



Saturday, April 11, 2021

Tone 3

Gospel: St. Mark 9:17-31

Epistle: Hebrews 6:13-20

St. John Climacus (of the Ladder) / Hieromartyr Antipas, Bishop of Pergamum, disciple of St. John the Theologian / Fourth Sunday of Lent

APRIL Bulletin Sponsor:

By Father Andrew, for his God-Father Andrew

Liturgical & Events Schedule

Sunday, April 11

9:05 am Hours followed by Divine Liturgy / Social

Monday, April 12

Noon: Lenten Prayers / Confessions

Tuesday, April 13

Noon: Lenten Prayers / Confessions

Wednesday, April 14

6:30 pm: Pre-Sanctified Liturgy

Thursday, April 15

6:30 pm: Full Canon / Confessions

Friday, April 16

6:30 pm: Akathist

Saturday, April 17

4:00 pm: Great Vespers

Sunday, April 18

9:05 am: Hours followed by Divine Liturgy / Social / Council Meeting in the Church

(NEW NOTE): You must let Fr. Andrew know if you want to attend any service.

The Daily Lenten prayers will not be any particular service. They will be prayers taken from several Lenten services. They will last about an hour or so but if you can't stay, leave when you must.

APRIL CANDLE & BULLETIN SPONSORS

Bulletin: (\$50) Fr. Andrew for his God-father Andrew & for the health & recovery David Mazurik

Chandelier: (\$50) Laura in loving memory of her mother Margaret & Jim's brother Russell / Archpriest David Lis for Archpriest Andrew on the occasion of his birthday. May God continue to bless your ministry and may he always guard you from those who seek after you to do you harm

Altar Candles: (\$50) Fr. Andrew in memory of my mother on the occasion of her birthday / For the health of His Grace Bishop Matthias on the occasion of his birthday and 10th Anniversary of consecration

Candles on the Tomb: (\$25) Fr. Andrew for his Grandfather Matthew

Eternal Light & Icon Screen: (\$25) Fr. Andrew for my relatives deceased in April

Candles at the Cross: (\$15) Open

Candles at St Tikhon: (\$15) Open

TENTATIVE READERS

Sunday, April 11:	Joe S.
Wednesday, April 14:	Tim & Teri
Sunday, April 18:	Tim
Wednesday, April 21:	Teri & Tim
Saturday, April 24:	Tim
Sunday, April 25:	Teri

SOCIAL SPONSORSHIPS

Please sign the sheet in the vestibule for sponsoring any socials.

SIGN-UP SHEETS FOR HOLY WEEK

Please sign up for readings & grave watching in the vestibule.



APRIL 2021: MONTHLY TITHE ONLY

Goal Pledged per month: \$4,825

Sunday, April 4: \$893

RESTRICTED FUND DONATIONS RECEIVED

Sunday, April 4: \$25 Catastrophic Fund; \$25 Liturgical Item donation; \$125 Mission Box

APRIL 2021: OTHER INCOME

Goal for the month in this category: \$2,670

Sunday, April 4: \$27 candles; \$115 Vigils; \$10 donation; \$200 Holy Day donations; \$50 Candles on the tomb; \$50 altar candles

New Candle Sponsorship Opportunity

For \$15 each, the round candle stand by the Cross & by the Icon of St Tikhon can be sponsored in memory or honor of someone.

The Victory of the Cross

Ode 1 Triodion Canon Verse, Sunday of the Cross-Mighty Cross of the Lord, manifest yourself, showing me the divine vision of your beauty! Grant that I may worthily venerate you, for I speak to you and embrace you as alive!

