

# *Hristos a-înviat ; Adevărat a-înviat*

*Romanian*



***Christos Anesti!***

***Alithós anésti!***

*Greek*



# Holy Assumption Orthodox Church

OCA - Diocese of the Midwest

V. Rev. Archpriest Andrew Bartek, Rector Parish Council President: Ron Royhab



## MAY Bulletin Sponsor:

*Fr. Andrew on the occasion of my Priestly Ordination*

### Liturgical & Events Schedule

#### Sunday, May 29

9:25 am: Paschal Hours followed by Divine Liturgy / Social

1:00 pm: Mass @ St Joe's (50th Ann. of Fr. Jim)

#### Monday, May 30

10:00 am Memorial Parade and service in Village

#### Wednesday, June 1

6:30 pm Great Vespers for Ascension

#### Thursday, June 2

9:20 am Hours followed by Divine Liturgy / 40 day Panchida for His Eminence AB Paul

#### Sunday, June 5

9:10 am Hours / Divine Liturgy / Social

### VIGILS- MAY 22

**Sandy Martin 1** special intentions

**Natalie Twarek 5** Memory Eternal for Tim and God's blessings to his family, For the health and recovery of Mark, Carole, Sharon and Charlie, Kurt and Leslie, For the health of Amber, Dottie, Joe, Jamie, Jim, Stephanie, Ron, Ezra, David, Helen Lis and Tina's dad, Earl, Matt, Tom, Loren, Joe, Sonya, Margi & Joe, Betty, Jackie, MaryAnn & Bob, Chuck, Bohdi, David, Diane, Stella, Jake, Cheryl, Pat and Karen, special intentions, special intentions

**Christus resurrectus est;  
Vere resurrectus est.**

*Latin*

### SUNDAY MAY 29, 2022

**Gospel:** John: 9:1-38

**Epistle:** Acts: 16:16-34

**Tone 5. Sixth Sunday of Pascha. Blind Man.** Virgin-Martyr Theodosia of Tyre. Commemoration of the First Ecumenical Council (325). Virgin Martyr Theodosia, Nun, of Constantinople. Repose of Bl. John of Ustiug, fool for Christ. Icon of the Most Holy Theotokos "Surety of Sinners"

### JUNE BULLETIN / CANDLE SPONSORS

**Bulletin:** (\$50) From Fr. Andrew in memory of Mitred AP John, Ap Kyrill & Archimandrite Luke

**Chandelier:** (\$50) From Fr. Andrew In memory of my family & friends

**Altar Candles:** (\$50)

**Eternal Light & Icon Screen:** (25)

**Candles @ the Cross:** \$15 From Laura: Birthday Blessings to Stephanie & in memory of John Kovach

**Candles at St Tikhon:** (\$15) For the safety of Nicholas, Tikhon & Gleice

### READER

May: 29: Tim

June 5: Joe

June 12: Tim

June 19: Joe

June 26: Tim

### FOR YOUR PRAYERS

Diane Tryon  
109 Joslyn Street  
Arcadia, OH 44804

# CHRISTOS VOSKRESE! VOISTINU VOSKRESE!

## MAY: OTHER INCOME

**Goal for the month in this category:**

**\$4,000 (Average \$923 a week)**

**May 1:** \$25 Vigils; \$50 Bulletin; \$100 Chandelier;  
\$50 Altar Candles; \$25 Eternal Light; \$15 Candles  
at St Tikhon; \$15 Candles at the Cross

**May 8:** \$25 Vigils; \$60 Donations; \$50 Altar  
Candles

**May 15:** \$6 Anonymous Donation; \$60 Vigils;  
\$300 Holy Day Donations

**May 22:** \$25 Vigils; \$300 Donations

**TOTAL FOR MONTH:** \$1,106

## 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!

## MAY: MONTHLY TITHE ONLY

**Goal Pledged per month: \$5,667**

**(average of \$1,307 per week)**

**May 1:** \$1,140

**May 8:** \$1,205

**May 15:** \$2,095

**May 22:** \$1,010

**TOTAL FOR MONTH:**

## MAY LITURGICAL ATTENDANCE

Sunday, May 1: 23 attended (4 being guests) / 16  
Communicants

Monday, May 2: 8 attended Liturgy

Saturday, May 7: 5 attended Vespers

Sunday, May 8: 18 attended Liturgy (5 being guests)  
14 Communicants

Saturday, May 14: 5 attended Vespers

Sunday, May 15: 20 attended Liturgy (2 being  
guests) / 16 Communicants

Saturday, May 21: 10 attended Vespers (2 being  
guests)

