



# Holy Assumption Orthodox Church

OCA - Diocese of the Midwest

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



## JUNE Bulletin Sponsor:

*Fr. Andrew in memory of Mitred Archpriest John, Archpriest Kyrill,  
and Archimandrite Luke (Former rectors of this parish)*

### Liturgical & Events Schedule

#### TWO WEEK EDITION

#### Sunday, June 5

9:10 am: Hours / Divine Liturgy / Social

#### Thursday, June 9

6:30 pm: Lions Club Meeting

#### Saturday, June 11

9:00 am: Market Day

1:30 pm: OSU Alumni Band Concert @ Lighthouse

4:00 pm: Great Vespers for Pentecost

#### Sunday, June 12- Pentecost

9:10 am: Hours / Divine Liturgy / Memorial Sunday

11:10 am: Vespers for Pentecost

NOON: 2<sup>nd</sup> Annual Church / Community Picnic

#### Saturday, June 18

4:00 pm: Great Vespers

6:00 pm: Moonlight Serenades Big Band Concert  
(BYO picnic dinner / food truck on site @  
the Lighthouse

#### Sunday, June 19- FATHERS DAY

9:10 am: Hours / Divine Liturgy / Panachida / Social

### TAKE NOTE!

St. Joe's Catholic Church Cemetery will be closed this Tuesday, June 7 through Thursday, June 9 for paving. You will be able to enter again on Friday June 10.

Thank you for your cooperation.

### SUNDAY June 5, 2022

**Gospel:** John: 17:1-13

**Epistle:** Acts: 20:16-18, 28-36

**Tone 6. Seventh Sunday of Pascha. Holy Fathers of the First Ecumenical Council. Afterfeast of the Ascension.** Hieromartyr Dorotheus, Bishop of Tyre. Martyrs Marcian, Nicander, Hyperechius, Appolonius, Leonidas, Arius, Gorgias, Selenias, Irenius, and Pambo, of Egypt. Ven Theodore the wonderworker, Hermit of the Jordan. Ven. Anubius, Confessor and Anchorite, of Egypt. Ven. Abba Dorotheus of Gaza. Translation of the Relics of Bl. Igor (George), tonsured Gabriel, Grand Prince of Chernigov and Kiev. Bl. Constantine, Metropolitan of Kiev. Repose of St Theodore Yaroslavich, older brother of St Alexander Nevsky (Novgorod). Finding of the Relics of Ven. Bassian and Jonah, Monks of Pertomsk (Solovetsky Monastery). St. Peter of Korcha (Albanian). The Igorevetsky Icon of the Most Holy Theotokos

### 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) Basil in memory of his wife Jean  
**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

## 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

**May 29:** \$2 candles; \$30 Vigils; \$300 donations; \$25 Holy Day Donations \$50 Altar Candles; \$15 Candles at St. Tikhon

**TOTAL FOR MONTH:** \$1,528

## 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

**May 29:** \$1,105

**TOTAL FOR MONTH:** \$6,555

## 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

**May 29:** \$150 food pantry; \$100 cemetery

## JUNE LITURGICAL ATTENDANCE

Wednesday, June 1: 6 attended Vespers

Thursday, June 2: 10 attended Liturgy (of which 1 was a guest)

## ARCHPASTORAL MESSAGE ON THE OCCASION OF THE FORTIETH DAY OF THE REPOSE OF ARCHBISHOP PAUL OF BLESSED MEMORY

To the Reverend Clergy, Venerable Monastics, and Beloved Faithful of the Diocese of Chicago and the Midwest,

Beloved Fathers, Sisters and Brothers,

In speaking to Mary Magdalene on the day of His Resurrection, the Lord Jesus said, “Do not cling to me, for I have not yet ascended to my Father; but go to my brethren and say to them, ‘I am ascending to my Father and your Father, and to my God and your God’” (John 20:17).

