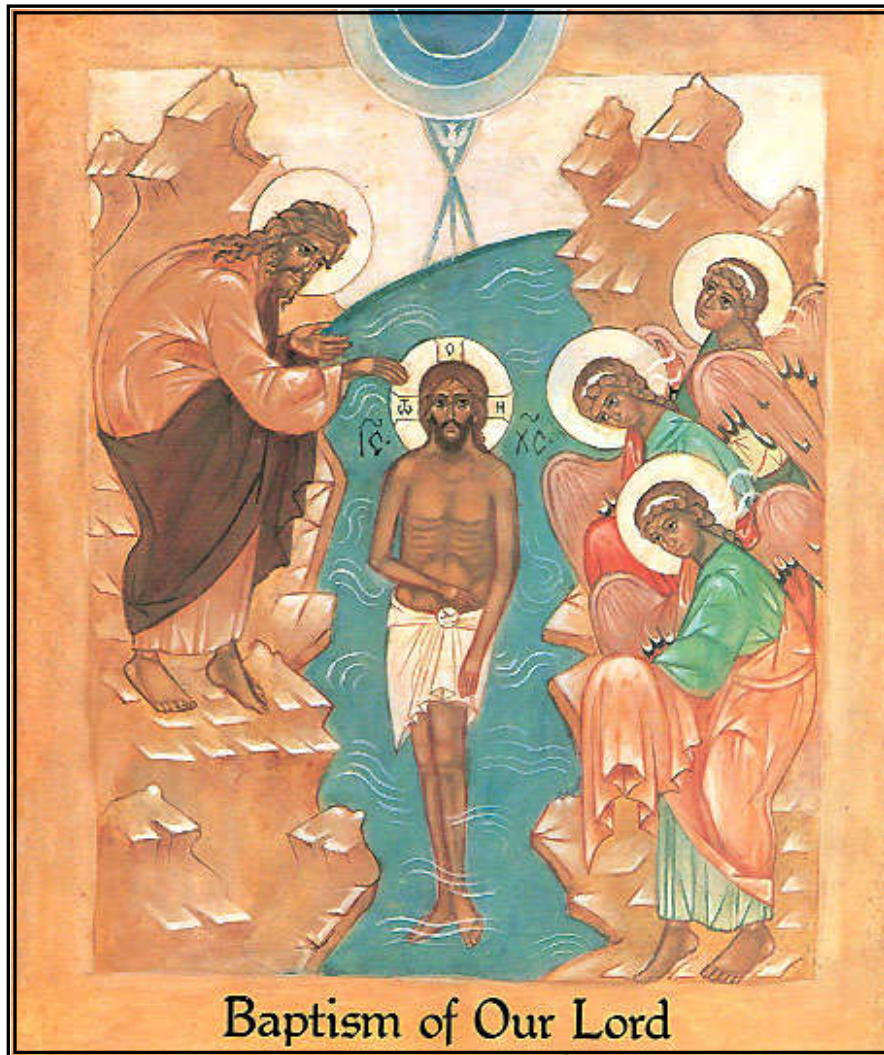


CHRIST IS BAPTIZED



IN THE JORDAN!



Sunday, January 5, 2020

Gospel: St. Mark 1:9-11

Tone 4

Epistle: 1 Corinthians 10:1-4

29th Sunday after Pentecost

Eve of Theophany / Sunday before Theophany

Hieromartyr Theopemptus, Bishop of Nicomedia, and Martyr Theonas

January Bulletin Sponsor: *Father Andrew in memory of his father, George*

Liturgical & Events Schedule

Sunday, January 5

9:05 am: Hours followed by Divine Liturgy and Vespers for Theophany with Great Blessing of Water / Social