Sunday May 22: 28 attended Liturgy (10 being  
guests) / 15 communicants

## MAY: RESTRICTED FUND DONATIONS

**May 1:** \$25 Lions Club; \$10 Building Fund; \$10  
Cemetery Fund; \$10 Baby Bottles

**May 8:** Baby Bottles \$50; Building Fund \$50

**May 15:** \$1,025 to Building Fund; \$200 Baby  
Bottles

**May 22:** \$100 Food Pantry

## BUILDING / RESTORATION FUND

Our 125<sup>th</sup> 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*.

## THANK YOU FROM DANBURY FOOD PANTRY

Holy Assumption Church,

Thank You very much for your donation of \$945 to the Danbury Food Pantry.

We really appreciate your caring and very generous support. Sincerely, Jan Hirt, Treasurer

## Statement on the tragic school shooting in Texas From His Beatitude Metropolitan Tikhon

Yesterday, we witnessed, once again, another instance of terrible and absurd evil perpetrated against the most vulnerable of God's beloved people: our children. We are filled with sadness and grief at the death of the many children, teachers, as well as those wounded in this tragic shooting at the Robb Elementary School in Uvalde, Texas.

I exhort all the monastics, clergy, and faithful of the Orthodox Church in America to keep all those affected by this horrible event in their fervent prayers invoking our Lord, God, and Savior Jesus Christ to grant comfort and peace to the afflicted families. It is in these especially tragic moments that we see more clearly why our Savior comes to us as the suffering servant, "a man of sorrows, and acquainted with grief" (Isa. 53:3). Our Lord suffers with us so that He can also give us comfort and hope.

Although the young man who committed this atrocious act seems to have acted alone, we must acknowledge that any manifestation of violence is also a product of a world which all too often cherishes violence in its many forms. As Christians, we must always oppose any and all forms of violence giving instead that example that our Lord Himself gives us; one of meekness, gentleness, self-sacrifice, love, and patience.

There is no more heart-wrenching occasion than for a parent to lose one's child. I pray that our merciful Lord gives strength and hope to those parents who are now facing their darkest hour. May all who are grieving look towards the great day of the Lord when Christ will "wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning nor crying nor pain any more, for the former things have passed away" (Rev 21:4).

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**CHRISTOS VOSKRESE!**  
**VOISTINU VOSKRESE!**

## Matushka Genevieve (Gerry) Glagolev

Early on Monday morning, May 23, 2022, Matushka Genevieve Glagolev (known to her friends as Gerry; Evgenia in baptism), widow of the late Archpriest Sergei Glagolev, fell asleep in the Lord at the age of 98, surrounded by family at home in Santa Cruz, CA.

Genevieve Brunarsky was born March 27, 1924 in Detroit, MI to parents who had emigrated from the Austro-Hungarian Empire, from an area that is now in Poland. At baptism, she was given the name Evgenia.

Genevieve grew up in Detroit and was deeply connected to Saints Peter and Paul Orthodox Church (now, Cathedral). As a little girl, one of her favorite things to do was to sneak into the wedding celebrations in the church hall with her friends. Her mother was typically the one who did all the cooking for these events.

At school, her teachers and classmates had difficulty pronouncing what must have seemed to them to be a foreign sounding name and took to calling her Gerry, the name by which she was known for the rest of her life. Gerry worked as a switchboard operator and receptionist at several businesses in the Detroit area. This experience prepared her well for a similar role at the OCA chancery years later.

Gerry sang in the choir at Saints Peter and Paul, where she would eventually meet Sergei Glagolev, the young newly-appointed choral conductor. Sergei (later, Father Sergei), a trained musician, worked diligently with this large and dedicated choir and developed it into one of the best church choirs in the country. As a young, handsome choir director, Sergei surely could have had the pick of any of the eligible young ladies of the parish. His eye fell on Gerry, who, initially, was not impressed. Although it was not exactly love at first sight for both, their relationship developed quickly and they were engaged and married within months of their first date. This began a truly loving and caring partnership of over 70 years.

