



Holy Assumption Orthodox Church

OCA - Diocese of the Midwest

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



JULY Bulletin Sponsor:

Fr. Andrew in memory of my Aunts Mary & Anna & all my family

Liturgical & Events Schedule **TWO WEEK BULLETIN**

Sunday, July 17

9:10 am Hours / Divine Liturgy / Social

Saturday, July 23

9:00 am Market Day

Sunday, July 24

9:10 am Hours / Divine Liturgy / Memorial
Sunday / Social / Tent. Council
Meeting

Thursday, July 28

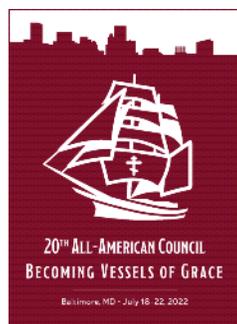
5:00 pm Respect Life Fundraiser @ St Mary's
6:30 pm Lions Club Meeting

Saturday, July 30

4:00 pm Great Vespers

Sunday, July 31

9:10 am Hours / Divine Liturgy / Social /
Change altar Linens & Candles



ALL AMERICAN COUNCIL

Fr. Andrew and Jake will travel to Baltimore today to attend the AAC & two Diocesan Assemblies this week. In a case of extreme emergency please call Fr. Andrew @ 570-212-8747. Father will address any issue if necessary. Father and Jake will return Saturday.

SUNDAY JULY 17, 2022

Gospel: Matthew 9:9-13

Epistle: Romans 8:14-21

Tone 4. 5th Sunday After Pentecost. Commemoration of the Holy Fathers of the first Six Ecumenical Councils. Greatmartyr Marina (Margaret) of Antioch in Pisidia. Translation of the relics of Ven. Lazarus of Mt. Galerius near Ephesus. Ven Irenarchus, Abbot of Solovetsky Monastery. Royal Passionbearers Tsar Nicholas (Nikolai), Tsaritsa Alexandra, Tsarevich Aleksy, Grand Duchesses Olga, Tatiana, Maria, Anastasia.

JULY BULLETIN / CANDLE SPONSORS

Bulletin: (\$50) Fr Father in memory of my Aunts Mary & Anna

Chandelier: (\$50) From Laura

Altar Candles: (\$50) From Basil in memory of his parents Anthony & Mary Martha

Eternal Light & Icon Screen: (\$25) From Fr. Andrew in memory Mitred AP Sava & Fr. Vladimir (FP)

Candles at the Cross: (\$15) From Laura In birthday memory of Susan

Candles @ St Tikhons (\$15) For the safety of Nicholas, Tikhon & Gleice

NOTE: There can be more than one sponsorship-family per item.



JULY: OTHER INCOME
Goal for the month in this category:
\$4,000 (Average \$923 a week)

July 3: \$41 Candles; \$45 Vigils; \$358 Donations;
\$12 Liturgical Donation; \$15 Altar Candles
July 10: No Church
TOTAL FOR MONTH: \$471

**JULY: RESTRICTED
FUND DONATIONS**

July 3: \$100 respect Life; \$25 St Tikhon's
July 10: No Church

JULY: MONTHLY TITHE ONLY
Goal Pledged per month: \$5,667
(average of \$1,307 per week)

July 3: \$652
July 10: No Church

**JULY LITURGICAL
ATTENDANCE**

Saturday July 2: 7 attended Vespers (2 of which
were guests)
Sunday, July 3: 26 attended Liturgy (14 of which
were guests) / 16 Communicants
Sunday, July 10: No Church

LIONS CLUB PERCH FESTIVAL

When: Saturday, August 27

Time: from 10:00am-5:00pm

Where: Jamestown Park

A parade will take place prior to the Festival.

See Fr. Andrew to purchase a raffle ticket or two.

**Fathers of the First Six Councils
Commemorated on July 17**

In the Ninth Article of the Nicea-Constantinople Symbol of Faith proclaimed by the holy Fathers of the First and Second Ecumenical Councils, we confess our faith in "One, Holy, Catholic, and Apostolic Church." By virtue of the catholic nature of the Church, an Ecumenical Council is the Church's supreme authority, and possesses the competence to resolve major questions of church life. An Ecumenical Council is comprised of archpastors and pastors of the Church, and representatives of all the local Churches, from every land of the "oikumene" (i.e. from all the whole inhabited world).

The Orthodox Church acknowledges Seven Holy Ecumenical Councils:

The First Ecumenical Council (Nicea I) (May 29, and also on seventh Sunday after Pascha) was convened in the year 325 against the heresy of Arius, in the city of Nicea in Bithynia under Saint Constantine the Great, Equal of the Apostles.