As He ascends and takes His place at the Father’s right hand, the Risen Lord also opens to us the way to paradise. In reflecting upon this mystery of the Lord’s Ascension, Saint John Chrysostom writes,

“We who seemed unworthy of the earth, are now raised to heaven. We who were unworthy of even earthly dominion have been raised to the kingdom on high, we have ascended higher than heaven, and have come to occupy the very throne of the king. The same human nature from which the angels guarded Paradise has not stopped until it ascended the throne of the Lord. By His Ascension, the Lord not only opened for us the entrance to heaven. He not only appeared before the face of God on our behalf and for our sake, but likewise transported us with Himself to the highest places.”

On this Feast of the Ascension, we see the Lord disappearing from our sight as He ascends and calling after us to be His witnesses and to follow Him into the Kingdom. Today, we also commemorate the Fortieth Day of the falling-asleep of your dear archpastor and my brother and concelebrant, His Eminence Archbishop Paul. That he was called from this earthly life to life in the Kingdom on the chosen and holy day of Pascha will always be memorable and worthy of note. What a blessing for His Eminence, after having suffered his own personal Golgotha, to have also experienced his own Pascha.

To rephrase ***Con’t on pg 11***

**Leavetaking of Pascha  
Commemorated on June 1**

On Wednesday of the sixth week of Pascha, we celebrate the Leavetaking of the Feast. While most Feasts have their Leavetaking on the eighth day, Pascha, the Feast of Feasts, has its Leavetaking on the thirty-ninth day. The fortieth day is the Feast of the Lord's Ascension, which marks the end of the Lord's physical presence on earth. He does not abandon us, however. He has promised to be with us always, even until the end of the age (MT 20:28). As we sing in the Kontakion for Ascension, "Thou didst ascend in glory, O Christ our God, not being parted from those who love Thee, but remaining with them and crying: I am with you and no one will be against you." There is a similar thought expressed in the Troparion for the Dormition: "In falling asleep, you did not forsake the world, O Theotokos."

The services today are celebrated just as on the day of Pascha itself. The daily readings from Holy Scripture, of course, will differ. After the Dismissal at Liturgy, the paschal hymns are no longer sung. The prayer "O Heavenly King" is not said or sung until Pentecost. The Winding Sheet (Plaschanitsa) is taken from the altar and is put in its proper place. Even though today is a Wednesday, fish, wine, and oil are permitted.

Today we also commemorate the Finding of the Icon of the Mother of God "Of the Meeting" in Kalamata in the Peloponnesus.

---

**VIGILS- MAY 29**

**Pat Rentz 1** In memory of Bill

**Sandy Martin 1** special intentions

**Natalie Twarek 5** 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, Pat and Karen, special intentions, special intentions

**The Ascension of our Lord  
Commemorated on June 2**

"AND ASCENDED INTO HEAVEN...."

V. Rev. George Florovsky, D.D.

"I ascend unto My Father and your Father, and to My God, and Your God" (John 20:17).

In these words the Risen Christ described to Mary Magdalene the mystery of His Resurrection. She had to carry this mysterious message to His disciples, "as they mourned and wept" (Mark 16:10). The disciples listened to these glad tidings with fear and amazement, with doubt and mistrust. It was not Thomas alone who doubted among the Eleven. On the contrary, it appears that only one of the Eleven did not doubt—Saint John, the disciple "whom Jesus loved." He alone grasped the mystery of the empty tomb at once: "and he saw, and believed" (John 20:8). Even Peter left the sepulcher in amazement, "wondering at that which was come to pass" (Luke 24:12).

