

Entrance Con't from Pg 10

the crowd, but from the ranks of the chosen of all ages, renowned for piety and understanding, and for their God-pleasing words and deeds.

In the beginning, there was one who rose up against us: the author of evil, the serpent, who dragged us into the abyss. Many reasons impelled him to rise up against us, and there are many ways by which he enslaved our nature: envy, rivalry, hatred, injustice, treachery, slyness, etc. In addition to all this, he also has within him the power of bringing death, which he himself engendered, being the first to fall away from true life.

The author of evil was jealous of Adam, when he saw him being led from earth to Heaven, from which he was justly cast down. Filled with envy, he pounced upon Adam with a terrible ferocity, and even wished to clothe him with the garb of death. Envy is not only the begetter of hatred, but also of murder, which this truly man-hating serpent brought about in us. For he wanted to be master over the earth-born for the ruin of that which was created in the image and likeness of God. Since he was not bold enough to make a face to face attack, he resorted to cunning and deceit. This truly terrible and malicious plotter pretended to be a friend and useful adviser by assuming the physical form of a serpent, and stealthily took their position. By his God-opposing advice, he instills in man his own death-bearing power, like a venomous poison.

If Adam had been sufficiently strong to keep the divine commandment, then he would have shown himself the vanquisher of his enemy, and withstood his deathly attack. But since he voluntarily gave in to sin, he was defeated and was made a sinner. Since he is the root of our race, he has produced us as death-bearing shoots. So, it was necessary for us, if he were to fight back against his defeat and to claim victory, to rid himself of the death-bearing venomous poison in his soul and body, and to absorb life, eternal and indestructible life.

It was necessary for us to have a new root for our race, a new Adam, not just one Who would be sinless and invincible, but one Who also would be able to forgive sins and set free from punishment those subject to it. And not only would He have life in Himself, but also the capacity to restore to

life, so that He could grant to those who cleave to Him and are related to Him by race both life and the forgiveness of their sins, restoring to life not only those who came after Him, but also those who already had died before Him. Therefore, Saint Paul, that great trumpet of the Holy Spirit, exclaims, “the first man Adam was made a living soul, the last Adam was made a quickening spirit” (1 Cor. 15:45).

Except for God, there is no one who is without sin, or life-creating, or able to remit sin. Therefore, the new Adam must be not only Man, but also God. He is at the same time life, wisdom, truth, love, and mercy, and every other good thing, so that He might renew the old Adam and restore him to life through mercy, wisdom and righteousness. These are the opposites of the things which the author of evil used to bring about our aging and death.

As the slayer of mankind raised himself against us with envy and hatred, so the Source of life was lifted up [on the Cross] because of His immeasurable goodness and love for mankind. He intensely desired the salvation of His creature, i.e., that His creature would be restored by Himself. In contrast to this, the author of evil wanted to bring God’s creature to ruin, and thereby put mankind under his own power, and tyrannically to afflict us. And just as he achieved the conquest and the fall of mankind by means of injustice and cunning, by deceit and his trickery, so has the Liberator brought about the defeat of the author of evil, and the restoration of His own creature with truth, justice and wisdom.

It was a deed of perfect justice that our nature, which was voluntarily enslaved and struck down, should again enter the struggle for victory and cast off its voluntary enslavement. Therefore, God deigned to receive our nature from us, hypostatically uniting with it in a marvelous way. But it was impossible to unite that Most High Nature, Whose purity is incomprehensible for human reason, to a sinful nature before it had been purified. Therefore, for the conception and birth of the Bestower of purity, a perfectly spotless and Most Pure Virgin was required.

Today we celebrate the memory of those things that contributed, if only once, to the Incarnation. He Who is God by nature, the Co-unoriginate and Coeternal Word and Son of the Transcendent Father, becomes the Son of Man, the Son of the Ever-Virgin. “Jesus Christ the same yesterday and today, and forever” (Heb. 13:8), immutable in His divinity and blameless in His humanity, He alone, as the Prophet Isaiah prophesied, “practiced no iniquity, nor *Con't Next Pg*

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deceit with His lips” (Is. 53: 9). He alone was not brought forth in iniquity, nor was He conceived in sin, in contrast to what the Prophet David says concerning himself and every other man (Ps. 50/51: 5). Even in what He assumes, He is perfectly pure and has no need to be cleansed Himself. But for our sake, He accepted purification, suffering, death and resurrection, that He might transmit them to us.

