



Saturday, September 5, 2021 **Tone 2**
Gospel: [Matthew 18:23-35](#) **Epistle:** [1 Corinthians 9:2-12](#)
11th Sunday after Pentecost
Holy Prophet Zachariah and Righteous Elizabeth, parents of St. John the Baptist

SEPTEMBER Bulletin Sponsor:
Fr. Andrew in memory of His Grace Bishop John

Liturgical & Events Schedule

- Sunday, September 5**
 9:10 am: Hours followed by Divine Liturgy / Social
- Tuesday, September 7**
 6:30 pm: Great Vespers
- Wednesday, September 8**
 9:20 am: Hours followed by Divine Liturgy
- Thursday, September 9**
 6:00 pm: Lions Club meeting / Picnic
- Saturday, September 11**
 8:45 am: Prayers followed by Divine Liturgy
 10:30 am: Public Memorial service w/ the reading of the People from Ohio who have lost their lives here at our parish
 4:00 pm: Great Vespers
- Sunday, September 12**
 9:10 am: Hours followed by Divine Liturgy / Social

40 DAY REMEMBRANCE

- Sept 5:** Charla VanOsdol
Sept. 12: Valentin
Sept. 19: Jim Mazur / Ron
Oct. 3: Theodore Geletka / Dr. Martin Beerman
 Matushka Tresja Denysenko / The Mitred Archpriest Michael Koblosh / 12 military killed in Afghanistan including Navy corpsman Max Soviak from Ohio

For Your Prayers

Diane Tryon
 109 Joslyn Street
 Arcadia, OH 44804



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

**SEPTEMBER BULLETIN
 CANDLE SPONSORS**

- Bulletin:** (\$50) Fr. Andrew in memory of Bishop John
Chandelier: (\$50) Fr. Andrew in memory of my family & friends
Altar Candles: (\$50) From basil in memory of his loving wife Jean
Candles on the Tomb: (\$25) From Fr. Andrew for all the former pastors of this parish in the month of September
Eternal Light & Icon Screen: (\$25)
Candles @ the Cross: (\$15) Fr. Andrew in memory of Tommy Leonchik
Candles at St Tikhon's: (\$15) For the Health of Sloane & Tim, and for the safety of Nicholas, Tikhon & Gleice

**Archbishop Paul's Travel Schedule:
 August 20-September 19**

- Holy Trinity Cathedral, Chicago, IL,**
 September 4th to 5th
St. Theodosius Cathedral, Cleveland, OH,
 September 10th to 12th
Holy Trinity, Parma, OH,
 September 17th to 19th

**SEPTEMBER CHURCH
 CLEANING
 SCHEDULE**



- | | |
|----------------|-----------|
| Sept. 6-11 | Laura |
| Sept. 13-18 | Stephanie |
| Sept. 20-25 | Laura |
| Sept. 27-Oct 2 | Sandy |

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

**LITURGICAL ATTENDANCE
AUGUST**

Sunday, Aug. 1: Church cancelled
 Thursday, Aug. 5: 5 attended Feast Day Vespers
 Friday, Aug. 6: 12 attended (3 of which were visitors)
 Saturday, Aug. 7: 7 attended Vespers
 Sunday, Aug. 8: 30 attended Liturgy (8 of which were visitors) / 13 Communicants
 Saturday, Aug. 14: 16 attended the Patronal Day Vespers (7 of which were visitors)
 Saturday, Aug. 21: 6 attended Vespers
 Sunday, Aug. 22: 19 attended Liturgy (3 of which were visitors; 9 Communicants
 Sunday, Aug 29: 32 attended Liturgy (4 of which were guest) / 15 Communicants

READERS

Sunday, Sept. 5:	Tim
Sunday, Sept. 12	Joe
Sunday, Sept. 19	Terri
Sunday, Sept. 26	Joe

Holy Prophet Zachariah and Righteous Elizabeth, parents of Saint John the Baptist Commemorated on September 5

The Holy Prophet Zachariah and the Righteous Elizabeth were the parents of the holy Prophet, Forerunner and Baptist of the Lord, John. They were descended from the lineage of Aaron: Saint Zachariah, son of Barach, was a priest in the Jerusalem Temple, and Saint Elizabeth was the sister of Saint Anna, the mother of the Most Holy Theotokos. The righteous spouses, “walking in all the commandments of the Lord” (Luke 1:6), suffered barrenness, which in those times was considered a punishment from God.

Once, during his turn of priestly service in the Temple, Saint Zachariah was told by an angel that his aged wife would bear him a son, who “will be great in the sight of the Lord” (Luke 1:15) and “will go before Him in the spirit and power of Elias” (Luke 1:17).

