



Sunday, August 9, 2020

Gospel: St. Matthew 14:22-34

Tone 8

Epistle: 1 Corinthians 3:9-17

**9th Sunday after Pentecost / Afterfeast of the Transfiguration
Glorification of Ven. Herman of Alaska, Wonderworker of All America**

AUGUST Bulletin Sponsor:

Father Andrew in memory of my Aunt, Rose Bartek

Liturgical & Events Schedule

Sunday, August 9

9:15 am: Hours followed by Divine Liturgy
outdoor Social

Friday, August 14

6:30 pm: Vespers for Patronal Feast / His
Eminence, Archbishop Paul Presiding

Saturday, August 15

9:15 am Hours followed by Divine Liturgy w/
His Eminence, Archbishop Paul followed
by coffee Social outdoors only.
4:00 pm: Vespers

Sunday, August 16

9:15 am followed by Divine Liturgy / Social
outdoors
(NOTE): You must let Fr. Andrew know if
you want to attend any service or the
social. Right now we are allowed 18 people
max.

AUGUST SPECIAL COLLECTION



ARCHBISHOP PAUL'S VISIT

*Friday & Saturday
August 14-15*

His Eminence, Archbishop Paul, is planning to be here for our Patronal Feast Day on Friday night, August 14 and Saturday, August 15. Following Liturgy we will have an outdoor social with just drinks. Please make your reservation early for there is limited seating.



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

PRAYERS

Due to the stressful, unsettled and unforgiving times we currently live in, I believe the following prayers are very much needed in our lives.



Prayer of St. Ephrem

O Lord and Master of my life! Take from me the spirit of sloth, despair, lust of power, and idle talk. *(Full Prostration)*

But give rather the spirit of chastity, humility, patience, and love to Thy servant.
(Full Prostration)

Yea, O Lord and King! Grant me to see my own transgressions, and not to judge my brother, for blessed art Thou, unto ages of ages. Amen. *(Full Prostration)*

O God, cleanse me, a sinner *(12 times)*.
And recite prayer one more time.

The Jesus Prayer

O Lord Jesus Christ, Son of God
have mercy on me, a sinner.



The Lord's Prayer

Our Father, who art in heaven, hallowed be Thy name. Thy Kingdom come. Thy will be done, on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil.

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

AUGUST BULLETIN AND CANDLE SPONSORS

Bulletin: (\$50) From Father Andrew in memory of my Aunt Rose
Chandelier: (\$50) From Joe and Valerie in memory Dorothy Czuba
Altar Candles: (\$50) From Joe and Valerie in memory Howard Bailey & Damian Bailey
Candles on the Tomb: (\$25) Father Andrew in memory of my cousin, Pani Gizella
Eternal Light & Icon Screen: (\$25) From Joe and Valerie in memory of LaVerne Schutt & Violet Bargdill; from Athanasia in loving memory of her family; from Diane in loving memory of her departed dialysis friends



ON-LINE GIVING UPDATE

I am happy to report that our On-Line Giving platform is up and running & already bearing fruit! Glory to God! *(These numbers are not reflected in the "Other Income From July.")*

I encourage all of you to check it out and sign up. It is simple and easy.

Fr. Andrew

Week of July 26- August 1: \$269.15

SCHEDULES

WEEDING & WATERING AROUND CHURCH

Week of August 9 Tina
Week of August 16 Tina
Week of August 23 Open
Week of August 30 Open

TENTATIVE READERS

Sunday, August 9: Joe
Saturday, August 15: Tim
Sunday, August 16 Teri
Sunday, August 23 Tim
Sunday, August 30 Natalie

TENTATIVE SINGING

Sunday, August 9: Natalie & Tim
Friday, August 14: Natalie & Susan
Saturday, August 15: Natalie & Susan
Sunday, August 16: Natalie Laura
Sunday, August 23: Natalie & Fred
Sunday, August 30: Natalie & Basil

NOTE: Anyone that wants to be added to, or subtracted from, any of these lists please let Fr. Andrew know.

