



Sunday, February 16, 2020

Gospel: St. Luke 15:11-32

Tone 2

Epistle: 1 Corinthians 6:12-20

34th Sunday after Pentecost

Sunday of the Prodigal Son

St. Nicholas, Equal-to-the-Apostles, Archbishop of Japan

FEBRUARY Bulletin Sponsor: *Father Andrew in memory of His Eminence, Metropolitan Orestes*

Liturgical & Events Schedule

Sunday, February 16

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

Tuesday, February 18

6:30pm: Orthodoxy 101 Class

Saturday, February 22

4:00 pm: Great Vespers

Sunday, February 23

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

READER SCHEDULE FOR FEBRUARY SERVICES

Sunday, February 16: Ron

Sunday, February 23: Tim



DANBURY FOOD PANTRY - MARCH

Suggested donation of Peanut Butter or Jelly (and other non-perishable goods) will be collected through March 15.

Donations will be delivered to the food pantry Thursday, March 19.



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

VIGILS -FEBRUARY 9

Sandy Martin (1) Special intentions

Twarek (7) God's Blessings and Peace; Health of Carter; Health of Brantley and Nikki; Health and recovery of Nancy, Mary Dziak, Claudia McDonald, Christian Maple & Maria Rodrigues; Health of Margi & Joe, Tom, MaryAnn and Bob, Christine, Judy, Chuck, Steve, Bohdi, Heidi; Health of Liz, Joe, Sonya, Julia, Diane, Stella, Ron, Jake, Helen; Special intentions,

7 Branch Lampada In loving memory of our mother, Sophia Monak on her 111th birthday (February 28) In loving memory. You are so dearly loved and missed; Blessings to sisters Ruth Flewelling and Janice Timko.

Dorothy and Lew Poggali and family

Archbishop Elpidophoros and Metropolitan Tikhon to Feed Those in Need

Archbishop Elpidophoros and Metropolitan Tikhon met Monday at the headquarters of the [Greek Orthodox Archdiocese of America](http://www.greekorthodoxarchdioceseofamerica.org) in an ongoing effort to strengthen the relationship between the Archdiocese and the Orthodox Church in America. As a result, the two leaders set March 31st to serve food to those in need in conjunction with the Philoptochos Program "Feed the Hungry".

They also discussed the possibility of a concelebration of the Divine Liturgy, and committed to blessing and encouraging the boards of Holy Cross Greek Orthodox School of Theology and St. Vladimir's Orthodox Theological Seminary to work together to find ways the two seminaries might better collaborate.

Rectory 419-798-4591 / Cell 570-212-8747
info@holyassumptionmarblehead.org

ATTENDANCE - FEBRUARY

Sunday, February 2: 21 Total (17 members; 1 child; 3 guests; 9 communicants; No Vespers

Sunday, February 9: 20 Total (15 members; 3 children; 2 guest; 11 communicants; 7 attended Vespers

OTHER WEEKLY INCOME

Sunday, February 2: \$15 Candles; \$50 Vigils; \$102 Special Collection (\$100-police / \$2 for Support a Mission Priest; \$12 bookstore

Sunday, February 9: \$23 Candles; \$50 Altar Candles; \$60 Vigils; \$52 Special collection collection (OCMC); \$610 Restoration; \$200 Cemetery

SPECIAL COLLECTION FEBRUARY

Support a mission priest from OCMC
(Orthodox Christian Mission Center)

NOTE: We will send our January special collection to the Marblehead Police Department the first week of March. Please make sure your donation is in by the end of February.

40 DAY REMEMBRANCE

Feb. 2: Fr. John / Police officer killed in TN / TX Police Officer / TX Church shooting victims / Ed Pehanich, Sr /

Feb 16: Clyde Madison / 2 soldiers killed in Afghanistan / Uk plane crash victims / Victims from Australia wild fires including the 5 FF

Feb 22: Harley Dilly

March 1: Fr. Michael Shuster / 2 police officers from HI / Dc. Mike Cinali / Police office from VA / Debbie Pribanic / 3 FF killed in plane crash

March 8: Ernest Gresh & Rick Schlotterer

March 15: Police officer from AL & FL

March 22: Soldiers killed in Afghanistan

PRAY FOR OUR CATECHUMENS

Rachael Adamcio

Luke Welch

Tristen Welch

Lydia Welch

Jake Muscaro

Possible Catechumens:

Loren Welch

Cheyenne Welch

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

MONTHLY TITHING ONLY FEBRUARY

Goal Pledged per month: \$4,600

Sunday, February 2: \$1,109

Sunday, February 9: \$ 527

BUILDING / RESTORATION FUND

Our 125th Anniversary is coming!

