



Sunday, January 19, 2020
Gospel: St. Luke 18:35-43

Tone 6
Epistle: 1 Timothy 1:15-17

31st Sunday after Pentecost
Ven. Macarius the Great
St. Mark, Abp. of Ephesus

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

Liturgical & Events Schedule

Sunday, January 20

9:05 am: Hours followed by Divine Liturgy /
Memorial Sunday / Potluck Social
w/ANNUAL MEETING

Tuesday, January 21

6:30 pm: Orthodoxy 101 Class

Wednesday, January 22

9:30 am: Liturgy on occasion of Roe v Wade

Thursday, January 23

6:30 pm: Council Meeting

Friday, January 24

NATIONAL MARCH FOR LIFE

Saturday, January 25

11:00 am: Memorial for Harley Dilly in Port
Clinton
4:00 pm: Great Vespers

Sunday, January 26

9:05 am: Hours followed by Divine Liturgy /
Social
1:00pm: LOCAL MARCH FOR LIFE- Port
Clinton

SEX-TRAFFICKING MOVIE - SANDUSKY

On Thursday, January 23 @ 7:00 pm a first of a kind Christian documentary that dives deep into the sex trafficking industry in the US. The film exposes the darkness that fuels demand, highlights survivors transformations through Christ, engages lawmakers, law enforcement, organizations, ministries and experts across the country.

VIGILS -JANUARY 12

Sandy Martin (1) Special intentions

Twarek (9) God's Blessings and Peace; In memory of Clyde Madison; In memory of Norma Balduf; Health of Carter; Health and recovery of Rick Schlotterer, Mary Dziak, Claudia McDonald, Christian Maple & Maria Rodrigues; Health of Margi & Joe, Tom, MaryAnn and Bob, Christine, Judy, Matushka Melania, Chuck , Steve, Bohdi, Nancy, Heidi; Health of Liz, Joe, Sonya, Julia, Diane, Stella, Ron, Jake, Helen; Safe return of Harley; Special intentions

READER SCHEDULE FOR JANUARY SERVICES

Sunday, January 19:	Tim
Wednesday, January 22:	Natalie
Sunday, January 26:	Ron
Thursday, January 30:	Natalie

ANNUAL MEETING 3rd Announcement

The Annual Meeting will take place **TODAY, 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.

Holy Assumption Orthodox Church

OCA - Diocese of the Midwest

Parish Council President: Matthew Adamcio

Fr. Andrew Bartek, Rector



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

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

ATTENDANCE - DECEMBER

Wednesday January 1: 9 attended Liturgy

Sunday, January 5: 22 Total (18 members; 1 non-reg member; 2 children; 1 guest; 9 communicants; Vespers for Sat were canceled; 13 attended the Vigil Sunday night)

Monday, January 6: 10 attended liturgy

Sunday, January 12: 25 total (17 members; 4 children; 4 guests; 16 Communicants; No Vespers

OTHER WEEKLY INCOME

Sunday, January 5: \$26 Candles; \$90 Vigils; \$50 Bulletin; \$50 Chandelier; \$10 Special Collection -Police Dept

Sunday, January 12: \$60 candles; \$50 altar candles; \$45 Vigils; \$158 (Special Collection (Police)); \$24 bookstore; Check rec'd for \$5,500

MONTHLY TITHING ONLY JANUARY

Goal Pledged per month: \$4,600

Sunday, January 5: \$496

Sunday, January 12: \$732

40 DAY REMEMBRANCE

January 12: Shooting victims from Pearl Harbor & FL Naval stations

January 19: Mary (Marika) Lefas; Jersey City shooting victims; Police officer killed in NJ, Ben the 8 yr old boy accidentally killed in Sandusky

January 26: Solider killed in Afghanistan; Susan La Valle

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

Feb16: Clyde Madison

Feb 22: Harley Dilly

PRAY FOR OUR CATECHUMENS

Rachael Adamcio Tim Heffernan
Luke Welch Lydia Welch
Tristen Welch Jake Muscaro

Possible Catechumens:

Loreen Welch Cheyenne Welch

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



DANBURY FOOD PANTRY - FEBRUARY

Suggested donation of Apple Sauce (and other non-perishable goods) will be collected through February 9. Donations will be delivered to the food pantry Thursday, February 13.