MONTHLY TITHING ONLY AUGUST

Goal Pledged per month: \$4,600

Sunday, August 2: \$1,770

OTHER INCOME FROM AUGUST

Sunday, August 2: \$10 Candles; \$25 Tomb Candles; \$30 vigils; \$25 Eternal Light; \$25 Eternal Light; \$100 special collection; \$688 No Halupki Festival Campaign

40 DAY REMEMBRANCE

August 2: Protodeacon Gregory Norris
August 9: Police officer from Toledo
August 16: Alice Sutko
August 23: 2 police officers from TX / Police officer from the State of Washington / Elizabeth Mercier / Robert Hritsko
September 6: Detective Tanisha from AL
September 13: 9 Marines killed in boating accident

SERVICES FOR PATRONAL FEAST

Please arrive 15 minutes prior to any service to allow time for temperature checks, etc. Those coming to the Patronal services with the Archbishop, please allow additional time. I would suggest arriving 20-30 minutes prior to the services. Thank you!

PRAYER LIST Updated 7-29

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 / Vladimir Lecko
Myron Manzuk / Peter Tutko
Sub-deacon Wylie Meath

Matushkii:

Pani Patricia Duranko /Irena Korolenko
Virginia Lecko / Maura McCartney
Sonya Tutko

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)
Heidi Golob
Shirley Gresh (Wife of Ernest)
Julia Guzy
Joseph Habegger (Laura brother-in-law)
Nancy Hanon (Cassell)
Barb Heffernan
Charisse Hileman
Alice Jackson (Mazurik)
William Jappsen (Diane T.)
Kris Kollar (Fr.'s cousin)
Betty Kovach
Kristen (Cassell's daughter)
Terri Lariccia (Fr's cousin)
David LaValle (Fr.'s cousin)
Helen Lis
Greg Mazur
David Mazurik
Judy Mazurik (Paul Mazurik's)
Child Stella Miller
Janet Monak
Richard Monak
Katelyn Pipenur (Niece of Jean)
Earl Rindfleisch
Helen Jean Rofkar (Elchisco)
Joe Rose
Sonya Rose
Ron Royhab
Maryann Royhab
Steven Schirtzinger (Soski)
Christy Schutt (Joe's sister)
Christi Soski
Peter Truta (Jean H's cousin)

Diane Tryon
Greg Tryon
Tom Twarek
Katie and her baby Bodhi
(Cassell's daughter-in-law)
Katherine & her new born
Elizabeth Lew-Ellen (Fr.'s cousin)
Sarah and her unborn Child
(Laura's daughter)
Brittany And her unborn baby
(Fr's cousin)

Other Requests:

Alexia
Brendan (From Norwalk)
Dawn Barton (Golob)
Delores Danchisen
Layne Demkosky
Paul Demkosky (Fr's friend)
Betty Dubbert (Kovach)
Marge Dziama
Mary Dziak (Twarek)
John Esposito (Chicago)
Matt Essex
Ben Franklin (Laura friend)
James Geisman (Twarek)
Theodore Geletka
(St. Michael Broadview
Heights' choir director)
Brad George (Christi's friend)
Donald Gresh (Basil)
Janice (Chicago)
Elliot Joy (Police chief's son)
Andrea Joy (Kovach)
Tommy Leonchik (Fr's friend)
Jake Lipstraw (Twarek)
Mark Ludvik (Guzy)
Anna Maiani (Friend of Wayne)
Mark Masica (Kovach)
Pauline Meath (Fr's)
Cole Miller (Cassell)
Doug Millinger (Kovach)
Karen Muzyka (Fr's friend)
Tim Nash (Royhab)
Charlie Nowak (Avery's)
Beth Reinhard (Diane friend)
Chris Reinheimer (Bruno's)
Elvis Reyes (Fr.'s friend)
Arby Shenesky(Pastor Bob's sister)
Matthew Sterling (Tyron)
Andrea Szabo (Sonya friend)
Devin Thomson (Jamestown)
Janice Timko
George Timko

Philip (Andy) Timko
Steve Turinsky (Twarek)
Chuck Wiedenhoft (Twarek)
Loren Welch
Rachel (Darlene M.)
Mollie & her unborn baby
(Fr.'s friend)
Zoland Zile

Military:

Craig Cassell, Nathan Brown, Alena
Grabavoy, Alex, Jake Ellithorpe

Captives:

Metropolitan Paul (Orthodox Arch-
diocese of Aleppo)
Archbishop John (Syriac Archdio-
cese of Aleppo)

The UN & IOCC humanitarian aid
workers in & around Syria; Those
suffering persecution in Iraq, Syria,
Israel, Egypt, Ukraine and through-
out the world

For Your Prayers

Julia Guzy (96 ½ yrs old)
1601 Church Rd
Marblehead, OH 43440

Diane Tryon
109 Joslyn Street
Arcadia, OH 44804

Please remember our shut-ins,
especially now during this
National crisis.