The disciples did not expect the Resurrection. The women did not, either. They were quite certain that Jesus was dead and rested in the grave, and they went to the place "where He was laid," with the spices they had prepared, "that they might come and anoint Him." They had but one thought: "Who shall roll away the stone from the door of the sepulcher for us?" (Mark 16:1-3; Luke 24:1). And therefore, on not finding the body, Mary Magdalene was sorrowful and complained: "They have taken away my Lord, and I know not where they have laid Him" (John 20:13). On hearing the good news from the angel, the women fled from the sepulchre in fear and trembling: "Neither said they anything to any man, for they were afraid" (Mark 16:8). And when they spoke no one believed them, in the same way as no one had believed Mary, who saw the Lord, or the disciples as they walked on their way into the country, (Mark 16:13), and who recognized Him in the breaking of bread. "And afterward He appeared unto the Eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them who had seen Him after He was risen" (Mark 16:10-14).

From whence comes this "hardness of heart" and hesitation? Why were their eyes so "holden," why were the disciples so much afraid of the news, and why did the Easter joy so slowly, and with **Con't Next Pg**

## *Ascension Con't From Previous Pg*

such difficulty, enter the Apostles' hearts? Did not they, who were with Him from the beginning, "from the baptism of John," see all the signs of power which He performed before the face of the whole people? The lame walked, the blind saw, the dead were raised, and all infirmities were healed. Did they not behold, only a week earlier, how He raised by His word Lazarus from the dead, who had already been in the grave for four days? Why then was it so strange to them that the Master had arisen Himself? How was it that they came to forget that which the Lord used to tell them on many occasions, that after suffering and death He would arise on the third day?

The mystery of the Apostles' "unbelief" is partly disclosed in the narrative of the Gospel: "But we trusted that it had been He which should have redeemed Israel," with disillusionment and complaint said the two disciples to their mysterious Companion on the way to Emmaus (Luke 24:21). They meant: He was betrayed, condemned to death and crucified. The news of the Resurrection brought by the women only "astonished" them. They still wait for an earthly triumph, for an external victory. The same temptation possesses their hearts, which first prevented them from accepting "the preaching of the Cross" and made them argue every time the Saviour tried to reveal His mystery to them. "Ought not Christ to have suffered these things and to enter into His glory?" (Luke 24:26). It was still difficult to understand this.

He had the power to arise, why did He allow what that had happened to take place at all? Why did He take upon Himself disgrace, blasphemy and wounds? In the eyes of all Jerusalem, amidst the vast crowds assembled for the Great Feast, He was condemned and suffered a shameful death. And now He enters not into the Holy City, neither to the people which beheld His shame and death, nor to the High Priests and elders, nor to Pilate—so that He might make their crime obvious and smite their pride. Instead, He sends His disciples away to remote Galilee and appears to them there. Even much earlier the disciples wondered, "How is it that Thou wilt manifest Thyself unto us, and not unto the world?" (John 14:22). Their wonder continues, and

even on the day of His glorious Ascension the Apostles question the Lord, "Lord, wilt Thou at this time restore again the kingdom to Israel?" (Acts 1:6). They still did not comprehend the meaning of His Resurrection, they did not understand what it meant that He was "ascending" to the Father. Their eyes were opened but later, when "the promise of the Father" had been fulfilled.

In the Ascension resides the meaning and the fullness of Christ's Resurrection.

The Lord did not rise in order to return again to the fleshly order of life, so as to live again and commune with the disciples and the multitudes by means of preaching and miracles. Now he does not even stay with them, but only "appears" to them during the forty days, from time to time, and always in a miraculous and mysterious manner. "He was not always with them now, as He was before the Resurrection," comments Saint John Chrysostom. "He came and again disappeared, thus leading them on to higher conceptions. He no longer permitted them to continue in their former relationship toward Him, but took effectual measures to secure these two objects: That the fact of His Resurrection should be believed, and that He Himself should be ever after apprehended to be greater than man." There was something new and unusual in His person (cf. John 21:1-14). As Saint John Chrysostom says, "It was not an open presence, but a certain testimony of the fact that He was present." That is why the disciples were confused and frightened. Christ arose not in the same way as those who were restored to life before Him. Theirs was a resurrection for a time, and they returned to life in the same body, which was subject to death and corruption—returned to the previous mode of life. But Christ arose for ever, unto eternity. He arose in a body of glory, immortal and incorruptible. He arose, never to die, for "He clothed the mortal in the splendor of incorruption." His glorified Body was already exempt from the fleshly order of existence. "It is sown in corruption, it is raised in incorruption. It is sown in dishonor, it is raised in glory. It is sown in weakness, it is raised in power. It is sown a natural body, it is raised a spiritual body" (I Cor. 15:42-44). This mysterious transformation of human bodies, of which Saint Paul was speaking in the case of our Lord, had been accomplished in three days. Christ's work on earth was accomplished. He had suffered, was dead and buried, and now rose to a higher mode of existence. By His Resurrection He abolished and destroyed death, abolished **Con't on Pg 7.**