The Second Ecumenical Council (Constantinople I) (May 22) was convened in the year 381 against the heresy of Macedonias, by the emperor Theodosius the Great.

The Third Ecumenical Council (Ephesus) (September 9) was convened in the year 431 against the heresy of Nestorius, in the city of Ephesus by the emperor Theodosius the Younger.

The Fourth Ecumenical Council (Chalcedon) (July 16) was convened in the year 451, against the Monophysite heresy, in the city of Chalcedon under the emperor Marcian.

The Fifth Ecumenical Council (Constantinople II) (July 25) "Concerning the Three Chapters," was convened in the year 553, under the emperor Justinian the Great.

The Sixth Ecumenical Council (Constantinople III) (January 23) met during the years 680-681, to fight the Monothelite heresy, under the emperor Constantine Pogonatos.

The fact that the Seventh Ecumenical Council (Nicea II) is not commemorated today testifies to the antiquity of today's celebration. The Seventh Council, commemorated on the Sunday nearest to **Con't Next Pg**

Councils con't from Previous Pg

October 11, was convened at Nicea in the year 787 against the Iconoclast heresy, under the emperor Constantine and his mother Irene.

The Church venerates the Holy Fathers of the Ecumenical Councils because Christ has established them as “lights upon the earth,” guiding us to the true Faith. “Adorned with the robe of truth,” the doctrine of the Fathers, based upon the preaching of the Apostles, has established one faith for the Church. The Ecumenical Councils, are the highest authority in the Church. Such Councils, guided by the grace of the Holy Spirit, and accepted by the Church, are infallible.

The Orthodox Church’s conciliar definitions of dogma have the highest authority, and such definitions always begin with the Apostolic formula: “It seemed good to the Holy Spirit and to us...” (Acts 15: 28).

The Ecumenical Councils were always convened for a specific reason: to combat false opinions and heresies, and to clarify the Orthodox Church’s teaching. But the Holy Spirit has thus seen fit, that the dogmas, the truths of faith, immutable in their content and scope, constantly and consequently are revealed by the conciliar mind of the Church, and are given precision by the holy Fathers within theological concepts and terms in exactly such measure as is needed by the Church itself for its economy of salvation. The Church, in expounding its dogmas, is dealing with the concerns of a given historical moment, “not revealing everything in haste and thoughtlessly, nor indeed, ultimately hiding something” (Saint Gregory the Theologian).

A brief summary of the dogmatic theology of the First Six Ecumenical Councils is formulated and contained in the First Canon of the Council of Trullo (also known as Quinisext), held in the year 692. The 318 Holy Fathers of the First Ecumenical Council are spoken of in this Canon I of Trullo as having: “with unanimity of faith revealed and declared to us the consubstantiality of the three Persons of the Divine nature and, ... instructing the faithful to adore the Father, Son, and Holy Spirit with one worship, they cast down and dispelled the false teaching about different degrees of Divinity.”

The 150 Holy Fathers of the Second Ecumenical Council left their mark on the theology of the Church concerning the Holy Spirit, “repudiating the teaching of Macedonius, as one who wished to divide the

inseparable Unity, so that there might be no perfect mystery of our hope.”

The 200 God-bearing Fathers of the Third Ecumenical Council expounded the teaching that “Christ, the Incarnate Son of God is One.” They also confessed that “she who bore Him without seed was the spotless Ever-Virgin, glorifying her as truly the Mother of God.

The 630 Holy Fathers of the Fourth Ecumenical Council decreed that “the One Christ, the Son of God... must be glorified in two natures.”

The 165 God-bearing Holy Fathers of the Fifth Ecumenical Council “in synod anathematized and repudiated Theodore of Mopsuestia (the teacher of Nestorius), and Origen, and Didymus, and Evagrius, renovators of the Hellenic teaching about the transmigration of souls and the transmutation of bodies and the impieties they raised against the resurrection of the dead.”

The 170 Holy Fathers of the Sixth Ecumenical Council “taught that we ought to confess two natural volitions, or two wills [trans. note: one divine, and the other human], and two natural operations (energies) in Him Who was incarnate for our salvation, Jesus Christ, our true God.”