Last Sunday and this week we place the Holy Cross in our churches to remind us where we are going. The Cross is placed in the midst of the Church. It is decorated with flowers pointing to the joy and victory the Cross brings us. It leads us to the end goal of Great Lent, the Holy Pascha of our Lord! We need to be reminded of this, because sometimes we get lost in the ascetical practices of the fast, and we lose sight of where we are going. The Cross is that marker placed at the midpoint of Lent to get us back on track. *Con't Page 10*

LITURGICAL ATTENDANCE FOR APRIL 2021

Thursday April 1- 2 attended Prayers

Friday, April 2- 5 attended the Akathist

Saturday, April 3- 6 attended the Liturgy / 8 total attended Vespers w/ 2 visitors

Sunday, April 4- 16 attended liturgy / 13 Communicants

Monday, April 5- 3 attended Prayers

Wednesday, April 7- 12 total attended Pre-sanctified w/ 3 visitors

Thursday, April 8- 2 attended Prayers

Hebrews 6:13-20 (Epistle)

For when God made a promise to Abraham, because He could swear by no one greater, He swore by Himself, saying, "Surely blessing I will bless you, and multiplying I will multiply you." And so, after he had patiently endured, he obtained the promise. For men indeed swear by the greater, and an oath for confirmation is for them an end of all dispute. Thus God, determining to show more abundantly to the heirs of promise the immutability of His counsel, confirmed it by an oath, that by two immutable things, in which it is impossible for God to lie, we might have strong consolation, who have fled for refuge to lay hold of the hope set before us. This hope we have as an anchor of the soul, both sure and steadfast, and which enters the Presence behind the veil, where the forerunner has entered for us, even Jesus, having become High Priest forever according to the order of Melchizedek.

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.

PRAYER LIST Updated 4-8

HIERARCH'S / CLERGY: His Beatitude, Metropolitan Herman / John Duranko (Father's home pastor); James Gleason (Father's Spiritual Father); Moses Barry; Gregory Grivna; Emilian Hutnyan; Joseph Von Klarr; Peter Pawlack; Peter Tutko; John Zabinko / Deacon Paul Gansle; Protodeacon Edwin Aasen

MATUSHKII: Pani Patricia Duranko; Doreen Aasen; Virginia Lecko; Maura McCarntey; Snezana Ruzic; Margaret Zabinko

PARISHIONERS & THEIR FAMILIES: John Beadle (Elchisco); Kristen (Cassell); Maryann Cook (Twarek); Michael Glovinsky; Shirley Gresh (Glovinsky); Ben Grosik (Hritsko); Julia Guzy; Joseph Habegger (Kovach); Mitch Hagmaier (Royhab); Ellie Hritsko; Charisee (Hileman); Betty Kovach; Terri Lariccia (Father); David LaValle (Father); Judy Leeatherman (Royhab) Helen Lis; Child Stephanos (Loizos); Jim Mazur; David Mazurik; Child Stella Miller (Elchisco); Nancy Naiser (Royhab); Katelyn Pipenur (Hileman); Earl Rindfleisch; Helen Jean Rofkar (Elchisco); Joe Rose; Sonya Rose; Ron Royhab; Maryann Royhab; Patricia Schritzing (Soski); Steven Schirtzinger (Soski); Valerie Schutt ; Dacia Snider (Hileman); Christi Soski; Doris Toth (Hritsko); Peter Truta (Hileman); Diane Tryon; Greg Tyron; Tom Twarek; Tim; the child Bodhi (Cassell); Tim; Nikki Williams & her unborn baby; Pani Nicole Mihaly & her unborn baby (Father)

OTHER REQUESTS: Mark Britton (Hritsko); Ernest Cornwell (Hritsko); James Crane (Hritsko); Kenny Crane (Twarek); Baby Finn (Cassell); Marge Dziama Fr's Dziama's daughter (former pastor); Mary Dziak (Twarek); Ruthe Flewelling, (Former parishioner); Ben Franklin (Kovach); James Geisman (Twarek); Theodore Geletka (Choir director St. Michael's Broadview Heights); Donald Gresh (Glovinsky); Andrea Joy (Kovach); Robert Koncel (AB List); Ann Marie Krynock (Timko); Melinda Kuzara (AB List); Gabriella (AB List); Jake Lipstraw (Twarek); Mark Ludvik (Guzy); Mark Masica (Kovach); Pauline Meath (Father); Karen Muzyka (Father); Vitaly Muzyka (Father); Charlie Nowak (Twarek); Sandy Cafaria (Hileman); Gary Steyer (Twarek); Janice Timko; Philip Andy Timko; George Timko; Cheryl Wieber (Twarek); Chuck Wiedenhoft (Twarek); Loren Welch (Father); Sara (Jake); Amanda & her unborn baby

MILITARY: Alex, Nathan Brown, Craig Cassell, Jake Ellithorpe, Jordan Fulton, Alena Grabavoy, Nicholas & Tikhon

CAPTIVES: Metropolitan Paul (Orthodox Archdiocese of Aleppo), Archbishop John Syriac Archdiocese of Aleppo, The UN & IOCC humanitarian aid workers in & around Syria; Those suffering persecution in Iraq, Syria, Israel, Egypt, Ukraine and throughout the world



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.*

For Your Prayers

Julia Guzy (97)
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.