## PRAYER LIST- UPDATED June 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 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; Virgina 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.

### ICSJ RESPECT LIFE MINISTRY HAS NEW WEBSITE

Website: [equalitybeginsinthewomb.org](http://equalitybeginsinthewomb.org) or  
[equalitybeginsinthewomb.life](http://equalitybeginsinthewomb.life)

As you know, Fr. Andrew is part of this group. Please take some time and view the website. You will see Holy Assumption on the website since he is the Orthodox representative to the group.

### BUS TRIP TO COLUMBUS

Since Roe v Wade is scheduled to be reversed, there will be a State March in Columbus on October 5, 2022.

It will only be a day trip and the price will be around \$40.

If interested please contact Fr. Andrew ASAP

### FAST FREE WEEK

June 13-June 19 is a fast free week. Enjoy  
Last one until Christmas!

### APOSTLES FAST

This year the fast is only 10 days (From Monday, June 20 through Wednesday June 29.)

## JUNE Celebrations

ANNIVERSARIES	BIRTHDAYS		
1-Paul & Mollie Demkosky 6-18-72 His Grace Bishop Matthias Priest ordination 21- Fr. Dave Lis priestly ordination 25- Fr. Andrew & Pani Yoanna 26- Jim & Laura Kovach 6-27-2009: Archbishop Melchisedek of Pittsburgh 6-29- 2021 Bishop Gerasim of Forth Worth	<table style="width: 100%; border: none;"> <tr> <td style="width: 50%;">                             2- Jake Muscaro                              5- Peter Adzima                              6- Nathan Koren                              7- Lily Schlotterer                              8- Tanya Koren                              10- Brooks Patrick Williams                              13- Fr. Nick Mihaly                              15- Emily Kusinski                         </td> <td style="width: 50%;">                             15- Aijire Dardovski                              16- James Jerome                              19- Emily Sarisky                              23- Loreen Welch                              24- Matthew Adamcio                              26- Carter Twarek                              28- Vincent Cavaliere                         </td> </tr> </table>	2- Jake Muscaro 5- Peter Adzima 6- Nathan Koren 7- Lily Schlotterer 8- Tanya Koren 10- Brooks Patrick Williams 13- Fr. Nick Mihaly 15- Emily Kusinski	15- Aijire Dardovski 16- James Jerome 19- Emily Sarisky 23- Loreen Welch 24- Matthew Adamcio 26- Carter Twarek 28- Vincent Cavaliere
2- Jake Muscaro 5- Peter Adzima 6- Nathan Koren 7- Lily Schlotterer 8- Tanya Koren 10- Brooks Patrick Williams 13- Fr. Nick Mihaly 15- Emily Kusinski	15- Aijire Dardovski 16- James Jerome 19- Emily Sarisky 23- Loreen Welch 24- Matthew Adamcio 26- Carter Twarek 28- Vincent Cavaliere		

### WORLD ELDER ABUSE AWARENESS DAY

Wednesday, June 15 from 8:30-9:30 AM @ 8043 West State Route 163 / Oak Harbor

Ottawa County Job & Family Services will be hosting a Elder Abuse Information Session at the Ottawa County Resource Centre. If you are interested in learning more about elder abuse trends, mandated reporting requirements and how to report concerns of elder abuse, please join us. Older adults make up the fastest-growing segment of Ohio's population. AS a result, we all need to be valiant and learn the warning signs of elder abuse, neglect and exploitation. We ask for your help in sharing information and encouraging others to do the same.