In decisive moments of Church history, the holy Ecumenical Councils promulgated their dogmatic definitions, as trustworthy delimitations in the spiritual battle for the purity of Orthodoxy, which will last until such time, as “all shall come into the unity of faith, and of the knowledge of the Son of God” (Eph. 4: 13). In the struggle with new heresies, the Church does not abandon its former dogmatic concepts nor replace them with some sort of new formulations. The dogmatic formulae of the Holy Ecumenical Councils need never be superseded, they remain always contemporary to the living Tradition of the Church. Therefore the Church proclaims:

“The faith of all in the Church of God hath been glorified by men, which were luminaries in the world, cleaving to the Word of Life, so that it be observed firmly, and that it dwell unshakably until the end of the ages, conjointly with their God-bestown writings and dogmas. We reject and we anathematize all whom they have rejected and anathematized, as being enemies of Truth. And if anyone does not cleave to nor admit the aforementioned *Con't Next Pg*

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pious dogmas, and does not teach or preach accordingly, let him be anathema” (Canon I of the Council of Trullo).

In addition to their dogmatic definitions, the Holy Fathers of the Ecumenical Councils exerted great efforts towards the strengthening of church discipline. Local Councils promulgated their disciplinary canons according to the circumstances of the time and place, frequently differing among themselves in various particulars.

The universal unity of the Orthodox Church required unity also in canonical practice, i.e. a conciliar deliberation and affirmation of the most important canonical norms by the Fathers of the Ecumenical Councils. Thus, according to conciliar judgment, the Church has accepted: 20 Canons from the First, 7 Canons from the Second, 8 Canons from the Third, and 30 Canons from the Fourth Ecumenical Synods. The Fifth and the Sixth Councils concerned themselves only with resolving dogmatic questions, and did not leave behind any disciplinary canons.

The need to establish in codified form the customary practices during the years 451-680, and ultimately to compile a canonical codex for the Orthodox Church, occasioned the convening of a special Council, which was wholly devoted to the general application of churchly rules. This was convened in the year 692. The Council “in the Imperial Palace” or “Under the Arches” (in Greek “en trullo”), came to be called the Council in Trullo. It is also called the “Quinisext” [meaning the “fifth and sixth”], because it is considered to have completed the activities of the Fifth and Sixth Councils, or rather that it was simply a direct continuation of the Sixth Ecumenical Council itself, separated by just a few years.

The Council in Trullo, with its 102 Canons (more than of all the Ecumenical Synods combined), had a tremendous significance in the history of the canonical theology of the Orthodox Church. It might be said that the Fathers of this Council produced a complete compilation of the basic codex from the relevant sources for the Orthodox Church’s canons. Listing through in chronological order, and having

been accepted by the Church the Canons of the Holy Apostles, and the Canons of the Holy Ecumenical and the Local Councils and of the holy Fathers, the Trullo Council declared: “Let no one be permitted to alter or to annul the aforementioned canons, nor in place of these put forth, or to accept others, made of spurious inscription” (2nd Canon of the Council in Trullo).

Church canons, sanctified by the authority of the first Six Ecumenical Councils (including the rules of the Seventh Ecumenical Council in 787, and the Constantinople Councils of 861 and 879, which were added later under the holy Patriarch Photius), form the basis of THE RUDDER, or KORMCHAYA KNIGA (a canon law codex known as “Syntagma” or “Nomokanon” in 14 titles). In its repository of grace is expressed a canonical norm, a connection to every era, and a guide for all the local Orthodox Churches in churchly practice.

New historical conditions can lead to the change of some particular external aspect of the life of the Church. This makes creative canonical activity necessary in the conciliar reasoning of the Church, in order to reconcile the external norms of churchly life with historical circumstances. The details of canonical regulation are not fully developed for the various eras of churchly organization all at once. With every push to either forsake the literal meaning of a canon, or to fulfill and develop it, the Church again and again turns for reasoning and guidance to the eternal legacy of the Holy Ecumenical Councils, to the inexhaustible treasury of dogmatic and canonical truths.

FOR YOUR PRAYERS

Diane Tryon
109 Joslyn Street
Arcadia, OH 44804

Joe & Sonya Rose
4351 East Norma Drive
Port Clinton, OH 43452

Ed & Irene Vangeloff
454 Strouse Lane
Sandusky, OH 44870

PRAYER LIST- UPDATED JULY 11

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); 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; Sandy Martin; David Martin; David Mazurik; Mark Mazurik; Child Stella Miller (Elchisco); William Pipenur (Hileman); Earl Rindfleisch; Helen Jean Rofkar (Elchisco); Joe Rose; Sonya Rose; Ron Royhab; Maryann Royhab; Stephanie Royhab; Donna Schoonmaker; Valerie Schutt; Joe Schutt; Tom Twarek; Diane Tryon; Ed Vangeloff, Child Bodhi (Cassell); Brittany Lariccia & her unborn child (Fr.); Nikki and her unborn child

OTHER REQUESTS: Marge Dziama; Child Ezra; Kurt Franck (Royhab); Ben Franklin (Kovach); Dorothy Goldman (Twarek); Donald Gresh (Glovinsky); 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 (Fr.) ; Elizabeth And her unborn child (Fr.); Molly and her unborn child (Fr.)