Gerry and Sergei were married on Jan 23, 1951 at her home parish where she had enjoyed so many other wedding celebrations. Later that year, Sergei, a seminary graduate, *Con't Next Page*

### *Matushka Genevieve Con't from previous pg*

was ordained to the diaconate, then in 1952, to the priesthood. As assistant pastor, Father Sergei continued to serve as choir director until 1953, when he was transferred to Lorain, Ohio to succeed his newly-reposed father, who had been rector of the parish there.

Matushka Gerry considered her role as Matushka to be a true partnership alongside her husband, Father Sergei. After Lorain, they served parishes in Encino/Tarzana, CA (1955-75), San Francisco, CA (1975-77) and East Meadow, NY (1977-81). She worked countless hours over the decades preparing food and hosting parish events, as well as offering gracious hospitality in her own home. She became an accomplished cook and baker, adapting and perfecting recipes for kulich and cheese pascha and many other ethnic and personal favorites over the years, which her guests eagerly anticipated.

When time allowed, the Glagolevs enjoyed traveling to many wondrous places, including Russia, the Holy Land, Egypt, Greece, Eastern and Western Europe, the Caribbean and finally, Paris, France, where they celebrated their 60th wedding anniversary. Matushka Gerry was an entertaining raconteur, who would regale friends with stories of her childhood, of Church life over many decades, and even of encounters with Hollywood celebrities while she lived in California.

In 1981, Father Sergei was appointed Director of the Fellowship of Orthodox Stewards (FOS) at the OCA Chancery, a position he held for five years until retirement in 1986. At the same time, Matushka was hired as receptionist/secretary at the Chancery. She was entrusted, also, with maintaining the clergy records at the Chancery, which she did assiduously and meticulously. For a quarter of a century until her retirement in 2007, she was the kind and helpful voice on the phone and the face of the OCA that welcomed visitors. Through this work, she got to know much of the clergy and their families who called or visited the Chancery. She became for them a friendly, empathetic, albeit principled, mother figure, which was playfully memorialized in a gift, the title desk plaque with the moniker "Mother Superior", prominently displayed on her desk. She was highly respected for her personal integrity, her

dignity and professionalism. In recognition of her dedicated labors for the Church over many years, she, personally, was awarded several gramotas by the Holy Synod of Bishops, including one on the occasion of her 80th birthday.

Throughout their seven decades of marriage and service to the Church, Matushka Gerry supported Father Sergei in his parish work and his many other wide-ranging ministries in the Church.

In a letter to Mother Christophora of Holy Transfiguration Monastery in Ellwood City, PA, she related the following thoughts about being a Matushka:

"A wise old Anglican Priest told me to work with the people, but that I should never be in charge. I took his advice and it worked out. For me, I was just one of the bunch but worked with the ladies. My role turned out to be just being friendly to everyone in the parish. I never ignored anyone. I tried to be good to everyone even to those who were difficult, and there were many."

In many unique ways, Matushka Gerry had a profound impact on Church life and countless individuals and served as a role model for generations of clergy wives. To the end of her earthly life, she sent out handwritten notes and prompt thank you cards, prized by recipients. She distinguished herself by her personal devotion to God and His Church, and to her husband and family and friends, as well as by her regal bearing and exceptional beauty even as a nonagenarian.

The Glagolev family celebrates the 50th wedding anniversary of Father Sergei and Matushka Gerry in 2001.

Matushka Gerry is preceded in death by her husband, Archpriest Sergei Glagolev, her brother, John Brunarsky, and her sister, Olga Brunarsky Gris.

She is survived by daughters Christia and Marina, son John (Christine) and five grandchildren.

The schedule of services for Matushka Gerry's funeral and interment is as follows. All services will take place at Saint Tikhon's Monastery, South Canaan, PA.

May Matushka Gerry's memory be eternal!