Zachariah doubted that this

Con't Pg 4

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

Aug. 1 - Church cancelled
Aug. 8 -\$52 Candles; \$190 Vigils; \$129 donations; \$100 Holy Day donations; \$50 Bulletin; \$15 Candles on Icon Screen; \$15 Candles at the Cross
Aug. 15- \$252 Candles; \$50 Vigils: \$619 Donation \$255 Holy Day Donations:
Aug. 22: \$10 Candles; \$145 Vigils; \$10 Donations; \$120 Holy Days
Aug. 29- \$52 Candles; \$75 Vigils; \$60 donations
MONTH TOTAL TO DATE: \$2,199

**RESTRICTED FUND DONATIONS
RECEIVED IN AUGUST**

Sunday, Aug. 8: \$25 Food Pantry; \$200 St Herman’s Seminary
Sunday, Aug. 22: \$10 Catastrophic Fund; \$100 Food Pantry; \$10 St. Herman's Seminary
Sunday, Aug. 29: \$100 Building Restoration; \$50 Catastrophic Fund; \$130 St Herman’s seminary

AUGUST : MONTHLY TITHE ONLY
 Goal Pledged per month: \$4,825

Sunday, Aug. 1: Church cancelled
Sunday, Aug. 8: \$1,618
Sunday, Aug. 15: \$1,568
Sunday, Aug. 22: \$1,300
Sunday, Aug. 29: \$1,068
MONTH TOTAL TO DATE: \$5,554

**FINANCIAL'S FOR THE
MONTH & YTD**

AUGUST:
 Income: \$7,973
 Expenses: \$9,931
 TOTAL: **-\$1,758**
YTD
 Income: \$62, 243
 Expenses: \$84, 036
 TOTAL: **-\$21, 793**

PRAYER LIST- UPDATED SEPTEMBER 2

HIERARCH'S / CLERGY: His Beatitude, Metropolitan Herman; Archbishop Benjamin from San Fransico / John Duranko (Father's home pastor); James Gleason (Father's Spiritual Father); Moses Barry; Gregory Grivna; Emilian Hutnyan; Joseph Von Klarr; Michael Kuzara; Michael Macura; Peter Tutko; John Zabinko / Deacon Paul Gansle / Deacon Peter Rentsch / Deacon Nicholas Denysenko / Sub-deacon Wylie Meath

MATUSHKII: Pani Patricia Duranko; Virginia Lecko; Maura McCarty; Margaret Zabinko

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

OTHER REQUESTS: Child Ezra; Mark Britton (Hritsko); Sandy Cafaria (Hileman) Ernest Cornwell (Hritsko); James Crane (Hritsko); Sophia Denysenko (ABL)Baby Finn (Cassell); Marge Dziama; Ruthe Flewelling; Ben Franklin (Kovach); Donald Gresh (Glovinsky); Gabriel Jones (ABP); Andrea Joy (Kovach); Ann Marie Krynock (Timko); Maria (ABP) Melinda Kuzara (ABL); Jake Lipstraw (Twarek); Mark Ludvik (Guzy); Mark Masica (Kovach); Pauline Meath (Father); Karen Muzyka (father); William Romanchak (Father); Infant Sloane Swanton (Twarek); Janice Timko; George Timko; Loren Welch (Father); Chuck Wiedenhoft (Twarek); Sara (Jake); Chris Quotap (Father); Amanda & her unborn baby (Father)

MILITARY: Alex, Nathan Brown, Craig Cassell, Jake Ellithorpe, Jordan Fulton, Alena 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

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.

Thank you and 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*.

VIGILS- AUGUST 29

Laura Kovach (4) For health of Betty, Ben, Earl, Mary, Bill, Brenda, Andrea, Wendy, Mark, Dana, Bodhi, Hattie, Molly, David, Margi, Joe, and Sloane; God's guidance to Bobbie's surgeon, and for her recovery afterwards; Memory Eternal to those who lost their lives helping or escaping Afghanistan; Safe travel for family.

Sandy Martin (1) Special intentions

Ron & Bobbie Royhab (1) For the health and healing of our daughter-in-law Stephanie Royhab

Twarek (10) Health of Nikki and unborn baby; Safe travel for our high school classmates; For health and recovery of Stephanie Royhab; God's blessing to Bobbie for her surgery this week; Continued recovery to Valerie; God's blessing for health & recovery of child Sloane & strength to Sarah, Mat and family; Health and recovery of Ron, Laura, child Ezra; Health of David, Helen Lis and Tina's dad Earl, Matt, Tom, Loren, Joe, Sonya, Margi & Joe, Betty, MaryAnn & Bob, Judy, Chuck, Bohdi, Diane, Stella, Jake, Cheryl; God's guidance for our troops and Memory Eternal to those we lost; Special intentions

Prophet Zachariah Con't

prediction would come true, and for his weakness of faith he was punished by becoming mute. When Elizabeth gave birth to a son, through the inspiration of the Holy Spirit she announced that his name was John, although no one in their family had this name.

They asked Zachariah and he also wrote the name John down on a tablet. Immediately the gift of speech returned to him, and inspired by the Holy Spirit, he began to prophesy about his son as the Forerunner of the Lord.

When King Herod heard from the Magi about the birth of the Messiah, he decided to kill all the infants up to two years old at Bethlehem and the surrounding area, hoping that the new-born Messiah would be among them.

Herod knew about John's unusual birth and he wanted to kill him, fearing that he was the foretold King of

NOTICE: IRS Sending Letters to Parishes

The following information is provided by the Legal Matters Committee of the Assembly of Canonical Orthodox Bishops of the United States of America for the benefit of Orthodox Christian parishes and organizations throughout the country.

