



Holy Assumption Orthodox Church

OCA - Diocese of the Midwest

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



September Bulletin Sponsor:

From Fr. Andrew in memory of His Grace Bishop John Martin

Liturgical & Events Schedule

Sunday, September 18

9:10 AM: Hours / Divine Liturgy / Memorial
Sunday / Social / Council Meeting

Monday, September 19

10:00 AM: Deanery Meeting in Lorain
4:00 PM: Respect for Life Meeting

Thursday, September 22

6:30 PM: Lions Club Meeting

Saturday September 24

9:00 AM: Market Day

Sunday, September 25

9:10 AM: Hours / Divine Liturgy / Social
2:00 PM: Retirement Luncheon for 2 Deanery
Priests

Sunday September 18, 2022

Gospel: Mark 8:34-9:1 / Matthew 22:1-14

Epistle: 2nd Corinthians 1:21-2:4 / Galatians 2:16-20

Tone 5. 14th Sunday After Pentecost. Afterfeast of the Exaltation of the Cross. St. Eumenius, Bishop of Gortyna. Martyr Ariadne of Phrygia. Martyrs Sophia & Irene of Egypt. Martyr Castor of Alexandria. Greatmartyr Prince Bidzini and Martyrs Princes Elizabar and Shalvi, of Georgia



SEPTEMBER BULLETIN CANDLE SPONSORS

Bulletin: (\$50) From Fr. Andrew in Memory of His Grace Bishop John

Chandelier: (\$50) From Joe & Valerie in memory of Rose Haburt / From Fr. Andrew in memory of my grandfather Steve Bartek

Altar Candles: (\$50) From Joe & Valerie in memory of Gordon Schutt

Eternal Light & Icon Screen: (\$25) From Joe & Valerie in memory of Violet Bargdill & Laverne Schutt

Candles @ the Cross: From Laura for Birthday blessings to Fin & Jack / From Fr. Andrew in memory of my family & friends

Candles @ St Tikhon's Icon: For the safety of Nicholas, Tikhon & Gleice and her unborn baby / From Fr. Andrew in memory of the former Pastors AP John Grandziuk, AP Michael Dziama; AP George Breyan

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!

SEPTEMBER: MONTHLY TITHE ONLY

Goal Pledged per month: \$5,667

(average of \$1,307 per week)

September 4: \$1,012

September 11: \$592

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

September 18: Tim

September 25: Joe

SEPTEMBER LITURGICAL ATTENDANCE

Saturday, Sept. 3: 6 attended vespers (2 of which were guests)

Sunday, Sept. 4: 35 attended Liturgy (20 of which were guests) / 26 Communicants

Wednesday, Sept .7: 10 attended Vespers

Thursday, Sept. 8: 12 attended Liturgy (2 of which were guests)

Sunday, Sept. 11: 25 attended Liturgy (11 of which were guests) / 10 Communicants

40 DAY REMEMBRANCE

September 11: Monk Arseny / His Grace Bishop Damian from the Georgian Patirchate / Willie Jappsen / Matushka Anne Hopko

September 25: Bobby Almashie / Shawn Larrica

Oct. 2: Metro. Kallistos Ware

Oct. 15: His Beatitude Metropolitan .Herman

VIGILS 9-11

Tim Glovinsky 2 In birthday memory of mom and uncle Jack

Susan Guzy 4 Special intentions

Laura Kovach 4 Safe travel for Jim and Matthew For the health and recovery of Ron Royhab, Ed, Sonya, Paul E, and John D. For health of Betty K., Ben F., Earl R., Mary P., Margaret M., Mark M., Dana M., Bodhi C., Hattie & Molly K., Kathie J., Joe R., Pete R., Sharon D., and Rick & Jill Rowe Anniversary blessings to Joe and Margi.