Fund Purpose: To collect funds to pay for the restoration, repair and beautification of the building and parish room. This will avoid using general funds which are earmarked for budgetary items.

Please consider contributing generously to the
Building/Restoration Fund.



PRAYER LIST Updated 2-13

Clergy:

His Beatitude, Metropolitan Theodosius
His Beatitude, Metropolitan Herman
John Duranko (*Father's home pastor*)
James Gleason (*Father's Spiritual Father*)
Moses Barry
Fr. Steven Frase
Joseph Gibson
Gregory Grivna
Emilian Hutnyan
Josef Von Klarr
Fr. Dan Kovolick
Vladimir Lecko
Myron Manzuk
Philip Lasbrook
Christopher Phillips
Benjamin Tucci
Peter Tutko
Deacon Nicholas Denysenko
Deacon Paul Gansle
Deacon Gregory Krutchak
Deacon Paul Mitchell
Sub-deacon Wylie Meath

Matushkii:

Pani Patricia Duranko
Myra Kovolick
Virginia Lecko
Maura McCartney
Jillian Rettig
Snezana Ruzic
Sonya Tutko

Parishioners / & their Family:

John Beadle (*Elcishko*)
Newborn Samuel Calzone (*fr.s cousin*)
MaryAnn Cook (*Cousin to Twarek's*)
John Richard Elchisco
Ruthe Flewelling
Debbie Garnek (*Roddie's sister*)
Michael Glovinsky (*Basil's nephew*)
Heidi Golob
Shirley Gresh (*Wife of Ernest*)
Julia Guzy
Joseph Habegger (*Laura brother-in-law*)
Tom Hileman
Alice Jackson (*Mazurik*)
William Jappsen (*Diane T.*)
Michael Kouznetsov (*Mary Hiser's son*)

Kris Kollar (*Fr.'S Cousin*)
Kristen (*Cassell's daughter*)
David LaValle (*Fr.'s cousin*)
Helen Lis
Greg Mazur
Judy Mazurik (*Paul Mazurik's*)
Toddler Stella Miller
Teresa Miller (*Darlene sister*)
Katelyn Pipenur (*Niece of Jean*)
Earl Rindfleisch
Helen Jean Rofkar (*Elchisco*)
Maryann Royhab
Steven Schirtzinger (*Soski*)
Christy Schutt (*Joe's sister*)
Peter Truta (*Jean H's cousin*)
Diane Tryon
Greg Tryon
Christine Twarek
Tom Twarek
Carter Twarek
Katie and her baby Bodhi
(*Cassell's daughter-in-law*)
Pani Stacey Mihaley & her
unborn baby
Nikki & her unborn baby

Other Requests:

Alexia
Dick Biro (*Natalie's friend*)
Anna Burch (*Wayne's friend*)
Paul Demkosky (*Fr's friend*)
Marge Dziama
Mary Dziak (*Twarek*)
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*)
Scott Kluding (*Twarek*)
Tommy Leonchik (*Fr's friend*)
Jake Lipstraw (*Twarek*)
Mark Ludvik (*Guzy*)
Anna Maiani (*Friend of Wayne*)
Claudia McDonald (*Twarek*)
Pauline Meath (*Fr's*)
Charlie Nowak (*Avery's*)
Infant Isla Ohm (*Twarek*)

Beth Reinhard (*Diane friend*)
Sandy Scafaria (*friend of Jean*)
Matthew Sterling (*Tyron*)
Janice Timko
Philip (Andy) Timko
Steve Turinsky (*Twarek*)
Bob Van Osdol (*Twarek*)
Chuck Wiedenhoft (*Twarek*)
Rachel (*Darlene M.*)
Tracy (*Cassell*)
Kristina and her unborn baby
(*Fr. Friend*)
Molly & her unborn baby
Molly & her unborn baby