The Internal Revenue Service (IRS) is in the process of contacting businesses and organizations (including churches) that have Employer Identification Numbers (EINs) to remind these entities to notify the IRS within 60 days of any change to the organization's "responsible party" information. The IRS began sending notices to organizations in August.

The "responsible party" for an entity is the individual who "controls, manages, or directs" the entity and the disposition of its funds or assets. For Orthodox parishes, the responsible party should generally be the parish rector or the lay chair of the parish council, and this information should be updated whenever a change occurs. The IRS refers to this as a "key security issue," noting that the "responsible party" information is often outdated or incorrect.

To update responsible party information, an organization must file Form 8822-B, Change of Address or Responsible Party – Business.

For additional information, see the IRS press release on the subject

the Jews. But Elizabeth hid herself and the infant in the hills. The murderers searched everywhere for John. Elizabeth, when she saw her pursuers, began to implore God for their safety, and immediately the hill opened up and concealed her and the infant from their pursuers.

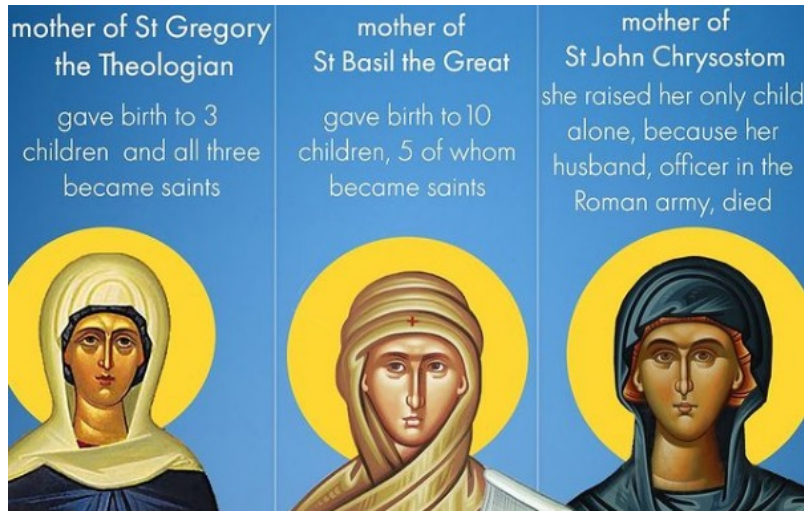
In these tragic days Saint Zachariah was taking his turn at the services in the Temple. Soldiers sent by Herod tried in vain to learn from him the whereabouts of his son. Then, by command of Herod, they murdered this holy prophet, having stabbed him between the temple and the altar (MT 23: 35). Elizabeth died forty days after her husband, and Saint John, preserved by the Lord, dwelt in the wilderness until the day of his appearance to the nation of Israel.

On the Greek calendar, Saints Zachariah and Elizabeth are also commemorated on June 24, the Feast of the Nativity of Saint John the Baptist.

SEPTEMBER Celebrations

ANNIVERSARIES	BIRTHDAYS	
3- Frank & Crystal Batura 11- David & Roddie Mazurik 11- Wayne & Heidi Golob 13- Sam & Angie Dardovski 13- Fr. Peter Zarynow priestly ann. 13- Tom & Jean Hileman 15- Nikki & Sean Williams 19- Zach & Amber Twarek 24- Mike & Diane Tryon 9-28-1990: Retired Bishop Lazar of Ottawa <p style="text-align: center;">NAMESDAY</p> 9-30: Archbishop Michael of NY & NJ	1-Denny Bird 3- Lynn Basala 5-Chico Elcisko 8- Zach Twarek 11- Fr. John Beskid, Brian Lucas 14- Debbie Perman, Chris Baxter 15- Walter Litzie Sr 17- Wyatt Schlotterer 18- Fr. David Lis 19- Cooper Kowal 20- Fr. Matthew Moriak, Charisse Hileman	22- Pani Bethany Mihaly 23- Rita Mazur 24- Benjamin Otis Franklin 25- Nikki Twarek, Noah Adamcio, Michael Litzie 26- Jim Basala, Amber Twarek, Greg Twarek 30- Jaxson Monschein, Jack Kovach

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



SEPTEMBER Reposed

- | | |
|--|---|
| 1-His Eminence Bishop Nikon (2019)
2- David Douglas (2015)
4- John Mataleska (1986)
4- Archpriest John Grandziuk (1947) Former Pastor
5- Archpriest Michael Dziama (1944) Former Pastor
6- Anna Dahulich (2017)
7- Lisa Monak (2020)
14- Archpriest George Breyan (2009) Former Pastor
14- Mary Kamiotis (2017)
15- Steve Bartek (1962) (Grandfather)
15- Peter Rindfleisch (2006)
16- John George Mazurik (1997)
18- Bernie Labouda (2018)
18- Stephen Sature (2004) | 18- Bob Whitham Sr (2020)
20- Nora Bird (2017)
21- Joseph Mazur (2002)
26- Pastor Kevin Brown (2020)
27- Michael Ittescu (1968)
27- Alison Pickney (2017)
27- Karen Milano (2017)
28- William Felenchak (1977)
30- Bishop John Martin (1984)
30- Tommy- Leonchik (2020)
William Rose (1980)
George Mazur (1937)
George Mazurik (1940) |
|--|---|

LETTER FROM ARCHBISHOP PAUL

Glory to Jesus Christ!