## PRAYER LIST- UPDATED MAY 26

**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 Berry; Gregory Grivna; Emilian Hutnyan; Joseph Von Klarr; Michael Kuzara; John Zabinko / Deacon Paul Gansle, Deacon Peter Rentsch, Deacon Michael Wilson / Sub-deacon Wylie Meath

**MATUSHKII:** Pani Patricia Duranko; Susan Dank; Virginia Lecko; Margaret Zabinko

**PARISHIONERS & THEIR FAMILIES:** James Bargdill (Schutt); Jim Basala (Fr.); John Beadle (Elchisco); Kristen Cassell; Carole Conaway (Twarek); Maryann Cook (Twarek); Sharon Dietrich (Twarek); Charlie Dietrich (Twarek); Ethan Feldman (Fr); Michael Glovinsky; Shirley Gresh (Glovinsky); Joseph Habegger (Kovach); Elaine Hileman; Betty Kovach; Helen Lis; David Mazurik; Mark Mazurik-Child Stella Miller (Elchisco); William Pipenur (Hileman); Pat Rentz; Earl Rindfleisch; Helen Jean Rofkar (Elchisco); Joe Rose; Sonya Rose; Ron Royhab; Maryann Royhab; Stephanie Royhab; Donna Schoonmaker; Tom Twarek; Diane Tryon; Greg Tyron; Child Bodhi (Cassell); Brittany Lariccia & her unborn child; Kathryn Tryon & her unborn child; Molly and her unborn child

**OTHER REQUESTS:** Marge Dziama; Child Ezra; Kurt Franck (Royhab); Ben Franklin (Kovach); Dorothy Goldman (Twarek); Donald Gresh (Glovinsky); Andrea Joy (Kovach); Jake Lipstraw (Twarek); Mark Ludvik (Guzy); Marsha (Rose); Mark Masica (Kovach); Pauline Meath (Fr); Karen Muzyka (Fr); Jamie Philpot (Twarek); Robert Piznar (Rentz); William Romanchak (Fr); Sandy Scafaria (Hileman); Chuck Wiedenhoft (Twarek); Sara (Jake); Chris Quotap (Fr); Zoland Zile (Fr.); Ashley and her unborn child

**MILITARY:** Alex, Nathan Brown, Craig Cassell, Cory Deaton , Jake Ellithorpe, Jordan Fulton, Alena Grabavoy, Justin Issler; Nicholas & Tikhon, Cory Deaton, Alex Zarnow

**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



**NOTE:** Please let Fr. Andrew know who can come off the list or be put on.

### CLEANING SCHEDULE FOR MAY

Week of May 28: Natalie  
Week of June 5: Laura  
Week of June 12: Tina  
Week of June 19: Laura  
Week of June 26: Basil & Tim

### 40 DAY REMEMBRANCE

**June 2:** His Eminence Archbishop Paul  
**June 26:** Tim / His Eminence Metropolitan Hilarion of ROCOR / Verna Czap  
**July 3:** David Dutko / School shooting victims in Tx / Matushka Genevieve (Gerry) Glagolev

*Al'Masiah qam  
Haqqan qam  
Arabic*

**CHRIST IS RISEN!  
INDEED HE HAS  
RISEN!**

## MAY Celebrations

ANNIVERSARIES	BIRTHDAYS
5-1-2004: Archbishop Benjamin of San Francisco 2-Archpriest Andrew (Priest ordination) 5-5-2012: Archbishop Alexander of Dallas 6- Fred & Teri Cassell 5-8-2010: Archbishop Michael of NY & NJ 13- Craig & Katie Cassell 16- David & Sandy Martin 17- Tony & Tina Monastra 20- Joseph & Valerie Schutt 24- Jason & Trisha Monschein 5-28-2005: Archbishop Alejo of Mexico 5-30-1987: Retired Bishop Tikhon of San Francisco	2- Sub-deacon Wylie Meath      12- Mike Kovach 2- Pam                                      15-Holly Gast 4- Fr. Matthew Stagon              16- Austin Palmer 5- Joseph Schutt                      17- Brian Turner 5- Justin Issler                        20- Philip Ellmore 8- Laura Kovach                       24- Avzi Dardovski 8-Missy Schlotterer                 25- Quincy Kowal 12- Proto. Bob Northrup            29- Carol Krochta

### Upcoming 40th Day Memorial announced for Archbishop Paul

On the great feast of Ascension, June 2, the Diocese of the Midwest will be marking the 40th day since the repose of His Eminence Archbishop Paul. To commemorate the occasion, His Grace Bishop Daniel will preside over services at the Diocesan Cathedral, Holy Trinity Cathedral.