**The Holy Transfiguration of our Lord God and Savior Jesus Christ (the Second “Feast of the Savior” in August)
Commemorated on [August 6](#)**

Discourse on the Holy Transfiguration of Our Lord God and Savior Jesus Christ of Saint Gregory Palamas, Archbishop of Thessalonica

For an explanation of the present Feast and understanding of its truth, it is necessary for us to turn to the very start of today’s reading from the Gospel: “Now after six days Jesus took Peter, James and John his brother, and led them up onto a high mountain by themselves” (Mt.17:1).

First of all we must ask, from whence does the Evangelist Matthew begin to reckon with six days? From what sort of day is it? What does the preceding turn of speech indicate, where the Savior, in teaching His disciples, said to them: “For the Son of Man shall come with his angels in the glory of His Father,” and further: “Amen I say to you, there are some standing here who shall not taste death, until they have seen the Son of Man coming in His Kingdom” (Mt.16:27-28)? That is to say, it is the Light of His own forthcoming Transfiguration which He terms the Glory of His Father and of His Kingdom.

The Evangelist Luke points this out and reveals this more clearly saying: “Now it came to pass about eight days after these words, that He took Peter and John and James, and went up the mountain to pray. And as He prayed, His countenance was altered, and His raiment became a radiant white” (Luke 9:28-29). But how can the two be reconciled, when one of them speaks definitively about the interval of time as being eight days between the sayings and the manifestation, whereas the other (says): “after six days?”

There were eight on the mountain, but only six were visible. Three, Peter, James and John, had come up with Jesus, and they saw Moses and Elias standing there and conversing with Him, so altogether there were six of them. However, the Father and the Holy Spirit were invisibly with the Lord: the Father, with His Voice testifying that this was His Beloved Son, and the Holy Spirit shining forth with Him in the radiant cloud. Thus, the six are actually eight, and

there is no contradiction regarding the eight. Similarly, there is no contradiction with the Evangelists when one says “after six days,” and the other says “eight days after these words.”

But these twofold sayings as it were present is a certain format set in mystery, and together with it that of those actually present upon the Mount. It stands to reason, and everyone rationally studying in accordance with Scripture knows that the Evangelists are in agreement one with another. Luke spoke of eight days without contradicting Matthew, who declared “after six days.” There is not another day added on to represent the day on which these sayings were uttered, nor is the day on which the Lord was transfigured added on (which a rational person might reasonably imagine to be added to the days of Matthew).

The Evangelist Luke does not say “after eight days” (like the Evangelist Matthew says “after six days”), but rather “it came to pass eight days after these words.” But where the Evangelists seem to contradict one another, they actually point out to us something great and mysterious. In actual fact, why did the one say “after six days,” but the other, in ignoring the seventh day, have in mind the eighth day? It is because the great vision of the Light of the Transfiguration of the Lord is the mystery of the Eighth Day, i.e., of the future age, coming to be revealed after the passing away of the world created in six days.

About the power of the Divine Spirit, through Whom the Kingdom of God is to be revealed, the Lord predicted: “There are some standing here who shall not taste death, until they have seen the Son of Man coming in His Kingdom” (Mt.16:28). Everywhere and in every way the King will be present, and everywhere will be His Kingdom, since the advent of His Kingdom does not signify the passing over from one place to another, but rather the revelation of its power of the Divine Spirit. That is why it is said: “come in power.” And this power is not manifest to simply ordinary people, but to those standing with the Lord, that is to say, those who have affirmed their faith in Him like Peter, James and John, and especially those who are free of our natural abasement. Therefore, and precisely because of this, God manifests Himself upon the Mount, on the one hand coming down from His heights, and on the other, raising us up from the depths of abasement, since the

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AUGUST Celebrations

Anniversary	Birthday	
Fr. Michael & Pani Mellissa Chendorain	2- Jessica Issler	19- Daria Rivera
18- Philip & Trudy Ellmore	2- Hayes Twarek	20- Zach Collins
20- Thomas & Charisse Hileman	4- Meiriam Dardovski	21- Kaylee Calzone
21- Fr. Gregory & Matushka Xenia Brunner	5- Darrin Feldman	23- Michael Odehnal
28- Fr. Eli Bremer Priestly ordination	9- Elaine Basala	28- Trisha Monschein
30- Fr. Peter & Pani Bernadette Zarynow	10- Irene Vangeloff	28- Ricky Whitham
NAMESDAY	12- Layne Demkosky	29- Archbishop Michael
8-9: Retired Metropolitan Herman	13- Frank Batura, Jr	31- Sharon LaVallee
8-9: Retired Bishop Matthias of Chicago	13- Ed Kusinski	31- Fr. Emilian Hutnyan
8:13: Retired Bishop Tikhon of San Francisco	14- Nick Mazurik	
8-23: Archbishop Irene of Canada	15- Matt Kovach	
8-30: Archbishop Alexander of Dallas		

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.