A Call for Monastic Vocations, on the Anniversary of the Monastic Tonsure of His Beatitude, Metropolitan Tikhon

Enter eagerly into the treasure-house that lies within you, and so you will see the treasure-house of heaven; for the two are the same, and there is but one single entry to them both. — Saint Isaac the Syrian

Today on April 7th, the commemoration of the repose of Saint Tikhon of Moscow, the faithful of the Orthodox Church in America congratulate His Beatitude Metropolitan Tikhon, on the liturgical anniversary of his monastic tonsure. We extend to him the greeting given to every newly-tonsured monastic: “May you be saved in the angelic life!”

What is this “angelic life”? The life of every monastic rests upon the four pillars of chastity, poverty, obedience, and stability. These are the ascetic disciplines undertaken by the monk that redirect his love of self and the world to love of God and neighbor. These are the pillars of his inner treasure house; the floor is repentance, and the walls are made of the stones of prayer. Repentance, prayer, and ascetic labors lead monastics to the “life of the angels.”

But are monastics “angelic people” set apart from the rest of the faithful? While monastics function as icons of the angelic life within the Church, we are fundamentally sinners seeking contrite and humble hearts. The aim of monastic life is sublime, but the road towards that goal is rough and rocky: we monastics struggle to love our brothers or sisters in Christ, struggle to submit to our abbot or abbess, and struggle to confront our own passions. Sins abound within the monastery, and monastics, for the most part, are ordinary people; we have simply chosen the monastery as the setting in which to pursue our salvation.

We must all choose the arena in which to pursue our salvation. Each of the faithful should ask at some point in our formative years: “Will I best learn to give my heart to God in the monastic life, or in family life?” Those who chose monastic life do so, not because we are innately holier than the faithful in the world, but because we feel that the monastery, with its rule of prayer and ascetic discipline, provides the tools we need for transformation in Christ. What about you? Is your own heart calling you to

the monastery? Or are you called to support someone for whom the monastery is the gate of salvation?

Once we begin asking ourselves these questions, the most important thing we can do is to visit the monasteries; visit the monasteries; visit the monasteries! When monastic pilgrimage becomes a normal part of life in the Church, young people will naturally consider the monastic path, without pressure or anxiety. Every time you make a monastic pilgrimage, you enrich your own spiritual life and also support those with a monastic vocation. If you have a monastery near your home, God has truly blessed you; if you must travel a great distance, God will grant you great grace for the effort you make.

God calls us all to Himself: He desires to make each of our hearts a treasure-house in which He dwells, as in heaven, whether we live in the world or in the monastery. Truly beautiful is the way He has intertwined these two forms of the one Christian life: the faithful send loved ones to the monasteries, and the monasteries support the faithful with prayer. As we remember the anniversary of Metropolitan Tikhon’s monastic tonsure, we give thanks to God for his loving service to the Church. His example reminds us that while only a few monastics will become bishops, every monastic serves the Body of Christ. At the same time, we monastics give humble thanks for the support the faithful give to us. Brothers and sisters in Christ, let us support one another! Come to the monasteries and enter into the waters of prayer for whatever amount of time God grants us to be together. Perhaps you will unknowingly strengthen someone on their monastic path. Perhaps your heart will call you to stay and pursue your salvation in this place.

A word from the Chancery of the Orthodox Church in America: parishes and faithful should consider supporting our monastic communities financially, but also in prayer and service. Additionally, as the author mentions, parishes and faithful should work together with local monasteries in order to organize pilgrimages and retreats for adults and youth at these communities.