Some time ago, I asked our communities to begin praying for vocations in the Diocese. This is something that has become a priority for me to ensure that each of my parishes has well trained priests and deacons assigned to them for the continuation and stability of each community. By God's grace, we have begun to see the fruits of our labors and the men are being called to take on this holy vocation.

Currently, our diocese has eight seminarians enrolled at our seminaries. Deacon Anthony Saunders (3rd year), Reader Jacob Ponomarenko (3rd year), Joseph Whittaker (2nd year), Philip Dage (1st year), Jonathan York (1st year), and Tyler Zawatski (1st year) all are currently attending Saint Tikhon's Seminary. At Saint Vladimir's Seminary we have Andrew Prather (2nd year) and Jared Ries (1st year).

In part because of your faithful support, two graduates from the class of 2021 have been assigned to parishes in the Diocese. Priest Matthew McDonald has been assigned to Saint Michael the Archangel Church in Saint Louis, MO, and Priest Peter Simko has been assigned to Saint Innocent the Apostle to America Church in Olmsted Falls, OH.

The support we offer to our seminarians is a vital part to their ability to stay enrolled at these institutions. I ask you again to please continue to support our future clergy by prayer and attention to this annual appeal. Our goal through this initiative is to provide students and their families with a minimum scholarship of \$1,000 per semester to assist them in their studies. This humble amount assists the seminarian that is unable to seek employment while studying, but still has living expenses to attend to. It is not uncommon for students to have a family to care for, which is another reason why your donations are so valuable to this cause.

Contributions can be made through your parish or can be submitted to the Diocese by sending a check payable to "Diocese of the Midwest." Please note that the check is for "Support Our Seminarians." One can also donate through our diocesan website, DOMOCA.org.

Your generosity and kindness is much appreciated. The blessing of the Lord be upon you.

With love in Christ,

+PAUL

Archbishop of Chicago and the Midwest

Annual "Support Our Seminarians" Month Begins

The annual "Support Our Seminarians" Month in the Diocese of the Midwest is here. During the month of September His Eminence Archbishop Paul, calls upon the faithful to support the diocesan seminarians.

"Some time ago, I asked our communities to begin praying for vocations in the Diocese. This is something that has become a priority for me to ensure that each of my parishes has well trained priests and deacons assigned to them for the continuation and stability of each community. By God's grace, we have begun to see the fruits of our labors and the men are being called to take on this holy vocation."

Vocation has been a main focus in the diocese with prayers being offered in the churches for more seminarians for well over a year. This year, the Diocese of the Midwest has eight seminarians enrolled in classes preparing to serve the diocese.

In an effort to bring attention to this important initiative, SOS flyers are available to download and distribution in all parishes during the month of September. All donations from parishes as well as individuals — culminating in "SOS Sunday" on September 26 — will be distributed directly to the seminarians to offset the cost of their educational and living expenses.

Regardless of how a parish chooses to raise SOS funds, the result will help ensure that our seminarians and their families will find some measure of "relief" from increasing living and educational expenses.

Individuals are encouraged to donate through their parishes, by mailing a check to the diocese, or online.

**Reflection: “The Spirit of the Lord is upon me
... to proclaim the acceptable year of the
Lord.”**

“The Spirit of the Lord is upon me ... to proclaim the acceptable year of the Lord.” (LK. 4:18-19)

The beginning of the Church New Year occurs on September 1. This is also referred to as the Indiction, and there are both religious and political reasons behind this date, as the Church was accommodating itself to the realities of a Christianized Roman Empire by the fourth century. Though hardly commemorated today with much attention, I see no reason not to remind the parish of this date. Perhaps we may thereby bring to the ecclesial New Year a bit more attention than usual. Living as we do in a completely different and secularized society from the Roman/Byzantine world in which our church calendar was more-or-less fully developed, we have a difficult time conceiving of any new year commemoration other than that of January 1. Be that as it may, if we want to understand the liturgical year with its developed rhythm of feasting and fasting, we will need to embrace “the mind of the Church” to some extent to make that understanding attainable.

As Orthodox Christians we live according to the rhythms of two calendars – the ecclesial and the secular – and often enough we are caught up in a “battle of the calendars.” That is a struggle that can strain our choices and possibilities when we make decisions that affect the use of our “time, talent and treasure.” The appointed Gospel reading for the Church New Year is LK. 4:16-22, from which the scriptural text above is taken. Every year is potentially “the acceptable year of the Lord,” but from our all too-human perspective that will be determined by how we approach each year as it comes to us in our appointed time in this world.