Sandy Martin 1 Special intentions

Natalie Twarek 8 Birthday Blessings to Braelynn 9/15, Anniversary blessings to Nikki and Sean 9/15, In loving memory of dad, 25 years on 9/16, In loving birthday memory of Georgia 9/16, Safe travel for Andy, Health and recovery of Heather, and Ron, God's blessing for Nikki and unborn baby, For the health and recovery of Valerie, Ed, Mark, Carole, Sharon and Charlie, Kurt, Leslie & Ed, Health of Amber, Zach, Dottie, Joe, Jamie, Jim, Stephanie, Ezra, David, Helen Lis and Tina's dad, Earl, Matt, Tom, Loren, Joe, Sonya, Margi & Joe, Betty, Jackie, MaryAnn & Bob, Chuck, Bohdi, Katie, David, Diane, Stella, Jake, Pat, Karen

WISDOM OF THE CHURCH FATHERS.

For in a contest there is much labour needed--and after the contest victory falls to some, to others disgrace. Is the palm ever given or the crown granted before the course is finished? ... Therefore no one can receive a reward, unless he has striven lawfully; nor is the victory a glorious one, unless the contest also has been toilsome.
St. Ambrose of Milan

But He seems to me here to intimate also the persecutions. For since there were many instances both of fathers urging their sons to ungodliness, and wives their husbands; when they command these things, said He, let them be neither wives nor parents, even as Paul likewise said, "But if the unbelieving depart, let him depart."
St. John Chrysostom

A Continued Pentecost

By Fr. Lawrence Farley

In the late Metropolitan Kallistos Ware's classic *The Orthodox Church*, he describes the Church as "a continued Pentecost". This is true, but it is important not to misunderstand his meaning.

It is possible to understand the description of the Church as "a continued Pentecost" as meaning that the Church is an earthly organization founded by Jesus Christ and now run by clergy, an organization which exists as part of this world and which occasionally does sacramental things wherein grace comes down.

Take, for example, Holy Communion. In this model the clergy perform certain rituals and at a certain moment within the ritual something supernatural happens—bread and wine miraculously become the Body and Blood of Christ, and the moment is (in the classic western tradition) signalled by the ringing of a bell to let all the assembled congregation know that now, at the ringing of the bell, grace came down into this world. Or take baptism and chrismation, for example. In this model the clergy again perform certain rituals, a part of which involves dunking someone in water while saying certain words. At that moment, grace comes from heaven into this world, and the candidate is born again; oil is applied to the candidate's person and the Holy Spirit flies down into him or her. This model assumes that the people at assembled for the service live the same sort of life as everyone else. The only difference is that grace is injected into their lives at certain times to help them cope with life in this age. The Church is a "continued Pentecost" in the sense that it performs certain rituals in which the grace is injected into our individual lives.

This is, I suggest, not what Metropolitan Kallistos was getting at, but represents a diminution and distortion of it. To really understand what a continued Pentecost is, we must first understand the work of the Holy Spirit.

The Holy Spirit is the power of the age to come, and it is through the Holy Spirit that the entire cosmos will be changed and refashioned. The Psalter declares that God in this age sends forth His Spirit and the world is created and the face of the ground renewed (Psalm 104:30). This refers to the constant renewal of life in this world, wherein creatures die and

creatures are born. Every spring, God by His Spirit continues to create life.

In the age to come, the life-giving Spirit will renew and re-create the whole world which will arise like a phoenix from the ashes of God's consuming fire. The Spirit will create new heavens and a new earth in which righteousness dwells. Like our new resurrection bodies, this new world, though sown in weakness, will be raised in power. Though sown in dishonour, it will be raised in glory, and will abide eternally in deathless immortality (2 Peter 3:12-13, compare 1 Corinthians 15:43). This is the Kingdom of God, of coming of which we pray for every time we pray the Lord's Prayer and say, "Thy Kingdom come."

That is why Christ referred to the world to come as "the regeneration" (Greek *παλιγγενεσία*/ *paliggenesia*) in Matthew 19:28—in the age to come the entire cosmos will be born again and will rise to a new and immortal life. What happens to us in baptism is that, by the power of the Holy Spirit, we begin to partake of this regenerative power even now in this age.

We can miss this because the concept of "becoming born again" has been inadequately understood by well-intentioned Evangelicals. In Evangelical parlance, regeneration is an entirely individual experience, a moral transformation—one effected by the Spirit, admittedly, but primarily an individual experience nonetheless. What is missing from this understanding is the primary cosmic meaning of regeneration. To understand the work of the Holy Spirit, this cosmic component must be recovered: it is the entire cosmos which will be born again and will become the Kingdom of God. Our experience of being born again in baptism is simply a foretaste of this work of regeneration in our lives now.