40 DAY REMEMBRANCE

April 4: Police officer killed in LA / Jerry

April 18: Mat Sonya Tutko / Carol

April 25: Fr. Vladimir Lecko

May 9: Herbert / State Trooper from MI / State Trooper from TX; Bob Synder

APRIL Celebrations

ANNIVERSARY	BIRTHDAYS	
17- Matt & Brittany 20- Ron & Bobbie Royhab 4-30-2011: His Grace, Bishop Matthias of Chicago (Retired)	1-Shawn Lariccia 2- Fr. Andrew Bartek 4- His Grace Bishop Matthias 5-Fr. Herman Kincaid 5- Nicholas Schutt 6-His Grace Bishop Paul 10- Jean Hileman 11- Christopher Mihaly 13- Jennifer Heffernan 13-Margarita Leso 17- Natalie Twarek	18- Nancy Bunge 18- Diane Tryon 20- Nectarios Mihaly 22- Greg Tryon 23- Paul Demkosky Jr 24- Jim Mazur 24-Matt Lariccia III 27- William Jerome 27- Katie Cassell 28- Serena Byngton 29- Katie Twarek
NAMES DAY		
4-22: Archbishop Nathaniel of Detroit 4-25: Archbishop Mark of Philadelphia		
<i>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.</i>		

Archbishop Paul's Travel Schedule:

April 05 to May 10

Visit to STS Seminary to see students,

April 6th to 8th

St. Demetrius Church, Jackson, MI,

April 9th to 11th

St. George Cathedral, Chicago, IL,

Presanctified Liturgy, April 14th

St. Thomas Church, Holy Resurrection Monastery,

April 15th to 18th

Holy Resurrection, Palatine, IL,

April 21st, Presanctified Liturgy

Holy Trinity Cathedral, Chicago, IL,

April 23rd to 25th, Lazarus Saturday, Palm Sunday

Ordination of Deacon John Thetford to the

Priesthood on Lazarus Saturday

Holy Trinity Cathedral, Chicago, IL,

April 26th to May 3rd, Holy Week and Pascha

Holy Trinity Cathedral, Chicago, IL,

May 5th, Bright Wednesday Liturgy

Holy Trinity Orthodox Church, Overland Park,

KS, May 7th to 9th

APRIL Reposed

1-Andy Basala (1982) (God-father) 1-Andreas Basala (1923) 1-Larry Twarek (2019) 4- Sophia Jump (2012) 4- Rose Bartek (1986) 4- Harry Flewelling (2018) 4- Matthew Kollar (grandfather) 6- John Sabol (2017) 7- Louis M. Benya (1976) 7- Mitered Archbishop Basil Dziama (1969) Former Pastor 7- Bob Mazur (2018) 11- Archbishop John (1982) 11- LaVerne Schutt (2014) 12- Helen Tomko (1989) 14- Paul Glovinsky (1978) 15- Stephen Brooks (2005) 16- Mary Wright (2005)	17- Lois Mazurik (1999) 22- Olga Belenky (1971) 22- John Beadle (1988) 22- Fred Millie (1996) 23- Anna Basala (1994) 24- Demasthony Ballan (1968) 24- Fr. Stephen Dutko (2009) 26- Margaret Mazur (1987) 26- Russell Kovach (1981) 28-Ann Kovalick (2018) 29- Olga Kollmeier (1972) 30- Anthony Hubicki (1977) Dolores Martin (1974) No Date Herb Hobson (2004) No Date Charles Rose (2015) No Date Michael Elchisco (1913) No Date Andrew Kopchock (1914) No Date Anna Onyock (1916) Mo Date
--	--

Metropolitan Tikhon meets with representatives of the Moscow Patriarchal Parishes in the USA

On Wednesday, April 7, 2021, the Midpoint of Great Lent and the feast of the Repose of Saint Tikhon of Moscow, His Beatitude Metropolitan Tikhon served the Presanctified Liturgy at Saint Sergius Chapel at the Chancery of the Orthodox Church in America. At the end of the liturgy, His Beatitude welcomed to the Chancery Abbot Nicodemus Balyasnikov, Cleric of Saint Nicholas Cathedral, New York, NY, Secretary to the Administrator of the Patriarchal Parishes in the USA, and Priest Mark Rashkov, the Vice-Chancellor of the Moscow Patriarchal Parishes in the USA. Father Nicodemus and Father Mark extended the greetings of His Eminence Metropolitan Hilarion of Volokolamsk and His Grace Bishop Matthew of Sourozh to His Beatitude on the anniversary of his monastic tonsure. His Beatitude, Archpriest Alexander Rentel, and Priest Alessandro Margheritino then met with the Father Nicodemus and Father Mark over lunch and discussed matters of common concern between the Orthodox Church in America and the Moscow Patriarchate.

