can figure that out by ourselves. We don’t need a church in 2019 to tell us that genocide is wrong, because most people already know that. *We do* need a church which will tell us that abortion is wrong, because many people do not know that. A church which has moved with the times and can only echo what society around it says is useless and worse than useless. In the words of Christ, it is like salt that has lost its savour, and is fit only to be thrown out and trampled under the foot of men (Matthew 5:13).

It is no doubt because of its uselessness that churches which have moved with the times have not grown or experienced the triumphant return of its young people. Secular young people are probably happy to see their own secularism reflected in the churches, assuming that they ever think about the church at all. But they see no reason why they should get out of bed on Sunday morning to go and worship there. The church pews therefore remain empty, and are getting emptier still. And, when you think about it, the young people do have a point. **Con’t Pg 6**

## SEPTEMBER CELEBRATIONS

ANNIVERSARY	BIRTHDAY	NAMESDAY
3- Frank & Crystal Batura 11- David & Roddie Mazurik 11- Wayne & Heidi Golob 13- Sam & Angie Dardovski 13- Fr. Peter Zarynow (priestly anny.) 13- Tom & Jean Hileman 21- Vitaly & Karen Muzyka 24- Mike & Diane Tryon 9-28-1990: Retired Bishop Lazar of Ottawa	1-Denny Bird 2- Julia Guzy 5-Chico Elcisko 11- Fr. John Beskid 18- Fr. David Lis 19- Cooper Kowal 20- Fr. Matthew Moriak 20- Charisse Hileman 23- Rita Mazur 25- Nikki Twarek 25- Noah Adamcio 30- Jaxson Monschein	9-9: Retired Metropolitan Theodosius 9-30: Archbishop Michael of NY & NJ

*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.*

## SEPTEMBER REPOSED LIST

2- David Douglas (2015) 4- John Mataleska (1986) 4- Archpriest John Grandziuk (1947) Former Pastor 5- Archpriest Michael Dziama (1944) Former Pastor 6- Anna Dahulich (2017) 14- Archpriest George Breyan (2009) Former Pastor 14- Mary Kamiotis (2017)	5- Peter Rindfleisch (2006) 16- John George Mazurik (1997) 18- Bernie Labouda (2018) 20- Nora Bird (2017) 21- Joseph Mazur (2002) 27- Michael Ittescu (1968) 27- Alison Pickney (2017)	27- Karen Milano (2017) 28- William Felenchak (1977) 30- Bishop John Martin (1984) William Rose (1980) Joseph L. Mazurik (1944) Anna Mazur (1945) Anna Danchisen (1945)
---	--	---



### Bishop Paul's Travel Schedule

- St. Nicholas Church** Joliet, IL  
September 21st to 22nd
- Holy Resurrection Church**, Fargo, ND  
September 28th to September 30th  
·10th Anniversary of Mission, church to be elevated to parish status
- St Thomas the Apostle**, Kokomo, IN  
October 4th to 6th  
·Celebration of 25th Anniversary

### Diocesan Assembly

- Archangel Michael, Broadview Hts., OH  
October 7th to 8th
- Christ the Savior Church**, Byesville, OH  
October 11th to 13th  
·Fr. Benjamin Johnson to receive the Gold Cross
- St. Mary Cathedral**, Minneapolis, MN  
October 18th to 19th  
·Ordination of Deacon Gregory Ealy to the Priesthood
- Holy Trinity Cathedral**, Chicago, IL  
October 20th

## ***Retro Church Con't***

Why go to church where they pass the plate when you can get the same thing at home for free?

There is only one reason to go church, and that is because you can get something there which is available nowhere else. The truth and life that are available in the one, holy, catholic, and apostolic church are not available elsewhere. Only in that church will we find a voice that contradicts the world when the world badly needs contradicting. That is what people need in every age—someone to tell them truths they would not otherwise know, not truths they could figure out for themselves unaided.

In 2019 we need the church to be retro enough to withstand the incoming flood, and its leaders to fearlessly proclaim its timeless teaching regardless of the cost. We need such saints as Athanasius, who stood against the flood in his own day. In the words of C.S. Lewis, "It is his glory that he did not move with the times; it is his reward that he now remains when those times, as all times do, have moved away." St. Athanasius the Great was great because he was retro in his own day. God grant us to be similarly retro in ours.