That is why Saint Paul referred to the gift of the Holy Spirit in baptism as "a pledge [Greek *ἀρραβών*/ *arrabon*] of our inheritance" in Ephesians 1:14. In Paul's day, an *arrabon* was a down payment, something paid in advance as a guarantee that the rest of the purchase price would in due time be paid. God has promised us the Kingdom, a world born again and renewed to deathless joy and immortality. He gives us His Holy Spirit as His guarantee that He will eventually give us this Kingdom as well, for the Holy Spirit is nothing else than the power that will bring the Kingdom. *Con't Pg 7*

PRAYER LIST- UPDATED September 13

HIERARCH'S / CLERGY: Archbishop Benjamin from San Fransico; Archbishop Melchizedek of Western PA; John Duranko (Father's home pastor); James Gleason (Father's Spiritual Father); Moses Berry; Emilian Hutnyan; / Deacon Paul Gansle, Deacon Peter Rentsch, Deacon Michael Wilson / Sub-deacon Wylie Meath

MATUSHKII: Pani Patricia Duranko; Pani Helen Shuytak; Virgina Lecko

PARISHIONERS & THEIR FAMILIES: James Bargdill (Schutt); John Beadle (Elchisco); Kristen Cassell; Carole Conaway (Twarek); Maryann Cook (Twarek); Sharon Dietrich (Twarek); Charlie Dietrich (Twarek); Michael Glovinsky; Shirley Gresh (Glovinsky); Joseph Habegger (Kovach); Elaine Hileman; Betty Kovach; Helen Lis; Walter Litzie; 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; Gleice & her unborn child

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

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

CAPTIVES: Metropolitan Paul (Orthodox Archdiocese of Aleppo), Archbishop John Syriac Archdiocese of Aleppo, The UN & IOCC humanitarian aid workers in & around Syria; Those suffering persecution in Iraq, Syria, Israel, Egypt, Ukraine and throughout the world



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

Matthew 22:1-14 (Gospel)

And Jesus answered and spoke to them again by parables and said: "The kingdom of heaven is like a certain king who arranged a marriage for his son, and sent out his servants to call those who were invited to the wedding; and they were not willing to come. Again, he sent out other servants, saying, 'Tell those who are invited, "See, I have prepared my dinner; my oxen and fatted cattle are killed, and all things are ready. Come to the wedding."' But they made light of it and went their ways, one to his own farm, another to his business. And the rest seized his servants, treated them spitefully, and killed them. But when the king heard about it, he was furious. And he sent out his armies, destroyed those murderers, and burned up their city. Then he said to his servants, 'The wedding is ready, but those who were invited were not worthy. Therefore go into the highways, and as many as you find, invite to the wedding.' So those servants went out into the highways and gathered together all whom they found, both bad and good. And the wedding hall was filled with guests. But when the king came in to see the guests, he saw a man there who did not have on a wedding garment. So he said to him, 'Friend, how did you come in here without a wedding garment?' And he was speechless. Then the king said to the servants, 'Bind him hand and foot, take him away, and cast him into outer darkness; there will be weeping and gnashing of teeth.' For many are called, but few are chosen."

SEPTEMBER CELEBRATIONS

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

2 Corinthians 1:21-2:4 (Epistle)

Now He who establishes us with you in Christ and has anointed us is God, who also has sealed us and given us the Spirit in our hearts as a guarantee. Moreover I call God as witness against my soul, that to spare you I came no more to Corinth. Not that we have dominion over your faith, but are fellow workers for your joy; for by faith you stand. But I determined this within myself, that I would not come again to you in sorrow. For if I make you sorrowful, then who is he who makes me glad but the one who is made sorrowful by me? And I wrote this very thing to you, lest, when I came, I should have sorrow over those from whom I ought to have joy, having confidence in you all that my joy is the joy of you all. For out of much affliction and anguish of heart I wrote to you, with many tears, not that you should be grieved, but that you might know the love which I have so abundantly for you.