God is born of the spotless and Holy Virgin, or better to say, of the Most Pure and All-Holy Virgin. She is above every fleshly defilement, and even above every impure thought. Her conceiving resulted not from fleshly lust, but by the overshadowing of the Most Holy Spirit. Such desire being utterly alien to Her, it is through prayer and spiritual readiness that She declared to the angel: “Behold the handmaiden of the Lord; be it unto Me according to thy word” (Luke 1:38), and that She conceived and gave birth. So, in order to render the Virgin worthy of this sublime purpose, God marked this ever-virgin Daughter now praised by us, from before the ages, and from eternity, choosing Her from out of His elect.

Turn your attention then, to where this choice began. From the sons of Adam God chose the wondrous Seth, who showed himself a living heaven through his becoming behavior, and through the beauty of his virtues. That is why he was chosen, and from whom the Virgin would blossom as the divinely fitting chariot of God. She was needed to give birth and to summon the earth-born to heavenly sonship. For this reason also all the lineage of Seth were called “sons of God,” because from this lineage a son of man would be born the Son of God. The name Seth signifies a rising or resurrection, or more specifically, it signifies the Lord, Who promises and gives immortal life to all who believe in Him.

And how precisely exact is this parallel! Seth was born of Eve, as she herself said, in place of Abel, whom Cain killed through jealousy (Gen. 4:25); and Christ, the Son of the Virgin, was born for us in place of Adam, whom the author of evil also killed through jealousy. But Seth did not resurrect Abel, since he was only a type of the resurrection. But our Lord Jesus Christ resurrected Adam, since He is the very Life and the Resurrection of the earth-born, for whose sake the descendents of Seth are granted divine adoption through hope, and are called the children of God. It was because of this hope that

they were called sons of God, as is evident from the one who was first called so, the successor in the choice. This was Enos, the son of Seth, who as Moses wrote, first hoped to call on the Name of the Lord (Gen. 4:26).

In this manner, the choice of the future Mother of God, beginning with the very sons of Adam and proceeding through all the generations of time, through the Providence of God, passes to the Prophet-king David and the successors of his kingdom and lineage. When the chosen time had come, then from the house and posterity of David, Joachim and Anna are chosen by God. Though they were childless, they were by their virtuous life and good disposition the finest of all those descended from the line of David. In prayer they besought God to deliver them from their childlessness, and promised to dedicate their child to God from its infancy. By God Himself, the Mother of God was proclaimed and given to them as a child, so that from such virtuous parents the all-virtuous child would be raised. So in this manner, chastity joined with prayer came to fruition by producing the Mother of virginity, giving birth in the flesh to Him Who was born of God the Father before the ages.

Now, when Righteous Joachim and Anna saw that they had been granted their wish, and that the divine promise to them was realized in fact, then they on their part, as true lovers of God, hastened to fulfill their vow given to God as soon as the child had been weaned from milk. They have now led this truly sanctified child of God, now the Mother of God, this Virgin into the Temple of God. And She, being filled with Divine gifts even at such a tender age, ... She, rather than others, determined what was being done over Her. In Her manner She showed that She was not so much presented into the Temple, but that She Herself entered into the service of God of her own accord, as if she had wings, striving towards this sacred and divine love. She considered it desirable and fitting that she should enter into the Temple and dwell in the Holy of Holies.

Therefore, the High Priest, seeing that this child, more than anyone else, had divine grace within Her, wished to set Her within the Holy of Holies. He convinced everyone present to welcome this, since God had advanced it and approved it. Through His angel, God assisted the Virgin and sent Her mystical food, with which She was strengthened in nature, while in body She was brought to *Con't Next PG*

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maturity and was made purer and more exalted than the angels, having the Heavenly spirits as servants. She was led into the Holy of Holies not just once, but was accepted by God to dwell there with Him during Her youth, so that through Her, the Heavenly Abodes might be opened and given for an eternal habitation to those who believe in Her miraculous birthgiving.

So it is, and this is why She, from the beginning of time, was chosen from among the chosen. She Who is manifest as the Holy of Holies, Who has a body even purer than the spirits purified by virtue, is capable of receiving ... the Hypostatic Word of the Unoriginate Father. Today the Ever-Virgin Mary, like a Treasure of God, is stored in the Holy of Holies, so that in due time, (as it later came to pass) She would serve for the enrichment of, and an ornament for, all the world. Therefore, Christ God also glorifies His Mother, both before, and also after His birth.