---

### **2 Corinthians 1:21-2:4 (*Epistle*)**

Now He who establishes us with you in Christ and has anointed us is God, who also has sealed us and given us the Spirit in our hearts as a guarantee. Moreover I call God as witness against my soul, that to spare you I came no more to Corinth. Not that we have dominion over your faith, but are fellow workers for your joy; for by faith you stand. But I determined this within myself, that I would not come again to you in sorrow. For if I make you sorrowful, then who is he who makes me glad but the one who is made sorrowful by me? And I wrote this very thing to you, lest, when I came, I should have sorrow over those from whom I ought to have joy, having confidence in you all that my joy is the joy of you all. For out of much affliction and anguish of heart I wrote to you, with many tears, not that you should be grieved, but that you might know the love which I have so abundantly for you.

## **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.

---

### **The Place of the Cross - in the Church, and in our Lives by Fr. Steven Kostoff**

The current Feast of the Elevation/Exaltation of the Cross allows us to go a long way in dispelling a stereotype that has developed concerning the Orthodox Church. This stereotype claims that the Orthodox Church is the Church of the Resurrection and/or Transfiguration of Christ at the expense of the Cross. Upon a closer and more balanced examination, this claim loses credibility. The Cross has a central and abiding place within the Orthodox Tradition - theological, spiritual, liturgical, iconographic, and more. For the sake of brevity, the terse expression of St. Gregory Palamas (+1359), synthesizes more than a millennium of the patristic tradition of the Christian East, when he declared in one of his homilies: "The Lord's Cross discloses the entire dispensation of His coming in the flesh, and contains within it the whole mystery of this dispensation."

Liturgically, the focus on the Cross can hardly be described as minimal. Great and Holy Friday is at the very heart of the Church's liturgical tradition, when concentration of the Savior's death on the Cross ***Con't Pg 7***

### *Fr. Steven Con't*

is treated with the greatest of solemnity and pathos. The crucified, dead and buried Master is surrounded by the faithful in a series of services that are emotionally intense and theologically rich in expression. This day serves as the prototype of every Friday (and actually every Wednesday) within the Church's liturgical tradition when the Cross is the "theme" of those days, reflected in the hymnography of the day. That connection is strengthened accordingly by designating Wednesdays and Fridays as "fasting days." The Cross and fasting have been linked together from the very earliest days of the Church's history. To this day, practicing Orthodox Christians are expected to fast on those days as an expression of honoring and calling to remembrance the Cross of the Lord.

The current Feast of the Cross – one of the Twelve major fixed Feasts of the liturgical year - is one among others that again will focus our attention on the Cross throughout the year. The mid-point of Great Lent, the third Sunday, is called the Sunday of the Veneration of the Cross. As on this current Feast, the Cross is decorated with flowers, brought into the center of the church by means of a solemn procession, and then venerated with the same hymn – "Before Thy Cross, we bow down and worship, O Master; and Thy holy Resurrection, we glorify" - accompanied by prostrations. At the end of the service the faithful approach and kiss the 'life-giving wood' of the Tree of the Cross. Another feast on August 1, though not as observed, is called the "Procession of the Cross." Neglected or not, the same rite of procession and veneration is prescribed for this feast as for the other two we are describing here.

Another practice, which comes to the Orthodox so naturally, but may strike the outside observer as strange, is that at the end of the Divine Liturgy all of the faithful approach the bishop or priest, and reverently kiss the hand-held Cross that is presented to them. (I am unaware of this practice outside of the Orthodox Tradition, but I could simply be ignorant about this.) Each person then receives a piece of "blessed bread" – the antidoron in the Gk. – before leaving the church. Again, for someone raised from childhood in the Orthodox Church this

is so natural that it remains indelible in the minds of those who grew up Orthodox even if they leave the Church at some point in time. The point here is that it is one more clear expression of the over-all role of the Cross within the life of the Church. Our last gesture before departing from the Church back to our daily lives is venerating the Cross and committing ourselves in the process of remaining loyal to Christ crucified.

Of course, "making" the sign of the Cross over oneself is another perfectly natural practice for Orthodox Christians – and shared by other Christian traditions, as this is one more practice that can traced back into Christian antiquity. In fact, it is about as natural as breathing! The reason behind this practice is clear yet profound. As I have written elsewhere: The Church and our personal lives are placed under the sign of the Cross, both as an emblem of victory and of our willingness to bear our personal crosses in our daily struggles against sin, temptation, the devil, and all manner of evil. Throughout the entire Liturgy, whenever we glorify God, we make the sign of the Cross over ourselves, revealing our faith in Christ, the "Lord of Glory" (1 Cor. 2:8) crucified for our sakes according to the will of the Father and "through the eternal Spirit." (Heb. 9:14)

Non-Orthodox Christians who visit an Orthodox Church, and who may be aware of this practice, will still comment on the frequency with which Orthodox believers will make the sign of the Cross over themselves during the services. Of course, the naturalness of this act should never take away from the concentration and care that needs to accompany this outward sign if it is to have any meaning.