Thank You & God Bless.

VOLUNTEER HELP NEEDED FOR FOOD PANTRY

*We need full size pickup trucks to pick up pallets of food on the Thursday before our food pantry distribution. (Food pantry always 3rd Saturday of the month)

*We need SUVs or small pickup trucks to pick up our frozen meat from Bassett's on the third Saturday at 7:00-7:30am and bring it to St Paul's.

*We need people who can carry and bend with heavy boxes to help put the food away after our distribution on Saturday morning at 10am.

If interested or can help please call Jan Hirt @ 419-732-2703

PRAYER LIST Updated 1-16

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
Benjamin Tucci
Peter Tutko
Deacon Nicholas Denysenko
Deacon Paul Gansle
Deacon Gregory Krutchak
Deacon Paul Mitchell
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*)
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*)
Toddler Stella Miller
Teresa Miller (*Darlene sister*)
Katelyn Pipenur (*Niece of Jean*)
Earl Rindfleisch
Helen Jean Rofkar (*Elchisco*)
Steven Schirtzinger (*Soski*)
Rick Schlotterer (*Twarek*)
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*)
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*)
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*)
Debbie Pribanic (*Golob*)
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 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.

Metropolitan Tikhon Sends Letter of Support to Patriarch Irinej

In a letter dated January 7, 2020, His Beatitude Metropolitan Tikhon addressed a letter to His Holiness Patriarch Irinej of Serbia concerning the situation of the Orthodox Church of the Serbian Patriarchate in Montenegro.

The text of the letter reads as follows:

His Holiness Irinej
Archbishop of Peć, Metropolitan of Belgrade-Karlovci and Patriarch of Serbia
Краља Петра 5
Београд 11000, SERBIA

Your Holiness, Dear Brother, Concelebrant in the Lord's Mysteries,

In the midst of the joyful celebration of our Lord's Nativity and Theophany, we find ourselves writing to you with sadness due to the troubles befalling our Orthodox brethren in Montenegro.

We wish to make it clear to you and your beloved flock that the Orthodox Church in America prays for, supports, and maintains communion with the Metropolis of Montenegro of the Serbian Orthodox Church, and that the Orthodox Church in America does not recognize as canonical the so-called "Montenegrin Orthodox Church" nor its "clergy" headed by the defrocked Miraš Dedeić. We abhor the laws restricting the religious freedom of the Montenegrin citizens desiring to maintain the unity of our One, Holy, Catholic, and Apostolic Church, and stand firmly against all and any government actions provoking confrontation and violence against religious believers and seizure of their religious property.

In the Theophany services, we hear the reading from the Prophet Isaiah which says "Hear, that your soul may live, and I will make with you an everlasting covenant... you shall call nations that you know not, and nations that knew you not shall run to you" (Isaiah 55:3,5). Our prayer for all the residents of Montenegro is that they forsake all violent nationalist extremism, and "run to" the open arms of Christ's Holy Church, finding their true identity in the person of Jesus Christ.

With sadness, yet hope in the mercy of our Lord born in Bethlehem and baptized in the Jordan for our sake, I remain,

+TIKHON
Archbishop of Washington
Metropolitan of All America and Canada

Sanctity of Life Sunday 2020 Archpastoral Message of His Beatitude, Metropolitan Tikhon January 19, 2020

To the honorable Clergy, venerable Monastics, and pious Faithful of the Orthodox Church in America,

From ancient times, all who have believed in the One God have believed that He takes special care in the formation of each human being. As God Himself expressed to Jeremiah: "Before I formed you in the womb I knew you, and before you were born I consecrated you" (Jeremiah 1:5).

In the moment of conception in the mother's womb, a human being comes into existence. Yet even before being conceived and formed, this human being is known by God. God exists outside of time, and already knows and loves each one of us personally, knowing what we will do and who we will become both in this life and in eternity. As Solomon proclaims, "God did not make death, and he does not delight in the death of the living. *For he created all things that they might exist*" (Wisdom of Solomon 1.13-14). God wants us to be alive, and certainly, this is why we must speak against abortion and its legalization in our country: it is in opposition to God's loving plan to bring a human being into the world to live.