Military:

Craig Cassell
Nathan Brown

Captives:

Metropolitan Paul
(*Orthodox Archdiocese of*
Aleppo)
Archbishop John
(*Syriac Archdiocese of*
Aleppo)

The UN & IOCC humanitar-
ian aid workers in & around
Syria; Those suffering perse-
cution in Iraq, Syria, Israel,
Egypt, Ukraine and through-
out 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.

Windsor Castle: a Change in Perspective By Fr. Lawrence Farley

In 1992, a spotlight was left too close to a curtain in Windsor Castle in England, and the heat from that spotlight caused the curtain to catch fire. Before the fire was extinguished, much of the eleventh century castle built originally by William the Conqueror was in ruins, including St. George's Hall and the royal Private Chapel. Repairs, predictably, were quite expensive: it cost about \$61 million dollars to restore (though none of the cost was borne by the British taxpayer). In restoring the Chapel, some changes were made in the stained glass windows, suggested by sketches and notes made by Prince Philip. As one fulsome commentator wrote, "The Royal Family managed to modernize something ancient while retaining its essence, making it even better than before". He was referring some of the images of the stained glass window, which now depicted a fire-fighter aiming a hose at a burning tower, and another image showing a hard-hatted worker moving a painting to safety—presumably the men who worked salvaging and saving what they could from Windsor Castle. The comments that follow are in no way intended as a critique of the Royal Family. But I do think that the changes made in that stained glass window reveal something fundamental about how our age now views religion, and how they document a change in perspective.

Formerly, before the change, religion was viewed as mankind's way of connecting with the divine. When the divine intersected with the earthly, it could be recognized by its quality of holiness. And here it is important to understand what is meant by "holiness". Holiness did not describe a way of behaving, and was not synonymous with good behaviour. Indeed, in primitive religions, holiness had precious little to do with what we call good behaviour. Holiness described a numinous quality (as Otto reminded us), and was not infrequently regarded as dangerous. Holy things needed to be approached carefully, and only after due preparation. The Ark of the Covenant was holy, for example, and when Uzzah forgot this and treated it like any other bit of furniture, he was struck down for it so that he died. It was a part of the Biblical revolution to add ethics into this primitive mix, so that God insisted not only

upon reverence when approaching Him, but also upon good behaviour.

In the Christian view of things, the Incarnation of the eternal Logos as Jesus of Nazareth further revolutionized our understanding of religion. Now the holy and unapproachable God dwelt in the supremely approachable Son of Man, and His bestowal of the Holy Spirit on the Day of Pentecost opened up the way for sinners like to us become holy as well. But one thing did not change in all these revolutions: religion was still mankind's way of approaching and apprehending the holiness of God, and this holiness still set apart the holy from the common and profane.

That is why the interiors of churches are treated differently from gymnasiums or movie theatres: piety will instinctively lower the voice and tread reverently in a church in a way that it will not when in a gym or a movie theatre. No signs saying "SILENCE!" are required for the lowered voice (such as one sometimes sees in libraries)—recognition that the interior of the church is holy will suffice for the moderation of voice without requiring the large sign. In the same way, a sensitive person will treat the Bread and Wine of the Eucharist differently than other common food, and will also treat the Scriptures with reverence. If one needs a book for a doorstep, one would never choose the Bible for that purpose. That is why we call it "the Holy Bible".

In other words, religion used to be all about recognizing and celebrating the holiness of the divine. Images (such as in stained glass) were therefore made of Jesus, of His Mother, of scenes from His life, and of His saints. Now, a shift has taken place, and we also celebrate human achievements, even when these have nothing to do with Christ and His Church. That is why those firemen now adorn the stained glass of the royal Private Chapel. This example of change is hardly unique, for other human achievements also now find their place in Christian artwork and iconography.