Perhaps we should finally mention the fact that most Orthodox Christians wear a cross. This is not meant to be one more piece of "matching jewelry" or displayed in an ostentatious fashion. Rather it is a humble practice of again recognizing the place of the Cross in the divine dispensation and in our personal salvation. It also implies the "self-denial" that we need to practice as true disciples of Christ. Our vocation is not simply to be "cross-wearers," but "cross-bearers."

Reflecting upon this summary of the place of the Cross in the life of the Church and in our personal lives, one may not only come to the conclusion that the Orthodox do not neglect the Cross, but that their devotion to the Cross may be a bit excessive! But that is hardly the case. **Con't Pg**

*Fr. Steven Con't*

What needs to be remembered is that a holistic approach to the Christian Faith combines the “outward” and the “inward.” Feast Days, processions, prostrations, veneration, signings, etc. are the outward manifestations of the Church’s inner vision of the literally cosmic and then deeply personal dimensions of the Cross. This vision based on faith, is then proclaimed to the world in a variety of ways, each of which tries to capture something of the greatness of God’s love revealed in the Cross. For the Cross is the “mystery” of God’s will for the world and its salvation. (cf. Eph. 1:3-10) For the Cross is believed to be “breadth and length and height and depth” of “the love of Christ which surpasses knowledge, that you may be filled with all the fullness of God.” (Eph. 3:18-19)

---

## Prophet Jonah

### Commemorated on [September 22](#)

The Holy Prophet Jonah lived in the eighth century before the birth of Christ and was a successor of the Prophet Elisha. The Book of the Prophet Jonah contains prophecies about the judgments on the Israelite nation, the sufferings of the Savior, the downfall of Jerusalem, and the end of the world. Besides the prophecies, the Book of Jonah relates how he was sent to the Ninevites to preach repentance (Jon. 3: 3-10).

Our Lord Jesus Christ, addressing the Scribes and the Pharisees who demanded a sign from Him, said that no sign would be given except for the sign of the Prophet Jonah, “As Jonah was in the belly of the whale three days and three nights, so also shall the Son of Man be in the heart of the earth three days and three nights” (Mt. 12: 40). From these words the Lord shows clearly the symbolic meaning of the Book of the Prophet Jonah in relation to Christ’s death on the Cross, descent into Hell, and the Resurrection.

Reproaching the lack of penitence and recalcitrance of the Jews, the Lord said, “The Ninevites shall rise in the judgment with this generation and will condemn it, because they repented at the preaching of Jonah; and one greater than Jonah is here” (Mt. 12: 41).

## Taking Ownership of Youth Involvement

I asked the question last week, “What does the church have to offer to youth and their parents when they do make more of an effort to get involved in the life of a parish?” The typical answers are; our services, our church school, and any youth activities a parish may sponsor.

Yet, I think a key aspect to having our kids experience a greater connection to church life is best summed up in the idea of ownership. Kids have to experience their parish as **their parish**. I mean this in a good way. Do we empower our children in church life where they can take ownership and initiative in areas of youth ministry and service? Do we do too much for our youth instead of letting them step forward and take initiative? Can we allow them to fail so that they learn from their mistakes and encourage them to try again?

Can we allow our kids to take responsibility for planning a church service project? Can we encourage our kids to step forward in areas of music (especially the older ones) in learning how to lead a choir? Can we allow our older altar servers to be leaders in the altar and take responsibility for the duties that need to be done? We allow our kids to pass out bulletins in church, but how about teaching them to put a bulletin together, or maybe coming up with a youth page for the bulletin? This would be done by our youth and not by an adult. The more our youth are passive in their participation, the less likely they are to feel connected to their parish. The more active they are in their participation, the more connected they will be and the more likely to identify their parish as **their parish**.

When we pit the school calendar against the liturgical calendar, then it seems as if we are trying too much to “get” our kids to be more involved. Wouldn’t it be wonderful if our kids chose to be in church because they love being there, as they are “Christ motivated” to be there? Then we no longer have to fight a battle. Perhaps my words are too simplistic. I realize many of our clergy, parents, and children are making efforts in walking this journey to be closer to their church. Thanks be to God for your efforts. I can only encourage all of you to act in a manner that encourages kids to take ownership of their life in their parish. If any of you have found ways to address this issue, please share your thoughts or ideas. Thanks for thinking about this. The blessing of the Lord be upon you, The unworthy +Paul