Recently, but with a more focused intention, I applied two contrasting terms toward our approach to the Dormition Fast that occupied us at the beginning of August for two weeks. Those contrasting terms were convenience and commitment. I said that our approach to this recent fast was determined by our choice of seeking the way of convenience or of making a commitment. A choice of

convenience will lead to being uncommitted and thus negligent of whatever discipline is set before us. I believe that we can expand the use of these terms to now embrace our approach to the Church New Year or even beyond to our very approach to life as Christians. As we approach the Church New Year we can ask ourselves: Do I choose convenience over commitment when these terms apply to my relationship to God and with the Church? Is my first concern when the “distribution” of my time, talents and treasure is under consideration reduced to a matter of convenience; or do I first think in terms of my commitment to the Lord? Am I therefore trying to “fit” the Church into my life rather than trying to “fit” my life into the fullness of life offered in the Church? At the beginning of the Church New Year – a beginning that not only implies, but offers the gifts of repentance, renewal and regeneration – these may be questions worthy of our heartfelt and serious consideration.

It may seem too simplistic to ask these questions in a stark “either/or” manner. Life is a bit more complicated than that. The choices of convenience and/or commitment – made consciously or unconsciously – can be seen as relative terms that often overlap and get entangled in ways that only further accentuate life’s complexities. Nevertheless, with the utter seriousness with which the Scriptures confront us with the “God question” we do find set before us a rather stark choice between “two ways:” and that would be between life and death. These are not choices that impinge upon our biological well-being. Rather, “life” and “death” are choices that depend upon our commitment to not only believing in God’s existence, but of our willingness to live according to the commandments of God. That is why the choice is presented in a very straightforward, unambiguous manner. The stakes are that high. It is not as if the teaching found in the Scriptures lacks an awareness of the difficulties of life; or of what we like to refer to as life’s “nuances.” But in the Scriptures we find the “ultimate questions” presented with a clarity that, again, demands a clear choice with a full understanding of just what is at stake. For ultimately, there is an “either/or” distinction when it comes to our decision for or against God.

The term “two ways” was from the beginning of the Church’s life even a technical; *Con’t Next Page*

Reflection Con't

The term "Two Ways" was from the beginning of the Church's life even a technical term found in the earliest Christian literature. Although not a part of the New Testament, this is perhaps best illustrated by the very early document (1st. c.) known as The Didache. This document opens with a classic expression of this teaching:

There are two ways: one is the Way of Life, the other is the Way of Death; and there is a mighty difference between these two ways.

The way of life is this: first, that you shall love God who created you; second, your neighbor as yourself; all those things which you do not want to be done to you, you should not do to others. (Didache, 1:1-2)

This clearly echoes the direct teaching of Christ found in the Gospels, of course. And in the Gospel According to St. Matthew, we hear the Lord's own versions of this choice of the Two Ways:

Enter by the narrow gate; for the gate is wide and the way is easy, that leads to destruction, and those who enter by it are many. For the gate is narrow and the way is hard, that leads to life, and those who find it are few. Every one then who hears these words of mine and does them will be like a wise man who built his house upon the rock; and the rain fell, and the floods came, and the winds blew and beat upon that house, but it did not fall, because it had been founded on the rock. And every one who hears these words of mine and does not do them will be like a foolish man who built his house upon the sand; and the rain fell, and the floods came, and the winds blew and beat against that house, and it fell, and great was the fall of it.(MATT. 7:13-14;24-27)

Yet, the Christian teaching of the Two Ways finds its first and most definitive expression in the Old Testament. There, as something of a final summation of the lengthy discourse of Moses to the people of Israel before they enter the Promised Land, the following is recorded in the Book of Deuteronomy:

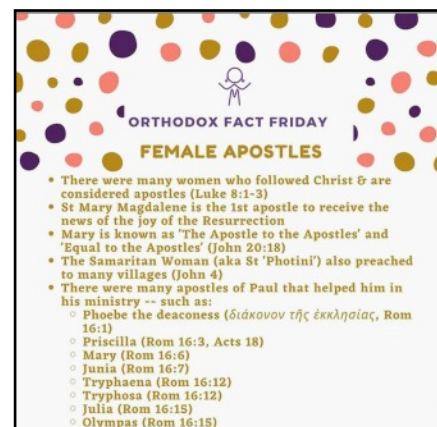
But the word is very near you; it is in your mouth and in your heart, so that you can do it. See, I have set before you this day life and good, death and evil. If you obey the commandments of the LORD your God which I command you this day, by loving the LORD

your God, by walking in his ways, and by keeping his commandments and his statutes and his ordinances, then you shall live and multiply, and the LORD your God will bless you in the land which you are entering to take possession of it. But if your heart turns away, and you will not hear, but are drawn away to worship other gods and serve them, I declare to you this day, that you shall perish; you shall not live long in the land which you are going over the Jordan to enter and possess. (DEUT. 30:14-18)

The Church calendar with its New Year commemoration on September 1 can be more than a quaint and antiquated remnant from the past. And it can even be more than a formal reminder that we will begin the annual cycle of feasting and fasting by celebrating the great Feasts of the liturgical year – important as this is. The Church New Year, perhaps coming after a long and "busy" summer, can remind us with a biblical urgency that the choice of the Two Ways may not be a once-in-a-lifetime decision; but one that needs annual renewal that can only be accomplished through repentance and that "change of mind" that directs us toward God with all of our heart, soul, mind and strength (MK. 12:30).