Please don't misunderstand: the heroism of firefighters and others may justly be recognized celebrated—just not on stained glass and as Christian iconography, for Christian iconography celebrates the sacred, the presence of holy in the midst of our world. A priest standing at the altar serving the Eucharist may legitimately be regarded as a subject for stained glass; that same priest drinking coffee with his parishioners in the hall *Con't Pg 6*

FEBRUARY Celebrations

ANNIVERSARY	BIRTHDAY	
2-10-1973: Retired Metropolitan Herman 2-14-2004: The Most Blessed Tikhon 14- Jim & Rita Mazur 18- Joe & Sonya Rose 2-21-2014: Bishop David of Alaska	Nathaniel Bremer 5- Christi Soski 5- Thomas Hileman 5- Zoland Zile 6- Alex Zarynow 8- Thomas Hileman 10- Fr. Eli Bremer 12- Fr. James Gleason 12- Michael Sumner 14- Sandy Martin	14- Mat Ann Lardas 16- David Mazurik 16- Silas Issler 20- Julianna Kusinski 22- Wayne Golob 24- Sonya Rose 25- Heidi Golob 26- Basil Glovinsky 26- Pani Bernadette Zarynow 27- Andy Schlotterer

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.

FEBRUARY Reposed

2- Nancy Pipenur (2018)	14- Rose Polosky (1953)	22- Fr. Andrew Hutnyan (2004)
5- Peter Kowal (2004)	17- Metropolitan Orestes (1977)	23- George Elchisco Sr. (1961)
6- Steve Michael Mazur (1970)	17- Stanley Guzy (1986)	26- Elizabeth Millie (1998)
6- Elizabeth Kravetz McMahon (1984)	20- Infant Linda Sue Alber (1969)	29- Mary Uka Kosteary (1996)
12- Glenn Schoonmaker (2002)	21- Mary Tomka Matso (1956)	Helen Hritsko (1908)
12- Lawrence Beck (2018)	22- Metro Mazur (1973)	Alexandra Brendza (1909)
		Steve Danchisen (1909)

1 Corinthians 6:12-20 (Epistle)

All things are lawful for me, but all things are not helpful. All things are lawful for me, but I will not be brought under the power of any. Foods for the stomach and the stomach for foods, but God will destroy both it and them. Now the body is not for sexual immorality but for the Lord, and the Lord for the body.

And God both raised up the Lord and will also raise us up by His power. Do you not know that your bodies are members of Christ? Shall I then take the members of Christ and make them members of a harlot? Certainly not! Or do you not know that he who is joined to a harlot is one body with her? For “the two,” He says, “shall become one flesh.” But he who is joined to the Lord is one spirit with Him. Flee sexual immorality. Every sin that a man does is outside the body, but he who commits sexual immorality sins against his own body. Or do you not know that your body is the temple of the Holy Spirit who is in you, whom you have from God, and you are not your own? For you were bought at a price; therefore glorify God in your body and in your spirit, which are God’s.

Bishop Paul's Travel Schedule

Ss. Peter & Paul, Lakewood, OH, February 14th to 16th

Holy Assumption, Lublin, OH February 21st to February 24th

Diocesan Move to Holy Archangel Rectory, Burbank, IL, February 27th

Holy Trinity Cathedral, February 29th to March 1st

- *Sunday of Cheesefare, Forgiveness Sunday*

Beginning of Great Lent, March 2nd

CONFESSIONS

Confession will be heard on Saturday before & after Vespers as always. Confessions will also be heard after the Friday evening Lenten Service

SAVE THE DATE

Our Deanery celebration of the 50TH Anniversary of the OCA will take place on the Weekend of June 12-13. Please plan to attend both events if possible.

Friday, June 12: 6:30pm Akathist to All American Saints followed by a talk about the journey of the OCA.

Saturday, June 13: 9:00am Greeting of the Bishop followed by Divine Liturgy and a All American Breakfast buffet.

Both events will take place at Holy Trinity in Parma. RSVP is required for breakfast. Sheet will be out soon.

Fr Lawrence Con't

afterward may not. There is nothing wrong with fellowship in the church hall, but it is not holy, and iconography celebrates holiness.