6:00 pm: Holy Night Supper

7:30 pm: Vigil for Theophany

Monday, January 6

9:15 am: Hours

9:30 am: Divine Liturgy of St Basil

Wednesday, January 8

6:00pm Village Public Meeting / State of the Village Address by the Mayor

Thursday, January 9

6:30 pm: Lions Club Meeting

Friday, January 10

10:00 am Respect Life Meeting

Saturday, January 11

Noon: The 2nd Annual Blessing of the Lake followed by Social

NO VESPERS

Sunday, January 12

9:05 am Hours followed by D.L. / Social

READER SCHEDULE FOR JANUARY SERVICES

Sunday, January 5: Tim

Monday, January 6: Natalie

Sunday, January 12: Ron

Sunday, January 19: Tim

Wednesday, January 22: Natalie

Sunday, January 26: Ron

Thursday, January 30: Natalie

VIGILS -DECEMBER 29

Laura Kovach (6) Continued recovery of Margi & Chuck; Health of Joe H, Joe R, Lisa, Mark, Dana, Steve, Julia, Betty, Bohdi; Birthday blessings to Jim; Safe travel for friends; Safe return of Harley; Special intentions

Sandy Martin (1) Special intentions

Jim Mazur(2) Health of family and friends

Darlene, Nick & Gabe Mazurik (1) Special intentions

Twarek (6) Health and recovery of Margi & Joe, and Tom Twarek; Health and recovery of Mary Dziak; Health of Carter; Health of Matushka Melania, Chuck, Steve, Bohdi, Joe, Margi, Betty, Nancy, Heidi, Judy, Liz, Christine, MaryAnn and Bob, Joe, Sonya, Julia, Diane, Stella, Ron, Jake, Helen; Safe return of Harley; Special intentions

ANNUAL MEETING

1st Announcement

The Annual Meeting will take place on **Sunday, January 19** following the Divine Liturgy. There will be a pot luck social.

Members in good standing spiritually and financially are able to attend, voice opinions and vote.

Members not in good standing are able to attend but not voice opinions or vote.

If you are unsure if you are a member in good standing, please speak to Fr. Andrew ASAP to try and resolve the situation.

HAPPY NEW YEAR & THE START OF A NEW DECADE. MAY GOD GRANT ALL OF YOU MANY BLESSINGS & SPIRITUAL JOY!

Holy Assumption Orthodox Church

OCA - Diocese of the Midwest

Parish Council President: Matthew Adamcio

Fr. Andrew Bartek, Rector



ATTENDANCE - DECEMBER

Sunday December 1: 33 total (23 members; 1 non-member reg. ; 4 children; 5 guests; 18 communicants; No Vespers)

Thursday, December 5: 13 Attended Vespers

Sunday, December 8: 22 Total (19 members; 2 non- member reg.; 1 child; 12 communicants; 9 attended Vespers

Sunday, December 15: 24 Total (16 members; 1 non-reg. Member; 3 children; 4 guests; 13 Communicants; No number for Vespers taken

Sunday, December 22: 30 Total (20 members; 2 non reg. Members; 3 children; 5 guest; 16 communicants; 12 attended Vespers

Monday, December 23: (Royal Hours) 12 Total

Tuesday, December 24: (Vigil) 24 Total

Wednesday, December 25: 45 Total (23 members; 1 non reg member; 7 children; 14 guests; 21 Communicants

Sunday, December 29: 21 Total (16 members; 1 non reg. Member; 2 children; 2 guests; 12 Commu- nicants; 6 Attended Vespers

**MONTHLY TITHING ONLY
DECEMBER**

Goal Pledged per month: \$4,100

Sunday, December 1:	\$847
Sunday, December 8:	\$801
Sunday, December 15:	\$497
Sunday, December 22:	\$1,502
CHRISTMAS:	\$824
Sunday, December 29:	<u>\$1,088</u>
TOTAL:	\$5,559

LITURGICAL SUPPLIES

Charcoal: \$25

In your generosity, if anyone would like to donate towards these Liturgical supplies, the parish would be most grateful.

OTHER WEEKLY INCOME

Sunday, December 1: \$16 for Candles; \$90 for Vigils; \$25 Eternal Light & Icon Screen; \$60 Special Collection Hospice

Sunday, December 8: \$19 for Candles; \$80 Vigils

Sunday, December 15: \$20 Candles; \$50 Altar Candles; \$70 Vigils; \$135 Special Collection Hospice; \$165 Christmas Flowers; \$71 Bookstore; \$5,000 Anonymous Gift

Sunday, December 22: \$41 Candles; \$65 Vigils; \$1 Special Collection (Hospice); \$10 Special Collection (Holiday Bureau); \$162 Christmas Flowers; \$27 Bookstore