For just as He consecrated Jeremiah a prophet so that he might speak God's word, God brings each human being into the world with a unique purpose of speaking a unique word to the world, to reveal something to the world that will bring it closer to Him. Our lives are intended to be a period of sanctification, each one of us helping in the salvation and sanctification of our neighbor, and in this way being sanctified ourselves. Whatever occupations we have, **Con't Pg 6**

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

1 Timothy 1:15-17 (Epistle)

This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief. However, for this reason I obtained mercy, that in me first Jesus Christ might show all longsuffering, as a pattern to those who are going to believe on Him for everlasting life. Now to the King eternal, immortal, invisible, to God who alone is wise, be honor and glory forever and ever. Amen.

Luke 18:35-43 (Gospel)

Then it happened, as He was coming near Jericho, that a certain blind man sat by the road begging. And hearing a multitude passing by, he asked what it meant. So they told him that Jesus of Nazareth was passing by. And he cried out, saying, "Jesus, Son of David, have mercy on me!" Then those who went before warned him that he should be quiet; but he cried out all the more, "Son of David, have mercy on me!" So Jesus stood still and commanded him to be brought to Him. And when he had come near, He asked him, saying, "What do you want Me to do for you?" He said, "Lord, that I may receive my sight." Then Jesus said to him, "Receive your sight; your faith has made you well." And immediately he received his sight, and followed Him, glorifying God. And all the people, when they saw it, gave praise to God.

Archpastoral Message Con't

together with the universal human callings to be loving children, siblings, parents or friends, can thus be holy and life-giving. For the purpose of all of our lives' activities is ultimately to become sanctified images of God by imitating God in caring for others. Because of this, we must give every human being the opportunity to live their life and work toward sanctification, just as we have been given that opportunity.

And what does this work of sanctification look like? Keeping in mind that David instructs us to "turn away from evil, and do good" (Psalm 33:15), we must begin to sanctify ourselves and the world by preaching the truth about evil, just as Jeremiah did. Above all, we reject Cain's first sin of murder, in all of its loathsome forms: murder against the unborn, murder through violence, murder by starvation or deprivation, and murder of the ill and elderly. We also reject greed, lust, and selfishness, and we reject harming others, being dismissive of others, and hating others. We then "do good" by being imitators of God in caring for one another, by speaking the truth in love, and by emptying ourselves for the sake of others. Remembering that "this is the will of my Father, that every one who sees the Son and believes in him should have eternal life" (John 6:40), we couple our efforts of care for humanity with a call to the world to believe in the Son of God, Jesus the Savior of the human race, who was "given as a ransom for all," because His Father "desires all men to be saved and to come to the knowledge of the truth" (1 Timothy 2:6, 4).

Yet we know that despite our efforts to do good, each of us falls at times and does evil. But with incredible compassion, our God who knew us before we were formed in our mother's womb still loves and respects us. He still loves each and every human being, despite our faults and mistakes, even those who have made terrible mistakes and have worked evil.

Thus, if we recognize that our purpose in this life is to become images of God, we must also forgive, help, pray for, and love all those who have committed wrong. In imitation of our loving God, whose mercy is immeasurable, we too must love those who have been involved in the evil of abortion, showing

mercy and compassion to the poor, desperate, and confused parents who have committed abortions, and praying fervently for the repentance of abortion doctors and advocates everywhere. We must love them and forgive them their sins, knowing that God loves all of humanity and is willing to forgive all sins.

At the same time, we cannot allow any excuse for abortion. We firmly believe that a new person comes into being in the moment of conception, and because of this, we must ever strive to prevent abortions from happening, making sure our local communities know of the many Christian-supported pregnancy crisis services available to unprepared and confused young parents. In turn, our churches must ever be willing to love and help such parents and their unborn children.