We note in all these changes an underlying cultural shift from the things of God to the things of Man, from a hunger for heaven to an appreciation of the earthly. Religion has become increasingly a celebration of human potential, human worth, and human achievement. These human things may and should be celebrated, but this celebration is not the essence of religion, much less of the Christian religion.

Christian religion takes what is human and offers it to God, knowing that only by being offered to God can it hope to become truly human. For our humanity is currently tainted and stained by sin, and in need of redeeming. The Christian Faith offers everyone the good news that this redemption has now come, and the way to God opened up for all. We may now take our sinful human lives and bring them to the holy God, knowing that in Christ He will accept, and forgive, and begin to heal. The firemen helping to save Windsor Castle from fire were wonderful, but the world stands on the edge of a greater and more terrible conflagration. To extinguish that fire, we need not earthly hoses and courage, but the grace of our holy God.

MARCH BULLETIN AND CANDLE SPONSORS

Bulletin: (\$50) Fr. Andrew: in memory of my ordaining Bishop His Eminence Metropolitan Nicholas

Chandelier: (\$50) Fr. Andrew: In memory of my Father George

Altar Candles: (\$50) Open

Candles on the Tomb: (\$25) Open

Eternal Light & Icon Screen: (25) Open

“Autowhat?”

As many of you know by now, this year is the 50th Anniversary of the Orthodox Church in America receiving its Autocephaly from the Russian Orthodox Church. The word autocephalous literally means “self-headed.” The Orthodox Church in America is no longer overseen by another autocephalous church overseas. We elect and ordain our own Primate and bishops, and we have our own seminaries to prepare candidates for ordained ministry.

But what has this got to do with family life? Imagine an intact family in which the two parents discuss an issue with their children and make a decision about how to handle it. But then they are told they have to get permission from another parent outside the household before they do. Parents would not allow their family life to be hampered by others outside the family who have no understanding of what life in their family is like.

The fact that we are self-governing and not under a Patriarch or Archbishop overseas gives us the ability to decide on matters of church life (which may impact on family life) based on life in this country. Too many times events overseas have dictated the decisions made by mother churches in other countries on behalf of their churches here in America. Is this for the well being of the churches in America? How can unity in America ever become a reality when the dictates of other churches become a hindrance to this?

I would encourage our families in the next year to become more familiar with this gift of Autocephaly that has been given to the Orthodox Church in America. We will be honoring our autocephaly with Deanery celebrations throughout the Diocese this year. This began with our first celebration in the Chicago Deanery on February 7th and 8th. Monthly reflections on Autocephaly starting in January have been posted on the DOM website. This will continue throughout the year. Clergy and lay people will be offering them. Download them to see if any of them can be used as talking points with your kids. You can also go to the OCA web page to learn more about the history of our autocephaly.

The blessing of the Lord be upon you,
The unworthy +Paul

REFLECTIONS ON THE 50TH ANNIVERSARY OF THE AUTOCEPHALY OF THE OCA PART II

In his introduction to *Orthodox America*, published in 1975, Fr Schmemmann offers three signs by which we might begin to discern and decipher the revealing of God’s will to us: mission, the local church, and the suffering of the cross. But, it is the phrase under which Fr. Schmemmann lists and organizes his ‘three signs’ that I would like to use as my point of departure:

“To love is to remember. And to remember with love is truly to understand that which one loves and remembers, to appropriate it as God’s gift. Thus with Orthodoxy in America.”

I think it is important that Fr. Schmemmann in his preface classifies the work that follows – *Orthodox America, 1794-1976* – not as ‘history,’ but as an act of ‘memory.’ Why so?

If the insights of modern psychology and sociology as well as hermeneutic philosophy are to be taken into account, it is precisely memory that determines a thing’s meaning. That is, how something is remembered – how it is processed, stored and retrieved in the human brain – forms a crucial component of the ongoing significance of anything that we, either personally or collectively, deem worthy of remembering. In short, memory is an interpretative tool. The act of remembering is an interpretive act.

To lose sight of this is to allow what is a deeply human function – one that encompasses meaning and significance, even love – to calcify into something like ‘history,’ an external, supposedly unbiased (but usually deeply biased) account of ‘what really happened.’ It is to deal in static ‘facts’ rather than dynamic, living truths. Or, perhaps put another way, it is to forget that the writing of history is itself an interpretive act, an act of collective memory!