CHRISTMAS: \$35 Vigils

Sunday, December 29: \$30 Candles; \$60 Vigils

OTHER INCOME MONTH TOTALS

Candles:	\$126
Altar Candles:	\$50
Vigils:	\$400
Eternal Light:	\$25
Special Collection Hospice:	
\$196 + \$300 from Church =	\$496
Christmas Flowers:	\$327
Bookstore:	\$98
Anonymous Donation:	\$5,000
Special Collection: Holiday Bureau	\$10

**CANDLE / BULLETIN SPONSORS
FOR JANUARY**

- Bulletin:** (\$50) Fr. Andrew In memory of my Dad, George
- Chandelier:** (\$50) Fr. Andrew for the Health of my Spiritual Father, James on his 51st Anniversary to the Holy Priesthood
- Altar Candles:** (\$50) Basil: In loving memory of Jean
- Candles on the tomb:** (\$25) **OPEN**
- Eternal Light & Icon Screen:** (\$25) **OPEN**

PRAYER LIST Updated 12-30

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
Gregory Grivna
Emilian Hutnyan
Josef Von Klarr
Vladimir Lecko
Myron Manzuk
Philip Lasbrook
Christopher Phillips
Peter Tutko
Deacon Paul Gansle
Deacon Gregory Krutchak
Deacon Paul Mitchell
Deacon Mark Sauskojus
Sub-deacon Wylie Meath

Matushkii:

Pani Patricia Duranko
Melania Adamcio
Virginia Lecko
Snezana Ruzic
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
Ernest Gresh (*Basil's nephew*)
Shirley Gresh (*Wife of Ernest*)
Aldin Griffith (*Soski*)
Julia Guzy
Joseph Habegger (*Laura brother-in-law*)
Tom Hileman
Alice Jackson (*Mazurik*)
William Jappsen (*Diane T.*)
Michael Kouznetsov (*Mary Hiser's son*)
Kristen (*Cassell's daughter*)
David LaValle (*Fr.'s cousin*)
Helen Lis
Greg Mazur

Judy Mazurik (*Paul Mazurik's*)
Baby Stella Miller
Katelyn Pipenur (*Niece of Jean*)
Earl Rindfleisch
Helen Jean Rofkar (*Elchisco*)
Margaret Rose
Steven Schirtzinger (*Soski*)
Rick Schlotterer (*Twarek*)
Christy Schutt (*Joe's sister*)
Peter Truta (*Jean H's cousin*)
Diane Tryon
Greg Tryon
Christine Twarek
Tom Tawrek
Carter Tawrek
Katie and her newborn 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*)
Mike Cinalli (*Schutt*)
Mary Dziak (*Twarek*)
Ben Franklin (*Laura friend*)
Theodore Geletka
(*St. Michael Broadview Heights'*
choir director)
Brad George (*Christi's friend*)
Donald Gresh (*Basil*)
Harley (*Missing Boy from Port*
Cliton)
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*)
Pauline Meath (*Fr's*)
Charlie Nowak (*Avery's*)
Debbie Pribanic (*Golob*)
Beth Reinhard (*Diane friend*)
Sandy Scafaria (*friend of Jean*)
Scott Smith (*Sammy friend*)
Matthew Sterling (*Tyron*)
Janice Timko

Philip (Andy) Timko
Steve Turinsky (*Twarek*)
Chuck Wiedenhoft (*Twarek*)
Rachel (*Darlene M.*)
Tracy (*Cassell*)
Christopher (*Bishop Paul*)
Devon (*Bishop Paul*)
Marissa (*Bishop Paul*)
Nathan (*Bishop Paul*)
Kristina and her unborn baby
(*Fr. Friend*)
Molloy & her unborn child

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.

The Lord's Prayer: "Give Us This Day our Daily Bread"

By Fr. Lawrence Farley

We continue with our examination of the Lord's Prayer, and come now to the petition, "Give us today our daily bread". One might be tempted to wonder what one could say about this petition by way of elaboration or explanation, since it seems pretty straightforward. I suggest, however, three things.