Let us search our hearts about this carefully. This deserves our time and attention more than anything else. This is not an inner examination that can be postponed to a more "convenient" time. Rather, it is a time of "commitment" to the really essential question that shapes our lives decisively. As the Lord asked the Apostle Peter, so the Lord asks us if we love him. Are we able to answer Him as did St. Peter: "Lord, you know everything; you know that I love you." (JN. 21:17)

Archpriest Steven Kostoff



The Beginning of the Ecclesiastical New Year 2021

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

My beloved children in the Lord, and to all who read this encyclical at the beginning of the Ecclesiastical New Year, on the day when the Church also reflects on the created world: I greet you in the Name of the Lord, and pray that God bestows upon you “every good and perfect gift from above” (James 1:17). May the God who has revealed Himself to us as “merciful and gracious, slow to anger, and abounding in steadfast love and faithfulness” (Ex 34:6) once again have mercy on us and upon His whole creation.

Just a few days ago, Hurricane Ida slammed into the Gulf Coast of the United States, and inflicted untold damage to property, and—to our great sadness—human life. This hurricane happened while at the same time unrelenting fires have likewise cut a swath of death and destruction throughout this same country, as well as in Canada, Europe, Russia, and Turkey. Even further, we hear that parts of our world have suffered from either extreme drought or unprecedented rainfall. We mourn those who have died in these tragedies, and ask that God keep them eternally in His memory. We grieve with their friends and families. We are also concerned for those who have been displaced, or lost property or homes; we have become saddened by what has befallen them. As always, as Christians, we should stand with them and seek ways to support any and all who have been afflicted by these natural disasters.

With these events that have taken place in just the past few days, we witness the awesome power of nature, and also the fragility and preciousness of human life. We should be reminded not only to fulfill our Christian vocation of love, of mourning, and of standing in solidarity with the weak and the vulnerable; but also that we should “number our days, so that we get a heart of wisdom” (Ps 90:12). When we learn the painful and heart-wrenching lessons that we are not invulnerable, we are not almighty, we are not immortal, we learn that we are men and women who are called to love one another as God has loved us, according to the teaching of the very Wisdom and Word of God, Jesus Christ (Jn 13:34; 15:12, 17).

At the beginning of the Ecclesiastical Year, on the day when we consider the created world, I call upon the clergy, monastics, and faithful of the Orthodox Church in America to remember those who have died, and those suffering from these recent natural disasters, and to seek ways to support them. May the God of every consolation and compassion be with you!

With my archpastoral blessings and love in the Lord,

+ Tikhon

Archbishop of Washington

Metropolitan of All America and Canada

An Epistle of Love

During the Twelfth All-American Council (Sobor) held in Pittsburgh, July 25-30, 1999, Archpriest Sergei Glagolev asked His Beatitude Metropolitan Theodosius if he could address the brother clergy at a special clergy breakfast following liturgy. At the time, Father Sergei didn't know that God would continue to bless him with so many years after, but he felt like this might be his last hurrah and he wished to make some final remarks to cherished friends and brothers, as well as words of encouragement to those just beginning the priestly ranks.

Father Sergei gave a most inspiring talk that focused on Love: Christian Love, Christ-like Love that all clergy must demonstrate within their pastorate. It was a stellar speech and one of those moments where not only did everyone listen in spiritual, spell-bound silence, but was delivered almost like a sacrament unto the hearers, words of love.

Later that day I asked Father Sergei if I could have a copy of his speech, which he gratefully gave me – with all of its corrected spelling, notations, and additions.

Here is that speech, a true epistle of love:

- Archpriest John Memorich

AAC-XII 7/30/99

Your Beatitude, most respected Archpastors and Bishops, beloved pastors and brothers *Con't Next Page*

Epistle of love con't

in Christ: Christ is in our midst!

How good it is on this last day of the last All-American Council of this millennium for us to come together as the brotherhood of archpastors and pastors, to break bread together in “agape” – the meal of love – the logical extension of the Holy Eucharist we have celebrated together “in behalf of all and for all.” And may the Council end today with the warm brotherly embrace of one another – having been enabled by the Spirit’s grace not simply to know “about” each other, but to know each other more profoundly, perhaps even deeply enough to care.

Yet love – more especially Christian brotherly love – is always a risky business. Love (and this “knowing each other” is akin to love) makes us vulnerable. Love leads us to the Cross. There is no other way to pastor, let alone live the Christian life.

Many years ago, the late Archbishop John of San Francisco sent me as Chancellor of the Western States to confirm on his behalf a young priest as parish pastor. I could see that the parishioners seemed to like the young man, and so I was emboldened to ask one of the men on the Parish Council how the priest was doing during his first year in the parish. The man sighed and said, “Oh, he’s alright, I guess, but all he ever talks about is love.” What else is there to talk about, I remember thinking, God the Father having delivered us from the power of darkness and conveyed us into the Kingdom of the Son of His Love (Col. 1:13). “Owe no one anything except to love one another; for he who loves another has fulfilled the law...love does no harm to a neighbor; therefore love is the fulfillment of the law” (Rom 13:8,10).