Thus, this year, as we mark the sorrowful 47th anniversary of the legalization of abortion, we remember to hate the sin of abortion, and to make every effort we can to stop it from happening, while loving the misguided and confused ones who have been involved in abortions, knowing that God is willing to forgive all transgressions. In this way, we fulfill the purpose that God has given us in this life to become His images and presence in the world, while helping others – unborn and born alike – to have that same opportunity to come to "the knowledge of the truth" and fulfill their own lives' God-intended purposes. For this "truth," as we all should be reminded of again and again, is that:

God so loved the world that He gave His only-begotten Son, that whoever believes in Him should not perish but have eternal life. *For God sent the Son into the world, not to condemn the world, but that the world might be saved through Him.*" - John 3:16-17

With love in Christ,
+Tikhon
Archbishop of Washington
Metropolitan of All America and Canada



The Lord's Prayer: The Final Doxology

By Fr. Lawrence Farley

For most English speaking people in our culture, the Lord's Prayer ends with the words, "For Thine is the Kingdom, and the power, and the glory, forever. Amen." This is, however, an ecclesiastical and liturgical conclusion, not a part of the original Lord's Prayer. That does not mean, of course, that the *ekkesia* should omit the ecclesiastical conclusion in the interest of exegesis or liturgical archaeology. Arguably the Lord gave His disciples a model prayer ending with the words, "deliver us from the Evil One" knowing that, as good Jews, they would add a doxological conclusion to it.

This is certainly what the Church did with the prayer, and the various manuscripts testify to a number of different endings—which also testifies to the fact that the final doxology is not original to the prayer itself. Thus the early manuscripts Sinaiticus and Vaticanus lack any doxology, as do citations in Tertullian, Origen, Cyprian, and Gregory of Nyssa. Other manuscripts contain as a doxology "For Thine is the power forever and ever", while still others (such as the extant version of the *Didache*, written ca. 100 A.D.) read, "For Thine is the power and the glory forever", while yet others read, "For Thine is the Kingdom of the Father and of the Son and of the Holy Spirit forever". Yet another reads the (now traditional) "For Thine is the Kingdom and the power and the glory forever". The Orthodox Church, perhaps not unexpectedly, uses the fullest version possible: "For Thine is the Kingdom and the power and the glory, of the Father and of the Son and of the Holy Spirit, now and always and forever [or, more literally, "now and ever and unto ages of ages"].

Which doxology the Church uses is less important than the fact that it chooses to end its prayer with a note of praise to God. It is the praise of God which humanizes us and helps us fulfill our role in the world. Man is a microcosm, and the link between the rest of creation and its Creator. In some sense the totality of creation already praises God: through the noise that the leaves of a tree make when blown by the wind, the tree claps its hands and acclaims its God (Isaiah 55:11, Psalm 96:12); when the hungry lion roars, it is seeking its food from God (Psalm 104:21). But in another sense all creation

must praise the Creator through the mouth of man, whom God has set over creation as king. We give voice to the voiceless fish; we translate the lion's inarticulate roaring into a hymn of praise. This is our role as the priestly link between God and the rest of His creation. As the priest gives voice to the prayers of his congregation at the Divine Liturgy, so mankind gives voice to the varied creatures filling the world.

This offering of praise constitutes our true dignity as human beings. Our glory is not that we are rational and capable of complicated language and speech. It is not that we have opposable thumbs and make tools and technology. It is not that we can produce philosophical systems, and are wise. Man is not *homo faber*, a maker of tools, or *homo sapiens*, a creature of wisdom. We are *homo adorans*, creatures capable of self-transcendence through worship. Without this ability and capacity for worship, we are not fully human; even in our pomp we are like the beasts that perish (Psalm 49:20).

That is perhaps why the Orthodox service of Matins, originally a monastic vigil taking one through the wee hours of early morning until the dawn, culminates in the Psalms of Praise, Psalms 148-150. And when the sun finally peeks over the horizon after the long hours of the morning vigil, the celebrant upon seeing it cries out, "Glory to You who have shown us the light!" and the assembled worshippers respond by singing the Great Doxology. The Church can think of no better way of beginning each day than with the praise of God.