First of all, that little word, "daily". The Greek is *epiousion/ epiousios*. It is a rare enough word that Origen thought that perhaps the Evangelists had invented the word themselves (in his *On Prayer*, 27.7). Origen could not have known of the fact that it turned up in a record of a housekeeping account in Fayum, Egypt, where it referred to a food allowance. But what precisely does it mean? In Acts 16:11, we find in Luke's note on the apostolic itinerary the following: "We set sail from Troas and took a straight course to Samothrace, the next day, to Neapolis." The Greek rendered here "the next day" is *epiouse*. It is reasonable therefore to translate the "*epiousion* bread" as "bread for the next day", or "tomorrow's bread". This was also the interpretation of St. Jerome.

This means that Christ bids us pray for what we need to live another day. We are not bidden to pray for enough bread to last the coming year, or the coming month, or even the coming week. Rather, though we may *plan* for years to come (RRSPs are not really ungodly), we must *live* one day at a time. It is of a piece with the rest of the Lord's teaching: "Do not worry about tomorrow, for tomorrow will worry about itself. Let the day's own trouble be sufficient for the day" (Matthew 6:34). We might miss the wry Jewish humour hidden in this counsel, for it envisions a person wringing his hands every night when the sun goes down, angsting over whether or not the sun will rise again and tomorrow will occur. Tomorrow cannot benefit from our angst and worry. It will come right on time, the Lord says, without any help from us. Relax!

St. James says the same thing about living in the present and trusting in God. We tend not only to

worry, but to presume. We are masters of our fate! We will decide what we will do in the future. Indeed, "today and tomorrow we will go into such and such a town, and spend a year there, and trade, and get gain!" (James 4:13) Or, maybe not. Maybe we will die tonight and no such plans for trade and gain will ever materialize. The people going to work in the Twin Towers on 9-11 no doubt had plans for that day and the following day themselves. Perhaps they assumed they would take their spouses out for dinner that night or the following day, or visit their in-laws that coming weekend. They discovered the truth that attends all human existence: we are "a mist that appears for a little time and then vanishes" (James 4:14). A good way of living would acknowledge the uncertainty of all our plans, and write them, if not on water, then at least with a tentativeness born from humility. We should say, "*If the Lord wills, we shall live and shall do this or that*" (James 4:15). We may plan for the future, but must live one day at a time.

This was the lesson that God wanted to teach Israel even before they entered the Promised Land. When He cared for them in the howling wilderness, He fed them with manna. The provision was given every single day, with enough manna only for that day. The next day's manna would be gathered the next day, and if one attempted to gather two day's worth of manna, the manna left over for the next day would spoil. The exception proved the rule: on the day before the Sabbath, twice as much manna could be gathered, teaching Israel to rest on the Sabbath, and on that day only, the left over manna did *not* spoil (Exodus 16). We are to trust God every day, not presuming on the future or worrying about it. We pray for our *epiousion* bread, enough to get us through another day.

Secondly, we note that the term "bread" here refers not just to the material with which we make sandwiches, but all our food, all that we need to live. In the ancient world, to "eat bread" meant "to eat a meal", which of course usually included more than just bread. This petition therefore also includes the health that we need to live. More importantly, as the Fathers were keen to point out, it includes what we need for our spiritual health. In other words, it also includes the Eucharist. Thus St. Cyprian of Carthage: "Daily bread' may be understood both spiritually and simply...For Christ is the bread of life...Now we ask that this bread be given to us 'today' lest we who are in Christ **Con't Pg 7**

January Celebrations

ANNIVERSARY	BIRTHDAY	
1-24-2015: Bishop Daniel of Santa Rosa 1-26-1969: Fr. James Gleason, Anniversary to the Holy Priesthood <p style="text-align: center;">NAMESDAY</p> 1-2: Retired Bishop Seraphim of Sendai	1-Jim Kovach 4- John Starcher 7- Susan Guzy 7- Lueleta Dardovski 8- Fr Silouan Rolando 8- Mat. Melania Adamcio 8- Barbara Mazurik 11- Toussaint Jones	13- Mary Elizabeth Blackford 14- Lauren Jerome 15- Brent Jones 23- Susan Beskid 25- Frank Batura 30- Stephanie Warnke 31- Julie Dardovski

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.