1 Corinthians 3:9-17 (Epistle)

For we are God's fellow workers; you are God's field, you are God's building. According to the grace of God which was given to me, as a wise master builder I have laid the foundation, and another builds on it. But let each one take heed how he builds on it. For no other foundation can anyone lay than that which is laid, which is Jesus Christ. Now if anyone builds on this foundation with gold, silver, precious stones, wood, hay, straw, each one's work will become clear; for the Day will declare it, because it will be revealed by fire; and the fire will test each one's work, of what sort it is. If anyone's work which he has built on it endures, he will receive a reward. If anyone's work is burned, he will suffer loss; but he himself will be saved, yet so as through fire. Do you not know that you are the temple of God and that the Spirit of God dwells in you? If anyone defiles the temple of God, God will destroy him. For the temple of God is holy, which temple you are.

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.

PRAY FOR OUR CATECHUMENS

Rachael Adamcio	Luke Welch
Lydia Welch	Tristen Welch

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

AUGUST Reposed

4- Rose Bartek (1984)	19- Fr. George Dyak (1995)	28- Rev. Dr. William Worstall (2011)
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)
15- Archpriest John Matusiak (2019)	24- Damien <i>cousin of Valerie S</i> (2019)	

Transfiguration Con't

Transcendent One takes on mortal nature. Certainly, such a manifest appearance by far transcends the utmost limits of the mind's grasp, as effectualized by the power of the Divine Spirit.

Thus, the Light of the Transfiguration of the Lord is not something that comes to be and then vanishes, nor is it subject to the sensory faculties, although it was contemplated by corporeal eyes for a short while upon an inconsequential mountaintop. But the initiates of the Mystery, (the disciples) of the Lord at this time passed beyond mere flesh into spirit through a transformation of their senses, effectualized within them by the Spirit, and in such a way that they beheld what, and to what extent, the Divine Spirit had wrought blessedness in them to behold the Ineffable Light.

Those not grasping this point have conjectured that the chosen from among the Apostles beheld the Light of the Transfiguration of the Lord by a sensual and creaturely faculty, and through this they attempt to reduce to a creaturely level (i.e., as something "created") not only this Light, the Kingdom and the Glory of God, but also the Power of the Divine Spirit, through Whom it is meet for Divine Mysteries to be revealed. In all likelihood, such persons have not heeded the words of the Apostle Paul: "Eye has not seen, nor ear heard, nor has it entered into the heart of man, what things God has prepared for those who love Him. But to us God has revealed them through His Spirit. For the Spirit searches all things, even the deep things of God" (1 Cor.2:9-10).

So, with the onset of the Eighth Day, the Lord, taking Peter, James and John, went up on the Mount to pray. He always prayed alone, withdrawing from everyone, even from the Apostles themselves, as for example when with five loaves and two fish He fed the five thousand men, besides women and children (Mt.14:19-23). Or, taking with Him those who excelled others, as at the approach of His Saving Passion, when He said to the other disciples: "Sit here while I go over there and pray" (Mt.26:36). Then He took with Him Peter, James and John. But in our instance right here and now, having taken only these same three, the Lord led them up onto a high mountain by themselves and was transfigured before them, that is to say, before their very eyes.

"What does it mean to say: He was transfigured?" asks the Golden-Mouthed Theologian (Chrysostom). He answers this by saying: "It revealed something of His Divinity to them, as much and insofar as they were able to apprehend it, and it showed the indwelling of God within Him." The Evangelist Luke says: "And as He prayed, His countenance was altered" (Luke 9:29); and from the Evangelist Matthew we read: "And His face shone as the sun" (Mt.17:2). But the Evangelist said this, not in the context that this Light be thought of as subsistent for the senses (let us put aside the blindness of mind of those who can conceive of nothing higher than what is known through the senses). Rather, it is to show that Christ God, for those living and contemplating by the Spirit, is the same as the sun is for those living in the flesh and contemplating by the senses. Therefore, some other Light for the knowing the Divinity is not necessary for those who are enriched by Divine gifts.