We who understand the salvation begun for our sake through the Most Holy Virgin, give Her thanks and praise according to our ability. And truly, if the grateful woman (of whom the Gospel tells us), after hearing the saving words of the Lord, blessed and thanked His Mother, raising her voice above the din of the crowd and saying to Christ, "Blessed is the womb that bore Thee, and the paps Thou hast sucked" (Luke 11:27), then we who have the words of eternal life written out for us, and not only the words, but also the miracles and the Passion, and the raising of our nature from death, and its ascent from earth to Heaven, and the promise of immortal life and unfailing salvation, then how shall we not unceasingly hymn and bless the Mother of the Author of our Salvation and the Giver of Life, celebrating Her conception and birth, and now Her Entry into the Holy of Holies?

Now, brethren, let us remove ourselves from earthly to celestial things. Let us change our path from the flesh to the spirit. Let us change our desire from temporal things to those that endure. Let us scorn fleshly delights, which serve as allurements for the soul and soon pass away. Let us desire spiritual gifts, which remain undiminished. Let us turn our reason and our attention from earthly concerns and raise them to the inaccessible places of Heaven, to the Holy of Holies, where the Mother of God now resides.

Therefore, in such manner our songs and prayers to Her will gain entry, and thus through her mediation,

we shall be heirs of the everlasting blessings to come, through the grace and love for mankind of Him Who was born of Her for our sake, our Lord Jesus Christ, to Whom be glory, honor and worship, together with His Unoriginate Father and His Coeternal and Life-Creating Spirit, now and ever and unto ages of ages. Amen.

Archbishop Paul set as Main Speaker for FOCA Patronal Celebration

The National Fellowship of Orthodox Christians in America (FOCA) will be celebrating their patron saint, Saint Andrew, the First Called, with a virtual akathist and talk.

On November 30, Saint Nicholas Orthodox Church, Mogadore, OH, will host the service bringing clergy and faithful together from all over the country. Clergy are invited to participate in the service live via zoom and His Eminence Archbishop Paul of Chicago and the Midwest will be the main speaker for the event.

The stream will begin at 8:00pm (EST). Those interested in serving the Akathist should contact Archpriest Nicholas Wyslutsky, FOCA National Spiritual Advisor, at focaspiritualadvisor@gmail.com.

Final Diocesan Administration Meeting Held for 2021

On Tuesday, November 16, under the chairmanship of Archbishop Paul of Chicago and the Midwest, the Diocesan Administration met to discuss ongoing work of the diocese.

The council includes: Archpriest Paul Jannakos, Chancellor, Archpriest Herman Kincaid, Secretary, Priest Alexander Koranda, Communications Director, Reader Philp Sokolov, Secretary to the Archbishop, Mr. Robert Koncel, Diocesan Treasurer.

The meeting reviewed matters of parish life, the recent Diocesan Assembly, and other administrative business.

Pilot Retreat for Clergy Formation and Development Launched

From October 25-27, six Diocesan priests participated in a pilot retreat for Clergy Formation and Development organized by Diocesan Chancellor, Archpriest Paul Jannakos. This is a new initiative of the Diocese developed as part of the strategic plan adopted by the Diocesan Council in 2020.

The retreat took place at Dormition of the Mother of God Orthodox Monastery in Rives Junction, MI and included representatives of the Chicago, Michigan, and Cleveland Deaneries. The goal of the retreat (and those which, God willing, will follow in its wake), was to rejuvenate the clergy through participating in extended communal prayer, forging deeper relationships with their fellow priests, and reflecting thoughtfully together on the task and meaning of the priesthood. This aligns broadly with the Formation and Development goals of encouraging clergy to form mentoring relationships, to grow in their mastery of pastoral skills, and to satisfy the OCA's requirement for continuing education in a way that they find meaningful and worthwhile.

Participants in the retreat attended the daily services of the monastery, including Vigil and Divine Liturgy for the feast of the Holy Greatmartyr Demetrius. They shared fellowship over meals and freetime discussions, worked together in the monastery garden, and enjoyed an evening excursion to a local winery. They also read and held a seminar discussion on selections from St. John Chrysostom's book *On the Priesthood*, which touched on many practical aspects of ministry.

On the final day, His Eminence Archbishop Paul, along with members of the Diocesan Council assigned to the Clergy Formation and Development task force, joined participants via Zoom for a discussion of the merits of the retreat as a model for continuing formation and development of Diocesan clergy. The participants were unanimous in their enthusiasm and gratitude for the retreat and shared ideas both for improving upon the experience and for replicating it in other locations throughout the Diocese.