Whether or not one chants the entire service of Matins every day (a bit of a challenge for us non-monastics), it is important nonetheless to begin each sleepy day with the praise of God. We may not all be monks, but we are all human, creatures made and redeemed by Christ, we are *homo adorans*. Now we toil through the long night of this age. But a bright dawn is coming, bringing a day which will know no evening. The Kingdom and the power and the glory belong ultimately not to man in his pomp, but to God, and when the Day of the Lord finally dawns, all will know this. Even now, every time we pray, we end our prayer by ascribing all the glory to Him.

Venerable Macarius the Great of Egypt Commemorated on [January 19](#)

Saint Macarius the Great of Egypt was born in the early fourth century in the village of Ptinapor in Egypt. At the wish of his parents he entered into marriage, but was soon widowed. After he buried his wife, Macarius told himself, "Take heed, Macarius, and have care for your soul. It is fitting that you forsake worldly life."

The Lord rewarded the saint with a long life, but from that time the memory of death was constantly with him, impelling him to ascetic deeds of prayer and penitence. He began to visit the church of God more frequently and to be more deeply absorbed in Holy Scripture, but he did not leave his aged parents, thus fulfilling the commandment to honor one's parents.

Until his parents died, Saint Macarius used his remaining substance to help them and he began to pray fervently that the Lord might show him a guide on the way to salvation. The Lord sent him an experienced Elder, who lived in the desert not far from the village. The Elder accepted the youth with love, guided him in the spiritual science of watchfulness, fasting and prayer, and taught him the handicraft of weaving baskets. After building a separate cell not far from his own, the Elder settled his disciple in it.

The local bishop arrived one day at Ptinapor and, knowing of the saint's virtuous life, ordained him against his will. Saint Macarius was overwhelmed by this disturbance of his silence, and so he went secretly to another place. The Enemy of our salvation began a tenacious struggle with the ascetic, trying to terrify him, shaking his cell and suggesting sinful thoughts. Saint Macarius repelled the attacks of the devil, defending himself with prayer and the Sign of the Cross.

Evil people slandered the saint, accusing him of seducing a woman from a nearby village. They dragged him out of his cell and jeered at him. Saint Macarius endured the temptation with great humility. Without a murmur, he sent the money that he got for his baskets for the support of the pregnant woman.

The innocence of Saint Macarius was manifested

when the woman, who suffered torment for many days, was not able to give birth. She confessed that she had slandered the hermit, and revealed the name of the real father. When her parents found out the truth, they were astonished and intended to go to the saint to ask forgiveness. Though Saint Macarius willingly accepted dishonor, he shunned the praise of men. He fled from that place by night and settled on Mt. Nitria in the Pharan desert.

Thus human wickedness contributed to the prospering of the righteous. Having dwelt in the desert for three years, he went to Saint Anthony the Great, the Father of Egyptian monasticism, for he had heard that he was still alive in the world, and he longed to see him. Abba Anthony received him with love, and Macarius became his devoted disciple and follower. Saint Macarius lived with him for a long time and then, on the advice of the saintly abba, he went off to the Skete monastery (in the northwest part of Egypt). He so shone forth in asceticism that he came to be called "a young Elder," because he had distinguished himself as an experienced and mature monk, even though he was not quite thirty years old.

Saint Macarius survived many demonic attacks against him. Once, he was carrying palm branches for weaving baskets, and a devil met him on the way and wanted to strike him with a sickle, but he was not able to do this. He said, "Macarius, I suffer great anguish from you because I am unable to vanquish you. I do everything that you do. You fast, and I eat nothing at all. You keep vigil, and I never sleep. You surpass me only in one thing: humility."

When the saint reached the age of forty, he was ordained to the priesthood and made the head of the monks living in the desert of Skete. During these years, Saint Macarius often visited with Saint Anthony the Great, receiving guidance from him in spiritual conversations. Abba Macarius was deemed worthy to be present at the death of Saint Anthony and he received his staff. He also received a double portion of the Anthony's spiritual power, just as the prophet Elisha once received a double portion of the grace of the prophet Elias, along with the mantle that he dropped from the fiery chariot.

Saint Macarius worked many healings. People thronged to him from various places for help and for advice, asking his holy prayers. All this unsettled the quietude of the saint. He therefore dug out a deep cave under his cell, and hid there for prayer and meditation. **Con't Pg 9**