But I knew where that parishioner was coming from: all that talk about “knowing each other, loving one another,” made him feel vulnerable. Why not talk about the “rules” – surely, that feels more “religious:” what makes us more “Orthodox,” – the rules, you know: when to stand, sit, kneel and cross yourself, what not to eat and when, what text to use, what not to omit, how to dress, for whom you can or cannot pray – you know, the rules.

I invited the same Archbishop John to address the San Francisco Cathedral Sisterhood during one Great Fast – it was his Cathedral, and he knew the women well. He spoke for more than an hour about the meaning of Christian fasting. At the end, a cathedral lady stood up and protested, “But, your Eminence, you have not told us what we can or cannot eat!” With a deep sigh – and yet with a twinkle in his eye, the Archbishop answered, “Dear ladies, don’t eat each other.” [At this point the clergy all laughed loudly and Father Sergei said off the cuff, “It’s true, it really happened; you can’t make things like this up.”] “Above all things,” Saint Peter says to the newly baptized in Christ, “have fervent love for one another, for love covers a multitude of sins” (I Peter 4:8).

I remember reading for the first time the story of the Grand Inquisitor, in Dostoyevsky’s *Brothers Karamazov* while still in seminary in the 1940’s. You remember how furious the old Cardinal was over our Lord Jesus appearing in his city and upsetting his rule of law and order with all that sweet talk about beauty, love, and forgiveness. Our Lord answered his accuser’s tirade with the kiss of peace. In the end, it is not “heresy-cleansing,” but beauty that will save the universe. Christ is the Light, and in the beauty of His Light shall we see light.

We are pastors because we are called to be “people-persons.” Surely, we love liturgy as life, for in worship we are called into the very glory of Christ’s presence. But liturgy and life is also a relationship: to the Holy Trinity, to the Theotokos and all the angels and saints, and not least, a relationship to each other, to those who worship with us and those who do not, those within and without liturgy and life. Having offered up the whole cosmos as an act of love in Christ “in behalf of all and for all,” and having called to mind each and all, the faithful respond, “and all mankind!” Here we have to be mindful: I remember years ago how Charlie Brown so succinctly paraphrased a Dostoyevskian phrase: having had enough of Lucy, he cries out, “I love all mankind, it’s people I can’t stand!” It’s easy to love the presbyterium, the Brotherhood; it’s the “brother” who’s hard to take.

I read recently an excerpt from Saint John Chrysostom’s *Johanine commentary on Our Lord’s restoration and commission of Saint Peter* (John 21). “Simon, son of Jonah, do you love Me?” – our Lord asks Saint Peter thrice *Con’t Next Page*

Epistle of love Con't

(thereby absolving the three-times denial). “Yes, Lord, You know that I love You,” Saint Peter replies thrice. “Then feed My Lambs. Tend My Sheep. Feed My Sheep.” Of course, Jesus knows Peter loves Him. Chrysostom says Our Lord here speaks of His own love for each and every member of His Precious Body the Church – and those who are yet to come, as well as those who are yet to turn away from their denial – for all, in behalf of all. Our Lord is saying to Saint Peter – and thus to all who pastor: Love Me – love My Sheep. Love Me – feed My Lambs. Love Me – tend to My Sheep. Love Me – feed My Sheep. If you love Me, you must love them with My love.

Returning from the reconstruction of Saint Catherine’s Church of the Orthodox Church in America’s Representation in Moscow last month, our delegation stopped briefly in Helsinki for a visit with Metropolitan Leo and the vibrant Orthodox Church of Finland. The Finnish Orthodox woman who was guiding us on the Metropolitan’s behalf was giving us some insights into Finnish character. She remarked that Finnish representatives who are sent to Western Europe and North America have to take special courses in small talk and pleasantries because trivial conversation is not part of Finnish national culture. She demonstrated with an anecdote about a Finnish couple who was married for 48 years. One evening the wife burst into tears and could not be comforted. After much prodding by her bewildered husband, she blurted out that on their wedding day, he told her that he loved her, but has never said he loved her ever since. “Darling,” said the husband, “if I ever change my mind, I’ll tell you.”

As you know, Saint Herman, our first North American Saint, was from Valaamo in Finland (thus he was probably a man of few words). Yet you see how in Christ he adapted to the needs of his Native American people. For the cover of the Akathist of the Canonization of Saint Herman of Alaska in 1970, Father Vladimir Borichevsky chose a drawing of Saint Herman giving cookies he baked to delighted Aleut children. In Christ, he found ways to tell his new American family that he loved them. He showed them that he loved them. Of course, you know that no matter what we do, somebody is

going to criticize. Father Borichevsky was lambasted. Of all the writings we have about Saint Herman, surely baking and giving cookies to delight children hardly depicts the sanctity of the man! It doesn’t? The critic completely missed the point, didn’t he. Didn’t he?