For Thine is the Kin-dom?

By Fr. Lawrence Farley

Several times a week I drive past a certain church, and recently I was moved by curiosity to find out what their services were like. Since our province is currently under lockdown and gathering for Christian worship inside is currently against the law (yes, you heard that right), many churches make their services available through live-stream. This church did too, which allowed me to visit them online and observe their services. At one point in the service the Minister said the Lord's Prayer, which was subtitled on the screen for the hearing-impaired. It began, "Our Father-Mother who art in heaven" which, given that the denomination was quite liberal, did not much surprise me. But soon the Minister prayed, "Thy kin-dom come". At first I assumed that it must have been some sort of typo, since there is no such word as "kin-dom". Being a bit deaf myself, I also thought I must be hearing him wrong. But it appeared again at the end of the prayer as well: "For Thine is the

kin-dom, and the power, and the glory forever. Amen".

Never being one to leave well enough alone, I immediately Googled "kin-dom". There it was. It was not a freaky typo, but a real thing after all. On the webpage of Christian Feminism Today, in an article by Reta Finger, I read the following: "The term 'kin-dom'... replaces the male-oriented, imperialistic word 'kingdom' that we find in the Lord's Prayer and elsewhere in the New Testament... Many Christian feminists have been using [this term] for several decades." Of course. The idea (to quote Ms. Finger) was that it "better reflects the kind of society Jesus envisions—a shared community of equals who serve each other."

There is some truth to that, of course. In the Church there is a kind of egalitarianism wherein "you all are brethren" (Matthew 23:8 RSV). We in the Church are to not use authority as the world uses it. The Lord said, "You know that those who supposed to rule over the Gentiles lord it over them, and their great men exercise authority over them. But it shall not be so among you; but whoever would be great among you must be your servant, and whoever would be first among you must be slave of all" (Mark 10:42-44).

That said, we are still told by the Lord not to pray for a "kin-dom", but a Kingdom — a βασιλεία/basileia — for the reign of God which is emphatically imperialistic. God is not some sort of group facilitator. He is the βασιλεύς/basileus, the King, the Emperor, one who brooks no rivals and who demands complete and universal submission. Our salvation is contingent upon our freely offering to Him this complete submission. Whatever sense of shared kinship we have with each can only exist and thrive after we first acknowledge His absolute authority.

The first sign of such submission to Him is that we do not tamper, edit, correct, or otherwise monkey around with the prayer which the Lord Himself gave us. He instructed us to pray that His Kingdom may come — a reign in which all souls submit to Him. We are not free to alter this prayer because it flies in the face of current feminist fads. God revealed Himself as a Father, not a Mother, and His rule over us is a Kingdom. If we would be a *Con't Next Page*

Fr. Lawrence Con't

part in that Kingdom, we must begin by putting aside our current theological obsessions and enthusiasms and accept what He has said, however much they might conflict with the dogmas of our secularized age.

Accepting that our Father is our Basileus and King also means accepting that our reality is hierarchically ordered. That is, God's authority is mediated, and comes to us through a chain of authority, so that the authority of those above us ultimately comes from God.

We see this in many ways. For example, in our government. Whatever my government's flaws (and they are many) its authority ultimately comes from God. The true alternative to governmental authority is anarchy, the rule of the jungle, wherein the schoolyard bully and his gang run everything, and the weak and helpless are crushed. That is why Saint Paul said, "There is no authority except from God, and those that exist have been instituted by God" (Romans 13:1-2). That does not mean that we must passively submit to every tyranny. We may protest tyranny, corruption, and incompetence, and here in the West anyway, may replace rulers through democratic process. But it still means that the rule of law has been established by God as the only real alternative to anarchy. God rules and restrains evil through human government, however flawed that government may be.