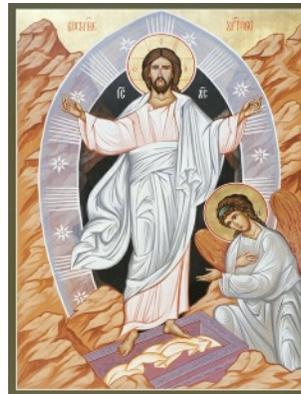
Divine Liturgy for the feast of Ascension will begin at 9:30 A.M., and a memorial service will be served later that afternoon at 1:00 P.M. Bishop Daniel will lead the memorial service and be joined by local clergy.

“As we continue to mourn the loss of Archbishop Paul, it is important to remember that we grieve with hope and in prayer. This prayer turns any sorrow or sadness that we feel in our hearts because

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of this loss into the deep peace we find in Christ’s resurrection,” commented His Grace.

Bishop Daniel is encouraging all of the parishes of the Diocese of the Midwest to hold services and fervently pray for their departed archpastor on the feast of Ascension.



## MAY Reposed

1-Donald Cholcher (2020) 4- Norman Anthony Glovinsky (2016) 6- Bishop Innocent (2002) 8- Brad Bauer (2019) 12- Elaine Whitham (2012) 12- Proto. George Hutnyan (2020) 14- Stanley Lis (2019) 15-George Glovinsky (1986) 15- Fr. Michael Rosco (2013) 19- Betty Billy (2020)	21- Anna Mazurik (2008) 22- Mary Opritza (2011) 24- Helen Greshko (1980) 25- Anna Mazurak (1966) 25- Philip Timko (2021) 27- John Gresko- (2008) 30- Anna Elchisco (1977) Christos Karniotis (1992) Julia Onyock (1921) Andrew Onyock (1922)
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**Message to Ecumenical Gathering on Peace in Ukraine / Saint Nicholas Cathedral / Washington, DC / From His Beatitude Metropolitan Tikhon**

Assembled delegates,

I greet you with joy as many of our churches continue to celebrate the bright and life-giving Resurrection of Christ.

But this joy is mingled with weary sadness as the Russian invasion of Ukraine drags toward a fourth month of fighting.

As primate of the Orthodox Church in America, I wish to state first of all that the Orthodox Church in America reiterates its unconditional condemnation of Russia's aggression against Ukraine.

Unjustified aggressive war is always a sin, but it is particularly scandalous when the conflict involves two nations that are, historically, bulwarks of Orthodox Christianity.

When a war involves not merely sister-peoples, but brethren in Christ, this should serve as a clarion-call to all Christians to reassess and reorder our priorities. We cannot put the world and the things of this world first; we must always begin with Jesus Christ.

At the same time, I would like to reaffirm the support of the Orthodox Church in America for His Beatitude, Onufriy, and canonical Ukrainian Orthodox Church. While we pray for all our Christian brethren in Ukraine, and especially for all Orthodox Christians, we know that Metropolitan Onufriy bears an especially difficult burden at this time.

It is our hope, for the sake of all Christians in Ukraine and Russia and all the people of both countries, that this war will come to a swift end, and that peace, justice, reconciliation, and religious freedom for people of all confessions will follow.

The stance of the Orthodox Church in America and its primate has been consistent: we have issued repeated calls for an end to the war, including appeals to His Holiness Patriarch Kirill of Moscow and All Russia to do everything within his power to bring the conflict to an immediate conclusion.

But the Orthodox Church in America has also been active in providing humanitarian aid to the millions displaced by the Russian invasion. In collaboration with Eleos, the charitable organization of the Polish Orthodox Church, the Orthodox Church in America raised and distributed over \$700,000 in relief for Ukrainian refugees in a campaign that lasted until April 8th, 2022.

The Chancellor of the Orthodox Church in America, Archpriest Alexander Rentel, recently traveled to Poland to witness firsthand the impact of the generosity of our faithful. At that time, he also made a fraternal visit to the Romanian Orthodox Church, offering them a gift of \$10,000 from our church for the cause of supporting Ukrainian refugees in Romania.

Since the end of our Ukrainian refugee appeal in coordination with Eleos, we have actively encouraged our faithful to continue to contribute to Ukrainian refugee relief through organizations like International Orthodox Christian Charities.

I have personally issued special petitions, to be said by the clergy of our Church at all divine services, praying for peace, repose for the departed, succor for the living, and healing for all. The Holy Synod of the Orthodox Church in America has urged all of our faithful to pray with fasting for an end to the hostilities.