I would propose that the rhetoric surrounding the granting of autocephaly to the Orthodox Church in America – both then, represented in the *Tomos of Autocephaly* and related commentary, *Con’t Pg 8*

50TH Anniversary Con't

and now, in reflection upon that rhetoric and its appropriateness/inappropriateness to our current context – functions in a similar manner, as interpretation. It more properly occupies the realm of memory than history.

To speak specifically: it is important to keep in mind that the recognition or non-recognition of the autocephalous Orthodox Church in America was and is itself an act of interpretation; as was the choice to name the Metropolia, the 'Orthodox Church in America'; as was the selection of St. Herman of Alaska as its first, local saint. An act of interpretation, too, was the choice to include the previous 200 years of Orthodox mission in North America in the 'story' of the OCA represented in Orthodox America, 1794-1976 (both to represent continuity and to appropriate all of this as one's own). And so is the choice to memorialize all of this now upon the occasion of fifty years of autocephalous existence an act of interpretation.

How do we understand what has happened? What does it all mean? Is it significant, and why so? These are the questions to which we seek answers, which is the work of interpretation.

This is not to say that all this is merely interpretation. It is rather to say that the interpretive act is where the leading of the Holy Spirit meets the very human work of sorting through possible meanings.

Yes, the insights of modern psychology and sociology (and modern/postmodern hermeneutics) help cast light on how this works. But, the work of interpretation by way of memory is also entirely scriptural, too.

Consider the words of the LORD: 'I am the God who brought you out of Egypt.' Is this not a memory that constituted who Israel was and how she lived her life? Or, consider the memorial-stone, the *eben-ezer*, erected by Joshua after deliverance from the Philistines. Recall the importance of the memory of Jerusalem when in exile, epitomized by Ps. 136 (137). Recall the words spoken at the institution of the Lord's Supper: 'do this in remembrance of me;' or, the memory of Jesus' words that evoked the 'a-ha' moment for the disciples. What is the apostolic *kerygma* but the interpretive seed that grew into the Tradition to which we hold fast?

Let's not forget that memory and the work of remembering are at the heart of our liturgy, both because it is an essential part of the Jewish pattern of prayer to which we are heir, and because, as Fr. Schmemmann pointed out, memory and love are inextricably connected. How do we as creatures endowed with memory assign significance to God's acts on our behalf? How do we comprehend his love for us or express our love for him? By a highly-interpretive act of memory.

Memory is integral to the Spirit-led work of what Fr. Schmemmann calls, 'discerning and deciphering the signs by which God has been revealing his will and his design to us,' the work of interpretation that, in each new generation, God's people are called upon to do in cooperation with the Holy Spirit. Memory is integral anywhere that work is taken up: from the Divine Liturgy to how we choose to remember and memorialize 'our story' as Church.

This is not to say that interpretation is fabrication. It is not a front-loaded process whereby the Church in America defines itself or dictates where a legitimate and sanctioned location is where the Holy Spirit may or may not be at work (as though we can control such a thing!).

Instead it is, by its very nature, a 'following after'; and, in the Church, that means a following after the Spirit. It is to look back (always back!) and realize the 'givenness' of something, 'to appropriate it as God's gift,' and to sort out the implications and ramifications of that gift.

It is an after-the-fact act of re-cognition whereby God is the principal actor, and we the ones who, in the wake of God's acts, are left to the task of translation and witness. In light of what God has done, what are we to do; how are we to live? It was the same way for the Israelites on the far shore of the Red Sea. It was the same for the Myrrhbearing Women confronted with the empty tomb. It is the same for us today.

To choose to engage in this work means attention to the Spirit. It ought to lead, as our pattern of prayer is wont, through anamnesis to doxology and praise to God for 'all that has come to pass for us.' It can be an act of love. Conversely, to choose not to engage in this work means inattention to the same Spirit. It can be a missed opportunity to bring praise to God. By Fr. Schmemmann's definition, it is not to love. **Con't Pg 9**