We see this in the family as well. We respect the human authority of our parents because they are endowed with divine authority, and so abuses aside, disrespecting their authority means disrespecting God. That is why the Scriptures says that we should rise up in respect for the person whose hair is white with age, for this shows our respect for God (Leviticus 19:32). Again, this does not mean that one may never disagree with one's parents, especially if they use their authority unwisely or abusively. But it does mean that the authority they have comes as a gift from God.

We see this also in the Church. All authority in the Church is delegated authority, and despite the fact that all Christians are brethren and are ontologically equal, they must respect the hierarchy that is over them. To respect the church leaders is to respect Christ who gave them their authority. That is why we are told to obey our leaders (Hebrews 13:17). When we welcome and accept the authority of the person Christ sent, we welcome and accept Christ (Matthew 10:40). All reality is

hierarchically-structured, and so the Church is hierarchically-structured too. That is what it means to say that God is our King. Criticism of church leaders is allowed and even necessary at times, but it must be combined with a certain respect for the office itself.

One of course is always tempted to look around horizontally and not look up vertically, to focus our attention not upon the God above us in all His perfection, but upon those below Him and around us with all their flaws, those to whom He delegates His authority. God has said we must stand up in respect before the person whose hair is white with age. We can hardly keep from asking, "But what if the person with white hair is an idiot?" It doesn't matter. Stand up in respect anyway. Criticism is easy, and rebellion can always find quick justification in the flaws of those we see around us. I could easily point out to anyone interested the flaws of my father, as my children could easily point out mine. That is why rebellion is a perennial temptation for the fallen children of men. It is also why God warned us in advance to respect those who are over us. They may be our kin, but they are still in charge.

Democracies are wonderful, but the Church is not a democracy. It is a hierarchy, a Kingdom. It is so in this age, and will be so in the age to come. A "kin-dom" is not going to come, however much some may pray for it. A Kingdom is.

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. *(Full prostration)*



4th Sunday of Great Lent: St John Climacus (of the Ladder) Commemorated on April 11

The Fourth Sunday of Lent is dedicated to Saint John of the Ladder (Climacus), the author of the work, The Ladder of Divine Ascent. The abbot of Saint Catherine's Monastery on Mount Sinai (6th century) stands as a witness to the violent effort needed for entrance into God's Kingdom (Mt.10: 12). The spiritual struggle of the Christian life is a real one, "not against flesh and blood, but against ... the rulers of the present darkness ... the hosts of wickedness in heavenly places ..." (Eph 6:12). Saint John encourages the faithful in their efforts for, according to the Lord, only "he who endures to the end will be saved" (Mt.24:13).

STEPS OF ST JOHN

John wrote the book called the Ladder of perfection or the Ladder of Divine Ascent. There are 30 steps. Saint John was a leader among the monastics on Mt. Sinai.

NOTE: I suggest you purchase this book and read it. It is not only a great Lenten read but a great read on the Christian life of how to grow closer to God. And what a struggle it is and how we must always be working on it. Each topic goes in depth of how to accomplish it)

Steps 1-4: deal with Renunciation of the world and obedience to a spiritual father)

Step 1: On renunciation of the world, asceticism)

Step 2: On detachment

Step 3: On exile or pilgrimage; concerning dreams that beginners have

Step 4: On blessed and ever-memorable obedience (in addition to episodes involving many individuals)

Steps 5-7: deal with Penitence and affliction as paths to true joy.

Step 5: On painstaking and true repentance, which constitutes the life of the holy convicts, and about prison

Step 6: On remembrance of death

Step 7: On joy making mourning

Steps 8-17: deal with defeating of vices and acquisition of virtue. On freedom from anger and on meekness.

Step 8: on freedom from anger and on meekness

Step 9: On remembrance of wrongs

Step 10: On slander or calumny

Step 11: On talkativeness and silence

Step 12: On lying

Step 13: On despondency

Step 14: On that clamorous mistress, the stomach

Step 15: On incorruptible purity and chastity, to which the corruptible attain by toil and sweat

Step 16: On love of money or avarice

Step 17: On non-possessiveness (that hastens one Heavenward)

Steps 18-26: Deal with avoidance of traps of asceticism (laziness, pride, mental stagnation)

Step 18: On insensibility that is, deadening of the soul and the death of the mind before the death of the body

Step 19: On sleep, prayer, and psalmody with the brotherhood

Step 20: On bodily vigil and how to use it to attain spiritual vigil, and how to practice it.