It was decided that the next step will be to identify two or three other suitable retreat locations in other parts of the Diocese and organize pilots at each with different groups of clergy sometime after Pascha 2022.

Congratulations to Archbishop Paul on His Name's Day

November 6, 2021

With prayers and heartfelt wishes, the clergy and faithful of the Diocese of the Midwest would like to congratulate our Archpastor, the Most Reverend PAUL, Archbishop of Chicago and the Midwest, on the feast of his name's sake, St. Paul the Confessor.

POINSETTIA FOR CHRISTMAS

(Please help defray the cost of our Christmas flowers. You can purchase in Memory of or health of someone. Cost: \$20/flower.)

Fr. Andrew (10 flowers)

- For the health of all parishioners and their families & all that support our church
- For the health of the Police & Fire Departments of both Summit, IL & Marblehead, OH
- For the health of the Mayor and council & all village businesses & residents of Marblehead
- For the health of all my family & friends & my spiritual father, Fr. James
- The Coast Guard Station, border patrol & all military
- In memory of His Eminence Metropolitan Nicholas, my ordaining Bishop
- In memory of my parents George & Dorothy
- In memory of my grandparents Steve, Mary, Justina, Matthias
- In memory of my godparents Andrew & Helen & all my family and friends
- In memory of all the Diocesan Hierarchs, Former Hierarchs of the Carpatho-Russian Dioceses, Former Pastors, & all the Diptych's of this parish

ARTICLE THAT APPEARED IN THE BEACON

Local military veterans received a special early Veteran's Day treat on Nov. 6 with a delicious feast prepared by noted pay-it-forward restaurant Bistro 163 of Port Clinton. Through the generosity of Al and Diane Hawk, Bistro 163 served dinners of pulled pork and beef, potatoes, corn casserole, and many tasting desserts to local military heroes. The dinner was held at the Jet Express Island Port Bar & Grill Facilities. Ron Royhab is on the board of Bistro 163 & Bobbie volunteers there a lot Thank You..

Give As You Have Been Blessed

“You shall truly tithe all the increase... year by year. And you shall eat before the Lord your God... the tithe of your grain and your new wine... that you may learn to fear the Lord your God always” (Deuteronomy 14: 22-23)

2022 Household Estimate of Giving

\$ _____ . _____ - weekly - biweekly - monthly - (circle one)

\$ _____ . _____ Total Annually

Signed: _____

Signed: _____

****Please remember: if unforeseen hardships change your ability to give, you will not be held accountable to your original estimate. Simply speak with Fr. Andrew and different arrangements will be made. Conversely, if the Lord blesses you more than you had originally foreseen, feel free to give more than your estimate.****

Return by December 5, 2021

May our Lord God bless you as you follow His commands!

“Thine Own of Thine Own, we offer unto Thee”

A note from Fr. Andrew

Every week our financial picture is put in the bulletin. If we read it, we take note that we do not meet our budget obligations. Our budget is very tight. In order to meet our expenses, additional funds need to come in from somewhere. If not for our Halupki Festival and our Market days, this parish would be in financial distress.

Many of us say, “We are getting too old to keep doing these events.” and “It is the same handful of people doing the work.” However, ask , “If we do away with the fundraisers, what will happen to Holy Assumption? Will the doors close?” I can assure you, that would be the case.

It is imperative more people become active in the parish and increase their giving.

God has provided for us and for this parish. The question is, are we willing to give back a portion to God of what He has provided to us? The priest says right before the consecration of the bread and wine, “Thine own of Thine own, we offer unto Thee.” Can we, will we, say the same about our financial support of this parish?

Above is the 2022 Pledge Card. As we pray about what we will return to God this year in financial support of this parish, I respectfully ask everyone to consider a minimum 5% increase over last year. That means, for example, if we currently give:

- \$10 a week, an additional 5% equals 50 cents to that weekly offering.
- \$20 a week, an additional 5% equals \$1.00 to that weekly offering.
- \$25 a week, an additional 5% equals \$1.25 to that weekly offering (\$65 a year increase).
- \$50 a week, an additional 5% equals \$2.50 to that weekly offering (\$130 a year increase).

Thank you and God bless you for your consideration of this very important spiritual matter.

PLEASE NOTE:

This year everyone please fill out this form in order to be considered a member in good standing. Remember this form reflects your weekly Sunday Tithe to the church only. The form does not reflect everything you give to the church, (i.e. candles, etc).