Please, dear brothers, don’t wait any longer to tell the flock Christ has entrusted to you, that you love them. Show them that you love them. And when they stray, gather them together, and bring them back to Christ. “Simon, son of Jonah, do you love Me? Then tend to My Sheep.”

I am an old man, and our Lord may not give me another chance to speak to you. Later, when people might ask what I had to say, tell them that all I ever talked about was love.

God bless you each and every one.

Pray for me, a sinner.

Thank you for your patience.

Archpriest Sergei Glagolev



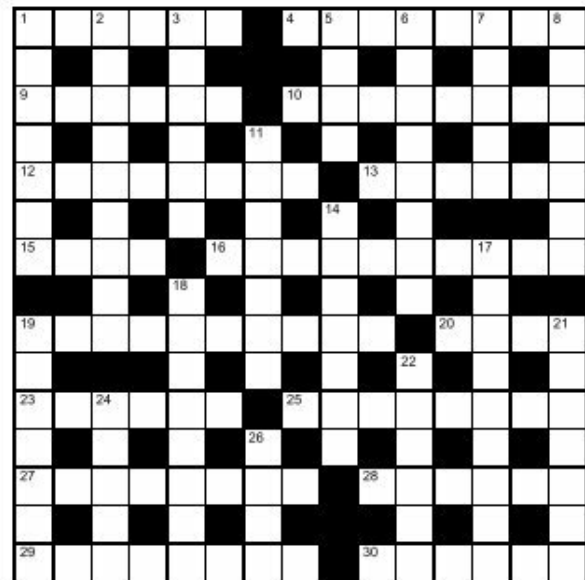
Matthew 18:23-35 (Gospel)

Therefore the kingdom of heaven is like a certain king who wanted to settle accounts with his servants. And when he had begun to settle accounts, one was brought to him who owed him ten thousand talents. But as he was not able to pay, his master commanded that he be sold, with his wife and children and all that he had, and that payment be made. The servant therefore fell down before him, saying, 'Master, have patience with me, and I will pay you all.' Then the master of that servant was moved with compassion, released him, and forgave him the debt. But that servant went out and found one of his fellow servants who owed him a hundred denarii; and he laid hands on him and took him by the throat, saying, 'Pay me what you owe!' So his fellow servant fell down at his feet and begged him, saying, 'Have patience with me, and I will pay you all.' And he would not, but went and threw him into prison till he should pay the debt. So when his fellow servants saw what had been done, they were very grieved, and came and told their master all that had been done. Then his master, after he had called him, said to him, 'You wicked servant! I forgave you all that debt because you begged me. Should you not also have had compassion on your fellow servant, just as I had pity on you?' And his master was angry, and delivered him to the torturers until he should pay all that was due to him. So My heavenly Father also will do to you if each of you, from his heart, does not forgive his brother his trespasses."

1 Corinthians 9:2-12 (Epistle)

If I am not an apostle to others, yet doubtless I am to you. For you are the seal of my apostleship in the Lord. My defense to those who examine me is this: Do we have no right to eat and drink? Do we have no right to take along a believing wife, as do also the other apostles, the brothers of the Lord, and Cephas? Or is it only Barnabas and I who have no right to refrain from working? Who ever goes to war at his own expense? Who plants a vineyard and does not eat of its fruit? Or who tends a flock and does not drink of the milk of the flock? Do I say these things as a mere man? Or does not the law say the same also? For it is written in the law of Moses, "You shall not muzzle an ox while it treads out the grain." Is it oxen God is concerned about? Or does He say it altogether for our sakes? For our sakes, no doubt, this is written, that he who plows should plow in hope, and he who threshes in hope should be partaker of his hope. If we have sown spiritual things for you, is it a great thing if we reap your material things? If others are partakers of this right over you, are we not even more? Nevertheless we have not used this right, but endure all things lest we hinder the gospel of Christ.

Bible Crossword #4



<http://biblepuzzles.org.uk>

Across

- 1 Express sorrow (6)
- 4 Anticipated (8)
- 9 God with judge people with this (6)
- 10 Sore ants (anag); In the White House? (8)
- 12 Kept confined (8)
- 13 Times Peter denied Christ (6)
- 15 Noah became this by faith (4)
- 16 Last book of the Bible (10)
- 19 God's angels (10)
- 20 Mix up (4)
- 23 Thin length of material (6)

- 25 It never comes (8)

- 27 Soothed (8)
- 28 Money lender (6)
- 29 Counted (8)
- 30 Rigid sheets of metal (6)

Down

- 1 A dimension of God's love (7)
- 2 Himalayas, for example (9)
- 3 Gain, reach or arrive at (6)
- 5 Sesame worked! (4)
- 6 A faithful minister of Christ (8)
- 7 Mother in law of Ruth (5)
- 8 Sun sets in this sky (7)

- 11 Retaliation (7)
- 14 Scripture is profitable for this (7)
- 17 Magicians couldn't do this for Pharaoh's dreams (9)
- 18 Jerusalem - how her house is left (8)
- 19 Disease of cattle (7)
- 21 When Jesus comes these will be with Him (7)
- 22 Fragment of food (6)
- 24 Booms (anag) (5)
- 26 Not there! (4)