In short, the Orthodox Church in America has used and continues to use all means at our disposal—prayer and fasting, almsgiving, and relationships with our sister Churches—to support the victims of this war and seek an end to the conflict.

May God Almighty continue to uphold His Beatitude Onufriy, the Ukrainian Orthodox Church, all Christians and all the people of Ukraine during this trial. May he strengthen all Russians of goodwill who oppose this war, actively or in spirit. May he bring healing to the hurting and inspire repentance in the guilty. May mercy and truth meet together; may righteousness and peace kiss each other. May the destruction, terror, strife, and sins of this war come to end, and may all peoples, reconciled with each other and with the God who judges the earth, send up glory to him, **Con't Next Pg**

*Ec. Gathering Con't from previous Pg*

unto ages of ages. Amen.

May the same Lord support the work of this ecumenical gathering today, so that we may all do our part in ending this war and supporting its victims.

Yours in the Risen Lord,

+Tikhon

Archbishop of Washington

Metropolitan of All America and Canada

**Thinking about the Atonement: the Old Testament By Fr. Lawrence Farley**

It is perhaps significant that there is no obvious and complete explanation of atonement and how it functioned in the Bible. My guess is that this was because it was too obvious to the ancients to require stating. People just knew instinctively that they were in need of help and closer union with the gods/God and that offering sacrifice was the way to make it happen. Today we look at the understanding of how sacrifice and atonement functioned in the Old Testament.

We begin by looking at a statement of how atonement did not function. In Psalm 50, we find a wry and somewhat sarcastic rejection of the idea that by offering sacrifice to God we are feeding a hungry deity (thus Psalm 50:12-13: "If I were hungry I would not tell you! Do I eat the flesh of bulls or drink the blood of goats?") This notion of feeding the god was present in ancient paganism. In the Epic of Gilgamesh the gods were starving during the flood because no one had been offering sacrifices to them during that time, and when a sacrifice was finally offered after the flood the gods hungrily gathered around it like flies when they smelled it. But such a crude notion was never found in the Torah.

Sacrifices were gifts which a grateful and needy worshipper offered to Yahweh, according to his ability (i.e. if one was too poor to offer a lamb, a lesser offering of two pigeons would suffice; compare Leviticus 12:8), and according to his need.

His need might be a simple act of gratitude, or the fulfillment of a vow (Leviticus 3:1f). Sacrifice might be offered as part of one's cleansing, or to make restitution for an inadvertent omission; Leviticus 14:1f; 4:1f). In all cases an animal was killed and its blood poured upon the altar and a part (or the whole) of the animal was burned, ascending to God in the sacrificial smoke. Such sacrifices cleansed away sin/ ritual impurity, allowing the holy God to dwell in the midst of His people (compare the rituals for the Day of Atonement, Yom Kippur, in Leviticus 16).

As said above, the theory behind such sacrifices was never explained detail. But there are hints.

In Leviticus 1:9 a sacrifice is said to offer "a soothing aroma to Yahweh". The phrase is also found in Genesis 8:21, where it described the sacrifice Noah offered, with the result that Yahweh promised that He would "never again curse the ground any more for man's sake, because the imagination of man's heart is evil from his youth". In the words of Wenham (in his commentary on Leviticus), "Though man's heart was unchanged in his sinfulness, God's attitude to man altered, thanks to the burnt offering...Sacrifice is the appointed means whereby peaceful coexistence between a holy God and sinful man becomes a possibility...It propitiates God's wrath against sin". Thus God's wrath against Israel in the form of a plague because of the taking of a census was averted by the offering of sacrifice (2 Samuel 24:25); and thus Job offered sacrifices for his sons to avert divine wrath for their sins and (later on) to avert the judgment due to the sins of his sinful "comforters" (Job 1:5, 42:8). In the same way, wrath came on Israel for their sins when sacrifices were not offered in the Temple (2 Chronicles 29:7-8). So (to again quote Wenham), "Peace with God is the goal of sacrifice".