To learn more: <https://ncea.acl.gov> or <http://eldermistreatment.usc.edu/weaad-home>

## JUNE Reposed

3 Irene Leso (2002) 4- Alex Sennich (1994) 4- Vicoria Guzy (1965) 5- Mildred Paproski (2018) 5- Kathryn Howard (2021) 6- Fr. Stephen Shutack (2008) 6- Matthew Gould (2020) 7- Martha LaVallee (2005) 8- Mary Hunt (2003) 9- Cristina Rindfleisch (2006) 9- Charles Hagmaier (2018) 9- John Sutko (2020) 14- Fr. Justin Foster (2016) 16- Verona Pich (2010) 16- Fr. Michael Prevas (2018) 17- Archimandrite Luke Sirkun (1956) Former Pastor 17- Mitered Archbishop John Gratson (1965) Former Pas- tor	18- Fr. Michael Prevas (2018) 18- Eleanor Dussling (2020) 20- Jean Frances Glovinsky (2016) 20- Fr. John Yurcisin (2003) 20- Dan Karens Cousin 2019 21- Mary Elchisco Migala (1983) 21- Ronald Basala (2016) 22- Archbishop Kyrill Hartman (2010) Former Pas- tor 23- Ruth Benya (1995) 26- George Millie (1974) 27-Anna Ignatenkoo- (1969) 28- Fr. Charles Kovich (2005) 28- Andrew Leso (2000) 29- Stephen Millie (1988) Mike Mazur (1923) Anna Mazur (1923)
---	--

## *Ascension con't from Pg 4*

the law of corruption, “and raised with Himself the whole race of Adam.” Christ has risen, and now “no dead are left in the grave” (cf. The Easter Sermon of Saint John Chrysostom). And now He ascends to the Father, yet He does not “go away,” but abides with the faithful for ever (cf. The Kontakion of Ascension). For He raises the very earth with Him to heaven, and even higher than any heaven. God’s power, in the phrase of Saint John Chrysostom, “manifests itself not only in the Resurrection, but in something much stronger.” For “He was received up into heaven, and sat on the right hand of God” (Mark 16:19).

And with Christ, man’s nature ascends also.

“We who seemed unworthy of the earth, are now raised to heaven,” says Saint John Chrysostom. “We who were unworthy of earthly dominion have been raised to the Kingdom on high, have ascended higher than heaven, have come to occupy the King’s throne, and the same nature from which the angels guarded Paradise, stopped not until it ascended to the throne of the Lord.” By His Ascension the Lord not only opened to man the entrance to heaven, not only appeared before the face of God on our behalf and for our sake, but likewise “transferred man” to the high places. “He honored them He loved by putting them close to the Father.” God quickened and raised us together with Christ, as Saint Paul says, “and made us sit together in heavenly places in Christ Jesus” (Ephes. 2:6). Heaven received the inhabitants of the earth. “The First fruits of them that slept” sits now on high, and in Him all creation is summed up and bound together. “The earth rejoices in mystery, and the heavens are filled with joy.”

“The terrible ascent...” Terror-stricken and trembling stand the angelic hosts, contemplating the Ascension of Christ. And trembling they ask each other, “What is this vision? One who is man in appearance ascends in His body higher than the heavens, as God.”