Step 21: On unmanly and puerile cowardice

Step 22: in the many forms of vainglory

Step 23: On mad pride and unclean blasphemous thoughts; concerning unmentionable blasphemous thoughts.

Step 24: On meekness, simplicity, and guilelessness, which come not from nature but from conscious effort and on guile

Step 25: On the destroyer of the passions, most sublime humility, which is rooted in spiritual perception

Step 26: On discernment of thoughts, passions and virtues; on expert discernment brief summary of all aforementioned

Steps: 27-29: Deal with Acquisition of hesychia, or peace of the soul, of prayer, and of apatheia (dispassion or equanimity with respect to afflictions or suffering

Step 27: On holy stillness of body and soul; different aspects of stillness and how to distinguish them

Step 28: On holy and blessed prayer, the mother of virtues, and on the attitude of mind and body in prayer.

Step 29: Concerning Heaven on earth, or Godlike dispassion and perfection, and the resurrection of the soul before the general resurrection.

Step 30: Concerning the linking together of the supreme trinity among the virtues; a brief exhortation summarizing all that has said at length in the book.

Mark 9:17-31 (Gospel)

Then one of the crowd answered and said, "Teacher, I brought You my son, who has a mute spirit. And wherever it seizes him, it throws him down; he foams at the mouth, gnashes his teeth, and becomes rigid. So I spoke to Your disciples, that they should cast it out, but they could not." He answered him and said, "O faithless generation, how long shall I be with you? How long shall I bear with you? Bring him to Me." Then they brought him to Him. And when he saw Him, immediately the spirit convulsed him, and he fell on the ground and wallowed, foaming at the mouth. So He asked his father, "How long has this been happening to him?" And he said, "From childhood. And often he has thrown him both into the fire and into the water to destroy him. But if You can do anything, have compassion on us and help us." Jesus said to him, "If you can believe, all things are possible to him who believes." Immediately the father of the child cried out and said with tears, "Lord, I believe; help my unbelief!" When Jesus saw that the people came running together, He rebuked the unclean spirit, saying to it: "Deaf and dumb spirit, I command you, come out of him and enter him no more!" Then the spirit cried out, convulsed him greatly, and came out of him. And he became as one dead, so that many said, "He is dead." But Jesus took him by the hand and lifted him up, and he arose. And when He had come into the house, His disciples asked Him privately, "Why could we not cast it out?" So He said to them, "This kind can come out by nothing but prayer and fasting." Then they departed from there and passed through Galilee, and He did not want anyone to know it. For He taught His disciples and said to them, "The Son of Man is being betrayed into the hands of men, and they will kill Him. And after He is killed, He will rise the third day."

CATASTROPHIC RELIEF FUND

Purpose of fund: To provide some small financial assistance to a parishioner, family member or community member who has suffered a catastrophic event.

Funds will be offered at the discretion & blessing of the Rector and the discretion of the Board.

This money can also be used for outreach programs in the parish

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

WEEK FIVE LENTEN REFLECTIONS

Sts. Vasilissa & Anastasia of Rome

These two Roman women were converted to Christianity by Saint Peter and Saint Paul, and went on to be students of those two apostles. Their faith was strong, because it was based on the solid truth preached by the earliest followers of Jesus Christ.

That solid faith was needed, because under the rule of the emperor Nero, from the years 54 to 68, it was a hard time to be a Christian. Nero had a deep and abiding hatred of Christians, and took delight in devising cruel tortures for them. Saints Vasilissa and Anastasia were aware that the bodies of executed believers were often treated as trash, simply tossed aside in piles of garbage by the side of a road.

The two women decided to take on a compassionate but very risky ministry. They secretly collected the bodies of Christians who had been killed, and buried them decently.

Perhaps if they had lived in some remote part of the Roman Empire, their work would have gone unnoticed by the emperor. But they were in Rome, and Nero had his spies and informants. He found out what they were doing, and had them arrested and imprisoned.