MILITARY: Craig Cassell, Cory Deaton , Jake Ellithorpe, Jordan Fulton, Alena Grabavoy, Justin Issler; Nicholas & Tikhon, 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.

40 DAY REMEMBRANCE

July 3: David Dutko / School shooting victims in Tx / Matushka Genevieve (Gerry) Glagolev / shooting victims from MI

July 10: Shooting victims from OK / Officer Adrian from Apache Tribal Police

July 17: Shooting victims from the church in Nigeria

July 24: 2 police officers from Los Angeles

August 7: Pat / 3 police officers from KY

August 14: 3 police officers from KY / Pat Sotak / Shooting victims from Chcago

JULY CLEANING SCHEDULE

Week of July 17: Laura

Week of July 24: Stephanie

Week of July 31: Laura

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*.

READER

July 17: Joe

July 24: Tim

July 31: Joe

JULY CELEBRATIONS

ANNIVERSARIES	BIRTHDAYS	
10- Matt & Rachel Adamcio 16- Peter & Stephanie Kowal 7-22-2002: Retired Metropolitan Herman (Elected as Primate) 24- Frank & Lori Batura 27- Greg & Natalie Twarek 30- Tim & Jennifer Heffernan <p style="text-align: center;">NAMESDAY</p> 7-31: Archbishop Benjamin of San Francisco	3- Kim Whitham 3- Brantley Thomas Williams 4- Stephanie Kowal 4- Stephen Holly 5- Pani Stacey Mihaly 5- Bodhi Cassell 6- Terri Petroff 7- Maxwell Thomas Jerome 8- Ed Vangeloff 11- Christian 12- Justin Stokley	12- Joe Stokley 12- Joey Hileman 12- Ethan Feldman 12- Aubrey Feldman 15- His Beatitude Metropolitan Tikhon 17- Jonah Bremer 20- Alison LaValle 25- James Malchisky 27- Matthew Lariccia

Matthew 8:28-9:1 (Gospel)

When He had come to the other side, to the country of the Gergesenes, there met Him two demon-possessed men, coming out of the tombs, exceedingly fierce, so that no one could pass that way. And suddenly they cried out, saying, "What have we to do with You, Jesus, You Son of God? Have You come here to torment us before the time?" Now a good way off from them there was a herd of many swine feeding. So the demons begged Him, saying, "If You cast us out, permit us to go away into the herd of swine." And He said to them, "Go." So when they had come out, they went into the herd of swine. And suddenly the whole herd of swine ran violently down the steep place into the sea, and perished in the water. Then those who kept them fled; and they went away into the city and told everything, including what had happened to the demon-possessed men. And behold, the whole city came out to meet Jesus. And when they saw Him, they begged Him to depart from their region. So He got into a boat, crossed over, and came to His own city.

Romans 10:1-10 (Epistle)

Brethren, my heart's desire and prayer to God for Israel is that they may be saved. For I bear them witness that they have a zeal for God, but not according to knowledge. For they being ignorant of God's righteousness, and seeking to establish their own righteousness, have not submitted to the righteousness of God. For Christ is the end of the law for righteousness to everyone who believes. For Moses writes about the righteousness which is of the law, "The man who does those things shall live by them." But the righteousness of faith speaks in this way, "Do not say in your heart, 'Who will ascend into heaven?' (that is, to bring Christ down from above) or, 'Who will descend into the abyss?'" (that is, to bring Christ up from the dead). But what does it say? "The word is near you, in your mouth and in your heart" (that is, the word of faith which we preach): that if you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved. For with the heart one believes unto righteousness, and with the mouth confession is made unto salvation.

JULY REPOSED

2- John Danchisen (2009) 4- Alice Sutko (2020) 6- Anna Mazur (1969) 6- Joseph Golob Jr 7- Mary Martha Glovinsky (1975) 9- Andrew Holodnak (1971) 10- Gretta Gresh (2018) 17- Mary Bartek (1984) 14- John Gulla (1968) 20- Fr. Dc. John Youhas (2012)	20- Mitered Archpriest Sava Chaly (1991) Former Pastor 20- Anna Zavada Bartek (1924) 21- Anna Mazurik (1973) 27- Father Vladimir Meschersky (1937) Former Pastor 29- Sally Franklin (2018) 29- Robert Zgonc (2018) 29- Charles Hagmaier (2018) Mary Danchisen (1927) Michael Wolf (1929)
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