Thus the Office for the Feast of the Ascension depicts the mystery in a poetical language. As on the day of Christ’s Nativity the earth was astonished on beholding God in the flesh, so now the Heavens do tremble and cry out. “The Lord of Hosts, Who reigns over all, Who is Himself the head of all, Who is

preeminent in all things, Who has reinstated creation in its former order—He is the King of Glory.” And the heavenly doors are opened: “Open, Oh heavenly gates, and receive God in the flesh.” It is an open allusion to Psalms 24:7-10, now prophetically interpreted. “Lift up your heads, Oh ye gates, and be lifted up, ye everlasting doors, and the King of Glory shall come in. Who is this King of glory? The Lord strong and mighty....” Saint Chrysostom says, “Now the angels have received that for which they have long waited, the archangels see that for which they have long thirsted. They have seen our nature shining on the King’s throne, glistening with glory and eternal beauty.... Therefore they descend in order to see the unusual and marvelous vision: Man appearing in heaven.”

The Ascension is the token of Pentecost, the sign of its coming, “The Lord has ascended to heaven and will send the Comforter to the world”

For the Holy Spirit was not yet in the world, until Jesus was glorified. And the Lord Himself told the disciples, “If I go not away, the Comforter will not come unto you” (John 16:7). The gifts of the Spirit are “gifts of reconciliation,” a seal of an accomplished salvation and of the ultimate reunion of the world with God. And this was accomplished only in the Ascension. “And one saw miracles follow miracles,” says Saint John Chrysostom, “ten days prior to this our nature ascended to the King’s throne, while today the Holy Ghost has descended on to our nature.” The joy of the Ascension lies in the promise of the Spirit. “Thou didst give joy to Thy disciples by a promise of the Holy Spirit.” The victory of Christ is wrought in us by the power of the Holy Spirit.

“On high is His body, here below with us is His Spirit. And so we have His token on high, that is His body, which He received from us, and here below we have His Spirit with us. Heaven received the Holy Body, and the earth accepted the Holy Spirit. Christ came and sent the Spirit. He ascended, and with Him our body ascended also” (Saint John Chrysostom). The revelation of the Holy Trinity was completed. Now the Spirit Comforter is poured forth on all flesh. “Hence comes foreknowledge of the future, understanding of mysteries, apprehension of what is hidden, distribution of good gifts, the heavenly citizenship, a place in the chorus of angels, joy without end, abiding in God, the being made like to God, and, highest of all, the being made God!” (Saint Basil, On the Holy Spirit, IX). Beginning with the Apostles, and through communion ***Con’t Next Pg***

## *Ascension con't from Previous Page*

with them—by an unbroken succession—Grace is spread to all believers. Through renewal and glorification in the Ascended Christ, man's nature became receptive of the spirit. "And unto the world He gives quickening forces through His human body," says Bishop Theophanes. "He holds it completely in Himself and penetrates it with His strength, out of Himself; and He likewise draws the angels to Himself through the spirit of man, giving them space for action and thus making them blessed." All this is done through the Church, which is "the Body of Christ;" that is, His "fullness" (Ephesians 1:23). "The Church is the fulfillment of Christ," continues Bishop Theophanes, "perhaps in the same way as the tree is the fulfillment of the seed. That which is contained in the seed in a contracted form receives its development in the tree."

The very existence of the Church is the fruit of the Ascension. It is in the Church that man's nature is truly ascended to the Divine heights. "And gave Him to be Head over all things" (Ephesians 1:22). Saint John Chrysostom comments: "Amazing! Look again, whither He has raised the Church. As though He were lifting it up by some engine, He has raised it up to a vast height, and set it on yonder throne; for where the Head is, there is the body also. There is no interval of separation between the Head and the body; for were there a separation, then would the one no longer be a body, nor would the other any longer be a Head." The whole race of men is to follow Christ, even in His ultimate exaltation, "to follow in His train." Within the Church, through an acquisition of the Spirit in the fellowship of Sacraments, the Ascension continues still, and will continue until the measure is full. "Only then shall the Head be filled up, when the body is rendered perfect, when we are knit together and united," concludes Saint John Chrysostom.