Like many others, they were tortured and terribly ill-treated. It's possible they had opportunities to renounce the faith, but if so they resolutely refused to do so. Finally, around the year 68, they were put to death by order of the emperor himself.

Some might say that the emperor Nero was the "winner" of this contest with two Christian women. But the words of the Troparion with which the Church celebrates them (as well as many other saints) tell us something different. The words are these: "Having Your strength, they laid low their adversaries/and shattered the powerless boldness of demons.

Church tradition tells us that Nero's own daughter, Domnina, was converted to Christianity. The ruler who so hated Christianity "lost" his own daughter to the faith he despised. But for Saint Vasilissa and Saint Anastasia it was a triumph, a "laying low" of the enemies of the faith.

We cannot know Nero's eternal destiny, but the two women who defied him, Saint Vasilissa and Saint Anastasia, must certainly rejoice *Con't Next Page*

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

Lenten reflection Con't

in the Kingdom with others who also loved the faith more than their own safety or comfort.

Read Matthew 27: 57-60. How does this passage relate to Saints Vasilissa and Anastasia? (Like these two saints, Saint Joseph of Arimathea was determined to give a decent burial to someone—in Joseph's case, to Our Lord Jesus Christ. Because Jesus had been executed as a criminal, He would not have received burial according to Roman law.)

In the encyclical released at the end of 2020 by the Holy Synod of Bishops of the Orthodox Church in America, entitled *We Rejoice Even in Tribulation: An Encyclical of Hope*, we read that the "drastic steps of temporarily suspending or curtailing liturgical services were taken out of love, not fear: love for those in particular peril from the virus, love for healthcare workers overwhelmed with patients, love for those outside the Church for whom our cooperation was and is a witness of Christian charity."

The encyclical goes on to say that these steps have required us all in the Church to make great sacrifices. "Yet we know that Christ, our Creator and Almighty Lord, is our rock amid this storm (Lk. 6:48), and because our rock is unshakable, we have been willing to lay down our normal life out of love..."

The encyclical is addressing the crisis of the Covid 19 pandemic. How do the words "lay down our normal life out of love" also apply to Saints Vasilissa and Anastasia? (These two saints faced the crisis of the emperor's hatred and violent persecution of Christians. They laid down their normal life through love for fellow Christians by deliberately doing something that would invite the anger and punishment of the ruler: burying the bodies of believers he disdained and had killed.)

Read I Corinthians 6: 19 and 15: 51-55. How do these verses help us understand why the Church respects the body as an integral part of our personal resurrection? (Paul calls the body the "temple of the Holy Spirit" and says that we "have it from God." He calls on us to "glorify God in your body." In the later verses we read that it is our physical body that will be changed when we are raised at the Lord's coming again. What is perishable and mortal will become imperishable and immortal. Clearly, the body is not a kind of "shell" that we will someday cast off. Rather it is an essential element of our salvation.)

Victory of the Cross Con't

It reminds me of when I would make my drive from Michigan to St. Vladimir's Seminary in the early 90's at the beginning of each semester. It is a 12-hour drive that I did in one shot. Along the way, around the time when I began to get irritated at the length of the drive, there was a marker either in northeast Ohio, or western Pennsylvania that I would pass. It stated that New York was 900 miles away. When I saw this, it helped me to get refocused on my journey and the end goal of my travel.

How can we use the Cross in our daily family life to remind ourselves of the end goal of Lent? Here are some thoughts.

Do you place a Cross that is decorated with flowers in your icon corner as is done in church?

Do you sing the Troparion "O Lord Save Your people..." during your daily prayers?

Do you sing the hymn, "Before Thy Cross..." at least once a day with the appropriate prostrations?

Have a family discussion this week about what each member looks forward to in anticipating the Pascha of our Lord.

Besides breaking the fast, what bad habit does each member look forward to overcoming because of the victory of the Cross?

What virtue does one look forward to acquiring due to the victory of the Cross?

Discuss as a family how one can be more oriented to thinking of others and their well being, instead of one's own. How can one humbly be more visible in sharing one's love for another?

May the Lord continue to bless the remaining time of the Great Fast. May you all come to know the "divine vision" and beauty of the Cross. May this be an ever-present and living reality in all of our lives!

In Christ's love,

Archbishop Paul