The word sometimes rendered "to make atonement" (e.g. Leviticus 1:4 NASB) is the Hebrew kaphar, sometimes rendered, "to cover", but more accurately as "to wipe away". It is used in 2 Samuel 21:23 where David asks the offended Gibeonites what he must do for the sin of the of Saul's house to be wiped away (for it was because of Saul's sin against them that Yahweh's wrath came upon Israel). It is used in Isaiah 27:9 where God says that Israel's sin will be wiped away if they turn from their idolatry.

The word can also mean a ransom [Hebrew kopher], something offered to turn away *Con't Next Pg*

*Fr. Lawrence con't from previous Pg*

the full force of a penalty. Thus in Exodus 21:30 a kopher could be paid which would allow the owner of a lethally-dangerous animal to live and avoid the death penalty which he would otherwise incur. However, according to Numbers 35:31, no kopher was possible in the event of first-degree murder.

Thus the blood of sacrifice atones and wipes away sin, expiating the offense, propitiating God, bringing forgiveness. We see this in the classic passage Leviticus 17:11 which reads, “The life of the flesh is in the blood, and I have given it to you upon the altar to make atonement [Hebrew kaphar] for your souls, for it is the blood that makes atonement [Hebrew kaphar] for the soul.”

It is for this reason that the Ark’s lid was called the kapporeth, usually translated “mercy seat”. This lid was the place where atonement and the wiping away of sin took place. (The idea of it being a “seat” came from such passages as Psalm 99:1, where Yahweh is said to be “enthroned above the cherubim”—i.e. above the carved representations of the cherubim that formed part of the Ark’s lid.)

The Septuagint renders kapporeth as *ἱλαστήριον*/ilasterion, the place of expiation. The Greek word *ἱλαστήριον* is also used in 4 Maccabees 17:22, where it describes how the blood of the Maccabean martyrs functioned as an expiation for the sins of Israel. The verb form is *ἱλάσκομαι*/ilaskomai, meaning “to expiate, propitiate, conciliate, forgive”. It is used in Lamentations 3:42, where it says that God punished Jerusalem, since He was not propitiated, and in Psalm 79:9 where it refers to God expiating and forgiving Israel’s sins. In Luke 18:13 it is used in the publican’s prayer that God forgive and be propitious to him despite his sins. Rendering it simply as “having mercy” or “forgiving” (apart from propitiation) betrays an inadequate understanding. The mercy and forgiveness were only possible because God had allowed Himself to be propitiated—as was apparent from its use in 4 Maccabees 17:22 where the shed blood of the martyrs functioned as a propitiation and expiation.

In summary, the word often rendered “make atonement” indicates the expiation of sin which allows God to forgive and pass over one’s offenses.

Suggesting that it refers to a free and simple forgiveness and contrasting it to notions of expiation (however handy it may be to Orthodox apologists seeking to contrast a kinder Orthodoxy with those unkind Protestant views of sacrifice as propitiation) is unsound.

We may still ask: why was sacrificial blood required? Leviticus 17:11 says that life was in the blood, leading one to surmise that the life or blood released through the death of the victim could be applied to the one making the sacrifice. Sin required the death of the sinner, whereas life liberated through sacrifice could provide for the life otherwise forfeit.

In the words of a very old writer (Leighton Pullan, in his 1907 work *The Atonement*), “The sin of the offerer was not regarded as transferred to the animal...God accepts the life of the animal instead of the life of the offerer, the life of the animal being given to God through the blood in which the life resides. God graciously accepts the sinner in one way instead of another. In place of his actual obedience, and in spite of his sin, God accepts him in his offering which expresses his intention of obedience”. In other words, in the Old Testament the blood and life of the sacrificial animal was accepted as a payment for the debt of sin. With the offering of sacrifice, the sinful worshipper was forgiven, his sin expiated, and God propitiated. Peace could then reign between God and His people.

But one might ask another question: How could the blood of bulls and goats and the life liberated by their death suffice to eliminate sin? Does not sin which taints and contaminates the human heart require more than mere animal life for its healing? The Christian answer is: “It is impossible for the blood of bulls and goats to take away sins” (Hebrews 10:4). These might suffice for a merely ritual outer cleansing of the flesh, but to truly wipe away sin from the human heart and cleanse the worshipper, something more is required. The sacrifices of the Old Testament were expressions of the human heart’s need and desire for cleansing, but they could not themselves cleanse the heart. The most they could do was act as prophecies and promises of the desired remedy. That final remedy would wait until the Son of God hung on a cross on Golgotha.