That same Inscrutable Light shone and was mysteriously manifest to the Apostles and the foremost of the Prophets at that moment, when (the Lord) was praying. This shows that what brought forth this blessed sight was prayer, and that the radiance occurred and was manifest by uniting the mind with God, and that it is granted to all who, with constant exercise in efforts of virtue and prayer, strive with their mind towards God. True beauty, essentially, can be contemplated only with a purified mind. To gaze upon its luminance assumes a sort of participation in it, as though some bright ray etches itself upon the face.

Even the face of Moses was illumined by his association with God. Do you not know that Moses was transfigured when he went up the mountain, and there beheld the Glory of God? But he (Moses) did not effect this, but rather he underwent a transfiguration. However, our Lord Jesus Christ possessed that Light Himself. In this regard, actually, He did not need prayer for His flesh to radiate with the Divine Light; it was but to show from whence that Light descends upon the saints of God, and how to contemplate it. For it is written that even the saints "will shine forth like the sun" (Mt.13:43), which is to say, entirely permeated by Divine Light as they gaze upon Christ, divinely and inexpressibly shining forth His Radiance, issuing from His Divine Nature. On Mount Tabor it was manifest also in His Flesh, by reason of the Hypostatic Union (i.e., the union of the two perfect *Con't Pg Next Page*

Transfiguration Con't

natures, divine and human, within the divine Person [Hypostasis] of Christ, the Second Person of the Most Holy Trinity). The Fourth Ecumenical Council at Chalcedon defined this Hypostatic union of Christ's two natures, divine and human, as "without mingling, without change, without division, without separation."

We believe that at the Transfiguration He manifested not some other sort of light, but only that which was concealed beneath His fleshly exterior. This Light was the Light of the Divine Nature, and as such, it was Uncreated and Divine. So also, in the teachings of the Fathers, Jesus Christ was transfigured on the Mount, not taking upon Himself something new nor being changed into something new, nor something which formerly He did not possess. Rather, it was to show His disciples that which He already was, opening their eyes and bringing them from blindness to sight. For do you not see that eyes that can perceive natural things would be blind to this Light?

Thus, this Light is not a light of the senses, and those contemplating it do not simply see with sensual eyes, but rather they are changed by the power of the Divine Spirit. They were transformed, and only in this way did they see the transformation taking place amidst the very assumption of our perishability, with the deification through union with the Word of God in place of this.

So also she who miraculously conceived and gave birth recognized that the One born of her is God Incarnate. So it was also for Simeon, who only received this Infant into his arms, and the aged Anna, coming out [from the Jerusalem Temple] for the Meeting, since the Divine Power illumined, as through a glass windowpane, giving light for those having pure eyes of heart.

And why did the Lord, before the beginning of the Transfiguration, choose the foremost of the Apostles and lead them up onto the Mount with Him? Certainly, it was to show them something great and mysterious. What is particularly great or mysterious in showing a sensory light, which not only the foremost, but all the other Apostles already abundantly possessed? Why would they need a transforming of

their eyes by the power of the Holy Spirit for a contemplation of this Light, if it were merely sensory and created? How could the Glory and the Kingdom of the Father and the Holy Spirit project forth in some sort of sensory light? Indeed, in what sort of Glory and Kingdom would Christ the Lord come at the end of the ages, when there would not be necessary anything in the air, nor in expanse, nor anything similar, but when, in the words of the Apostle, "God will be all in all" (1 Cor. 15: 28)? That is to say, will He alter everything for all? If so, then it follows that light is included.

Hence it is clear that the Light of Tabor was a Divine Light. And the Evangelist John, inspired by Divine Revelation, says clearly that the future eternal and enduring city "has no need of the sun or moon to shine upon it. For the Glory of God lights it up, and the Lamb will be its lamp" (Rev 21:23). Is it not clear, that he points out here that this [Lamb] is Jesus, Who is divinely transfigured now upon Tabor, and the flesh of Whom shines, is the lamp manifesting the Glory of divinity for those ascending the mountain with Him?