The Ascension is a sign and token of the Second Coming. "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven" (Acts 1:11).

The mystery of God's Providence will be accomplished in the Return of the Risen Lord. In the fulfillment of time, Christ's kingly power will be revealed and spread over the whole of faithful

Mankind. Christ bequeathes the Kingdom to the whole of the faithful. "And I appoint unto you a Kingdom as My Father has appointed unto me. That ye may eat and drink at My table in My Kingdom, and sit on thrones judging the twelve tribes of Israel" (Luke 22:29-30). Those who followed Him faithfully will sit with Him on their thrones on the day of His coming. "To him that overcomes will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne" (Rev. 3:21). Salvation will be consummated in the Glory. "Conceive to yourself the throne, the royal throne, conceive the immensity of the privilege. This, at least if we chose, might more avail to startle us, yea, even than hell itself" (Saint John Chrysostom).

We should tremble more at the thought of that abundant Glory which is appointed unto the redeemed, than at the thought of the eternal darkness. "Think near Whom Thy Head is seated..." Or rather, Who is the Head. In very truth, "wondrous and terrible is Thy divine ascension from the mountain, O Giver of Life." A terrible and wondrous height is the King's throne. In face of this height all flesh stands silent, in awe and trembling. "He has Himself descended to the lowest depths of humiliation, and raised up man to the height of exaltation."

What then should we do? "If thou art the body of Christ, bear the Cross, for He bore it" (Saint John Chrysostom).

"With the power of Thy Cross, Oh Christ, establish my thoughts, so that I may sing and glorify Thy saving Ascension."

Originally published in Saint Vladimir's Seminary Quarterly, Vol. 2 # 3, 1954.

Used with permission.

### **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

## Archbishop Alexander [Golitzin] honored at the North American Patristics Society

The recently published book *Jewish Roots of Eastern Christian Mysticism: Studies in Honor of Alexander Golitzin* — a collective volume edited by Professor Andrei Orlov (Marquette University), containing articles by colleagues, academic collaborators, and former doctoral students of the honoratus—was presented officially at a special session of this year’s North American Patristics Society in Chicago on His Eminence Archbishop Alexander’s birthday, May 27.

Professor Susan Ashbrook Harvey (Brown University), Professor Robin Darling Young (Catholic University of America), Rev. Dr. Silviu Bunta (University of Dayton), and Rev. Dr. Bogdan Bucur (Saint Vladimir’s Orthodox Theological Seminary) spoke about Archbishop Alexander’s work on Dionysius the Areopagite, on major ascetical and mystical texts in the patristic and later Byzantine tradition, and on Syriac patristics, the Theophaneia School, and Archbishop Alexander’s place in Orthodox theology.

After being presented with the *Festschrift*, Archbishop Alexander was invited to take the floor for a cordial and enriching session of questions and answers, which gave him the occasion to remember the priest and parish of his youth (Father Sergei Glagolev at Saint Innocent in Tarzana, CA), his time at Saint Vladimir’s Orthodox Theological Seminary (1970-1973), his fond memories of his academic mentor, Father John Meyendorff, his doctoral studies at Oxford under (now Metropolitan) Kallistos Ware, his stay on Mount Athos, where he found, in Elder Aimilianos of Simonos Petras, “the holy man, not as a distant ideal or a literary topos ... but as a reality,” and his over two decades as professor of theology at Marquette University.

In the Introduction to the volume, Andrei Orlov notes that his former professor “established himself as a leading expert on Jewish and Christian mysticism. Although widely known for his groundbreaking scholarship, he also became an exceptional teacher who was able to mentor a large cohort of doctoral students during his time at Marquette. He was particularly helpful to those students who came to Marquette University from the Eastern Orthodox tradition, by giving them a clearer understanding of their own theological and spiritual legacy.”