January Reposed

3- Mat. Marilyn Federoff (2019) 3- Larry Naiser (2019) 4- Margaret Reavley (1965) 4- George Bartek (1983) 5- Russell (2019) 5- Donald (2019) 5- Maria Semionow (1981) 6- Helen Pender (2016) 8- Bishop Mark of Boston (2018)	11- Anna Tomko (1960) 15- Archpriest Pavel Soucek (2009) Former Pastor 20- Joshua Zdinak (2016) 21- Daniel Kowal (2006) 21- Philip Kobb (2018) 22- Fr. John Stefanik (2000) 23- Helen Beadle (1988) 23- Fr. Michael Sopoliga (2009) 25- Jane (2019)	29- Anna Kravetz (1973) 29- Marjorie Kowal (2003) 30- Archpriest John Mason (2019) 31- Edward Bartek (1983) Sara Rose (2005) Andrew Matway (1906) William Gratson (1908) Eva Hritsko (1908)
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DANBURY FOOD PANTRY - JANUARY

Suggested donation of TUNA (and other non-perishable goods) will be collected through January 12. November donations will be delivered to the food pantry Thursday, January 16.

Thank You & God Bless.

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.

**UPCOMING
EVENTS**

Sunday, Jan. 5: Holy Night Supper for Theophany (See Terri for info.)

Saturday, Jan 11: 2nd Annual Blessing of the Lake (See Rachael for more info)

Lord's Prayer con't

and receive His Eucharist daily as the food of salvation should be separated from Christ's body".

We also note in this petition that the emphasis is on our needs, not our desires. There is much that we desire that we do not actually need (Black Friday sales notwithstanding). Our needs are actually very simple. St. Paul has advice for us all, especially those of us in affluent nations: "If we have food and clothing, with these we shall be content" (1 Timothy 6:8). My old Anglican bishop of blessed memory, Bishop Short, used to remind us that by global standards if we ate breakfast that morning, we were rich, for many people in the world were not rich enough to eat breakfast or have more than one meal a day. The Lord bids us pray for our needs, not (as one wag said) our greeds. We pray for our daily bread, not our daily Black Forest cake. This petition rebukes our greed, and bids us to live simply.

Finally, we note that our bread comes from God. We might be tempted to think that it comes from Safe-way—i.e. that it comes from farmers, and then from truckers who brought it from the farm to the store, and then from the retailers, who stocked the shelves and sold it to us. True enough, and a blessing on farmers, truckers, and retailers! But in fact our bread ultimately comes from God, as does everything else we receive in this life, including our very next breath. That is why we give thanks to Him whenever we eat. We are all beggars at His table, and depend upon Him for absolutely everything. The petition asking Him for our epiousion bread reminds us of this blessed dependence.

2 Timothy 4:5-8 (Epistle, Sunday Before)

But you be watchful in all things, endure afflictions, do the work of an evangelist, fulfill your ministry. For I am already being poured out as a drink offering, and the time of my departure is at hand. I have fought the good fight, I have finished the race, I have kept the faith. Finally, there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will give to me on that Day, and not to me only but also to all who have loved His appearing.

Eve of the Theophany of our Lord and Savior Jesus Christ Commemorated on January 5

The fourth day of the Forefeast of Theophany falls on January 5. If January 5th falls on a weekday, the following order is observed:

Vespers on the evening of the 4th, then Matins. The First Hour is not read after Matins.

On the 5th we read the Royal Hours, followed by Vespers and the Liturgy of Saint Basil the Great.

If the Eve of Theophany falls on Saturday:

The Royal Hours are read on Friday, but there is no Liturgy. Vespers on the evening of the 4th, followed by Matins. The Liturgy of Saint John Chrysostom is celebrated on Saturday morning.

If the Eve of Theophany falls on a Sunday:

The Royal Hours are read on Friday, but there is no Liturgy. Vigil is served on Saturday evening, and the Liturgy of Saint John Chrysostom is celebrated on Sunday.

There are thirteen readings at Vespers on the Eve of Theophany, and the entrance is made with the Gospel. There is fasting today, whatever day of the week it may be.