John the Theologian also says about the inhabitants of this city: "they will not need light from lamps, nor the light of the sun, for the Lord God will shed light upon them, and night shall be no more" (Rev 22:5). But how, we might ask, is there this other light, in which "there is no change, nor shadow of alteration" (Jas 1:17)? What light is there that is constant and unsetting, unless it be the Light of God? Moreover, could Moses and Elias (and particularly the former, who clearly was present only in spirit, and not in flesh [Elias having ascended bodily to Heaven on the fiery chariot]) be shining with any sort of sensory light, and be seen and known? Especially since it was written of them: "they appeared in glory, and spoke of his death, which he was about to fulfill at Jerusalem" (Luke 9:30-31). And how otherwise could the Apostles recognize those whom they had never seen before, unless through the mysterious power of the Divine Light, opening their mental eyes?

But let us not tire our attention with the furthestmost interpretations of the words of the Gospel. We shall believe thus, as those same ones have taught us, who themselves were enlightened by the Lord Himself, insofar as they alone know this well: the Mysteries of God, in the words of a prophet, are known to God alone and His perpetual proximity. Let us, considering the Mystery of the Transfiguration of the *Con't Next Page*

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Lord in accord with their teaching, strive to be illumined by this Light ourselves and encourage in ourselves love and striving towards the Unfading Glory and Beauty, purifying our spiritual eyes of worldly thoughts and refraining from perishable and quickly passing delights and beauty which darken the garb of the soul and lead to the fire of Gehenna and everlasting darkness. Let us be freed from these by the illumination and knowledge of the incorporeal and ever-existing Light of our Savior transfigured on Tabor, in His Glory, and of His Father from all eternity, and His Life-Creating Spirit, Whom are One Radiance, One Godhead, and Glory, and Kingdom, and Power now and ever and unto ages of ages.

Matthew 14:22-34 (Gospel)

Immediately Jesus made His disciples get into the boat and go before Him to the other side, while He sent the multitudes away. And when He had sent the multitudes away, He went up on the mountain by Himself to pray. Now when evening came, He was alone there. But the boat was now in the middle of the sea, tossed by the waves, for the wind was contrary. Now in the fourth watch of the night Jesus went to them, walking on the sea. And when the disciples saw Him walking on the sea, they were troubled, saying, "It is a ghost!" And they cried out for fear. But immediately Jesus spoke to them, saying, "Be of good cheer! It is I; do not be afraid." And Peter answered Him and said, "Lord, if it is You, command me to come to You on the water." So He said, "Come." And when Peter had come down out of the boat, he walked on the water to go to Jesus. But when he saw that the wind was boisterous, he was afraid; and beginning to sink he cried out, saying, "Lord, save me!" And immediately Jesus stretched out His hand and caught him, and said to him, "O you of little faith, why did you doubt?" And when they got into the boat, the wind ceased. Then those who were in the boat came and worshiped Him, saying, "Truly You are the Son of God." When they had crossed over, they came to the land of Gennesaret.

Holy New Martyr Ignatius (Bazyluk)

Commemorated on August 9

The holy New Martyr Ignatius (Bazyluk) was born in Poland sometime in 1860s, and received the name Jacob at his Baptism. Very little is known of his early life or where he was born, but in the period between the First and the Second World Wars he was a monk at Saint Onuphrios Monastery in Jabłeczna. At his tonsure he received the monastic name Ignatius.

Father Ignatius was one of the oldest monks in the monastery, and he fulfilled the obedience of ringing the bells for church services.

In September of 1939, the monastery buildings were occupied by German soldiers, and they confiscated the monastery's food supplies and livestock. In spite of this, the monks did not close the monastery, but wrote a letter of protest to the commander of the occupying army. This no effect whatsoever upon the Germans.

On the night of August 9-10, 1942 the guards set fire to the monastery, destroying the inner section. The monks fled from the buildings and gathered in the courtyard. The Germans would not allow the fire to be put out, and they threatened to shoot the monks.

A few of the monks were able to escape, but Saint Ignatius ran to the bell tower and began ringing the bell to warn the residents of the area of the danger. He was attacked and beaten to death by some of the soldiers.

Residents of Jabłeczna arrived at the monastery to help, and they were also detained. The Germans forced the monks to dig graves, and then they shot everyone in the courtyard. There were no survivors. Saint Ignatius was buried in the monastery cemetery, but his holy relics were later transferred to the Saint Alexander Nevsky Cathedral.

Saint Ignatius is regarded as one of the martyrs of Chelm and Podlasie. He is commemorated on August 9, the date of his martyrdom, and on March 20, the date of his glorification by the Orthodox Church of Poland in 2003.

**THE RELICS OF ST. IGNATIUS
ARE IN OUR ALTAR**