## Acts 20:16-18, 28-36 (Epistle)

For Paul had decided to sail past Ephesus, so that he would not have to spend time in Asia; for he was hurrying to be at Jerusalem, if possible, on the Day of Pentecost. From Miletus he sent to Ephesus and called for the elders of the church. And when they had come to him, he said to them: “You know, from the first day that I came to Asia, in what manner I always lived among you, Therefore take heed to yourselves and to all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God which He purchased with His own blood. For I know this, that after my departure savage wolves will come in among you, not sparing the flock. Also from among yourselves men will rise up, speaking perverse things, to draw away the disciples after themselves. Therefore watch, and remember that for three years I did not cease to warn everyone night and day with tears. So now, brethren, I commend you to God and to the word of His grace, which is able to build you up and give you an inheritance among all those who are sanctified. I have coveted no one’s silver or gold or apparel. Yes, you yourselves know that these hands have provided for my necessities, and for those who were with me. I have shown you in every way, by laboring like this, that you must support the weak. And remember the words of the Lord Jesus, that He said, ‘It is more blessed to give than to receive.’” And when he had said these things, he knelt down and prayed with them all.

### JUNE CLEANING SCHEDULE

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

### READER

June 5: Joe  
June 12: Tim  
June 19: Joe  
June 26: Tim

### FOR YOUR PRAYERS

Diane Tryon  
109 Joslyn Street  
Arcadia, OH 44804

## John 17:1-13 (Gospel)

Jesus spoke these words, lifted up His eyes to heaven, and said: "Father, the hour has come. Glorify Your Son, that Your Son also may glorify You, as You have given Him authority over all flesh, that He should give eternal life to as many as You have given Him. And this is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent. I have glorified You on the earth. I have finished the work which You have given Me to do. And now, O Father, glorify Me together with Yourself, with the glory which I had with You before the world was. I have manifested Your name to the men whom You have given Me out of the world. They were Yours, You gave them to Me, and they have kept Your word. Now they have known that all things which You have given Me are from You. For I have given to them the words which You have given Me; and they have received them, and have known surely that I came forth from You; and they have believed that You sent Me. I pray for them. I do not pray for the world but for those whom You have given Me, for they are Yours. And all Mine are Yours, and Yours are Mine, and I am glorified in them. Now I am no longer in the world, but these are in the world, and I come to You. Holy Father, keep through Your name those whom You have given Me, that they may be one as We are. While I was with them in the world, I kept them in Your name. Those whom You gave Me I have kept; and none of them is lost except the son of perdition, that the Scripture might be fulfilled. But now I come to You, and these things I speak in the world, that they may have My joy fulfilled in themselves.

## RESPECT LIFE FUNDRAISER (IT'S 5 O'CLOCK SOMEWHERE)

ICSJ Respect Life ministry Presents: A cheeseburger in Paradise Fundraiser. Come help us raise money for LIFE.

WHEN: Thursday, July 28

WHERE: St. Mary Byzantine Church

TIME: 5:00-9:00pm

PRICE: \$25 pre-sale only! Deadline to purchase tickets July 15.

Ways to Purchase Tickets:

-Online at TicketLeap (respect-life-ministry.ticketleap.com

-Contact Lori Kiser (419-708-9826

-Scan QR Code on Flyer in church basement

Your Ticket includes:

Lei / Music & Dancing / Water / Pop Cheeseburger & Fries from Berardi's

Event includes:

Live music & Dancing featuring Razor Sharp Objects (Kid tested & Mother approved)

Parrot Head & Lost Shaker of Salt contests w/ Prizes!

Online Auction to include: 3 vacation rentals & More!

50/50 Raffle

Merchandise Raffle

Wall of wine

Available for purchase: Margaritas, Beer, Wine, Jell-O Shots

Individual & Business sponsors available. Contact Lori Kiser @ 419-708-9826

Website: [equalitybeginsinthewomb.org](http://equalitybeginsinthewomb.org) or [equalitybeginsinthewomb.life](http://equalitybeginsinthewomb.life)