Mark 1:1-8 (Gospel, Sunday Before)

The beginning of the gospel of Jesus Christ, the Son of God. As it is written in the Prophets: "Behold, I send My messenger before Your face, Who will prepare Your way before You. The voice of one crying in the wilderness: 'Prepare the way of the LORD; make His paths straight.'" John came baptizing in the wilderness and preaching a baptism of repentance for the remission of sins. Then all the land of Judea, and those from Jerusalem, went out to him and were all baptized by him in the Jordan River, confessing their sins. Now John was clothed with camel's hair and with a leather belt around his waist, and he ate locusts and wild honey. And he preached, saying, "There comes One after me who is mightier than I, whose sandal strap I am not worthy to stoop down and loose. I indeed baptized you with water, but He will baptize you with the Holy Spirit."

Feast of the Theophany of our Lord and Savior Jesus Christ

Commemorated on [January 6](#)

Theophany is the Feast which reveals the Most Holy Trinity to the world through the Baptism of the Lord (Mt.3:13-17; Mark 1:9-11; Luke 3:21-22). God the Father spoke from Heaven about the Son, the Son was baptized by Saint John the Forerunner, and the Holy Spirit descended upon the Son in the form of a dove. From ancient times this Feast was called the Day of Illumination and the Feast of Lights, since God is Light and has appeared to illumine “those who sat in darkness,” and “in the region of the shadow of death” (Mt.4:16), and to save the fallen race of mankind by grace.

In the ancient Church it was the custom to baptize catechumens at the Vespers of Theophany, so that Baptism also is revealed as the spiritual illumination of mankind.

The origin of the Feast of Theophany goes back to Apostolic times, and it is mentioned in The Apostolic Constitutions (Book V:13). From the second century we have the testimony of Saint Clement of Alexandria concerning the celebration of the Baptism of the Lord, and the night vigil before this Feast.

There is a third century dialogue about the services for Theophany between the holy martyr Hippolytus and Saint Gregory the Wonderworker. In the following centuries, from the fourth to ninth century, all the great Fathers of the Church: Gregory the Theologian, John Chrysostom, Ambrose of Milan, John of Damascus, commented on the Feast of Theophany.

The monks Joseph the Studite, Theophanes and Byzantios composed much liturgical music for this Feast, which is sung at Orthodox services even today. Saint John of Damascus said that the Lord was baptized, not because He Himself had need for cleansing, but “to bury human sin by water,” to fulfill the Law, to reveal the mystery of the Holy Trinity, and finally, to sanctify “the nature of water” and to offer us the form and example of Baptism.

On the Feast of the Baptism of Christ, the Holy Church proclaims our faith in the most sublime

Mystery, incomprehensible to human intellect, of one God in three Persons. It teaches us to confess and glorify the Holy Trinity, one in Essence and Undivided. It exposes and overthrows the errors of ancient teachings which attempted to explain the Creator of the world by reason, and in human terms.

The Church shows the necessity of Baptism for believers in Christ, and it inspires us with a sense of deep gratitude for the illumination and purification of our sinful nature. The Church teaches that our salvation and cleansing from sin is possible only by the power of the grace of the Holy Spirit, therefore it is necessary to preserve worthily these gifts of the grace of holy Baptism, keeping clean this priceless garb, for “As many as have been baptized into Christ, have put on Christ” (Gal 3:27).

On the day of Theophany, all foods are permitted, even if the Feast falls on a Wednesday or Friday.

1 Corinthians 9:19-27 (Epistle)

For though I am free from all men, I have made myself a servant to all, that I might win the more; and to the Jews I became as a Jew, that I might win Jews; to those who are under the law, as under the law, that I might win those who are under the law; to those who are without law, as without law (not being without law toward God, but under law toward Christ), that I might win those who are without law; to the weak I became as weak, that I might win the weak. I have become all things to all men, that I might by all means save some. Now this I do for the gospel's sake, that I may be partaker of it with you. Do you not know that those who run in a race all run, but one receives the prize? Run in such a way that you may obtain it. And everyone who competes for the prize is temperate in all things. Now they do it to obtain a perishable crown, but we for an imperishable crown. Therefore I run thus: not with uncertainty. Thus I fight: not as one who beats the air. But I discipline my body and bring it into subjection, lest, when I have preached to others, I myself should become disqualified.