SEPTEMBER REPOSED

1-His Eminence AB Bishop Nikon (2019) 2- David Douglas (2015) 4- John Mataleska (1986) 4- Archpriest John Grandziuk (1947) Former Pastor 5- Archpriest Michael Dziama (1944) Former Pastor 5- Archpriest Anastasy Richter (2021) 7- Lisa Monak (2020) 14- Archpriest George Breyan (2009) Former Pastor 14- Mary Kamiotis (2017) 15- Steve Bartek (1962) (Grandfather) 15- Infant Sloane Swanton (2021) - 15- Terri Lariccia (2021) 16- John George Mazurik (1997)	18- Bernie Labouda (2018) 18- Stephen Sature (2004) 18- Bob Whitham Sr (2020) 19- Peter Rindfleisch (2006) 20- Nora Bird (2017) 21- Joseph Mazur (2002) 26- Pastor Kevin Brown (2020) 27- Michael Ittescu (1968) 27- Alison Pickney (2017) 27- Karen Milano (2017) 28- William Felenchak (1977) 30- Bishop John Martin (1984) 30- Tommy- Leonchik (2020)
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Fr. Lawrence Con't from Pg 4

The Church—i.e. the assembled Christians, regardless of where they assemble for the Eucharist—is therefore is the place where the Holy Spirit is given and where the Kingdom is even now breaking into this world. That is, to speak more plainly, the Church is the Kingdom, and not simply a part of this world into which grace is occasionally injected. The Church is the presence of the future, the new age present even now among those who gather in Jesus' Name at the Eucharist.

This means that the Church even now lives by the Holy Spirit in “the eighth day”. There are, of course, by worldly counting only seven days in a week (regardless of the Beatles' song)—after seven days, beginning with Sunday and ending with Saturday, we begin counting another seven. In this age, therefore, there is no “eighth day of the week”. The term “the eighth day” therefore is used to describe a day outside of time and number, the eternal day which knows no evening, the day of eternity. In the Church's theological counting, Sunday is both the first day of the week and also the eighth day, because on that day the Christians assemble for the Eucharist and experience the timeless Kingdom of God as eternity breaks into time. In the Church, we experience the Holy Spirit, the power of the age to come, and we live in the eighth day—not just on Sunday, but every day, for the Holy Spirit does not abandon us on Monday morning. In the world every seven days we inch closer to death. In the Church, for those living in the eighth day, every day brings us closer to the Kingdom which we are already experiencing.

Living in the eighth day and by the power of the Holy Spirit brings with it a call to live a certain lifestyle. As Saint Paul phrased it, “If we live by the Spirit, let us also walk by the Spirit” (Galatians 5:25). At our baptism, we received new life and began to live by the Spirit's power within us. Now we must “walk by the Spirit”, conducting ourselves as those who have been born again and who are destined for the regenerated world to come.

The Greek word here rendered “walk” is not the usual word for walk (Greek περιπατέω/ peripateo), the word used for walking to the store. Saint Paul used the Greek word στοιχέω/ stoicheo, cognate with the word στοιχος/ stoichos, a line, a row. The verb

means to follow in a straight line; Barclay renders it “keep step with”; the Jerusalem Bible “be directed by”. Since we have been given life by the Spirit and now live in the eighth day, we must follow the Spirit, living in the righteousness which will characterize the age to come. Those who are bound by time and know only seven days a week live one way; we live another way entirely, for the Spirit of God indwells us, and calls us to put to death what is merely earthly in us.

This is the continued Pentecost of which Metropolitan Kallistos wrote. When we assemble for the Eucharist we come as those indwelt by the Spirit, and as those who walk by His power. Whatever our daily planners tell us, we live in the eighth day. We experience the promised Kingdom every Sunday, and time on earth is nothing but our advance into that future Kingdom and the age to come.

Saint Eumenius, Bishop of Gortyna

Commemorated on September 18

Saint Eumenius from the time of his youth was noted for his virtuous life. He strove to serve the One God and therefore he shunned worldly temptations. Concerned for the salvation of his soul, he distributed all his substance to the poor.

By the blessing of God Saint Eumenius was chosen as Bishop of Gortyna on the island of Crete. The saint, like a compassionate father, comforted his flock in their sorrows, and cared for the orphaned and indigent. His prayers were so strong before God that once, during a drought, he called forth abundant rain upon the earth.

Saint Eumenius wisely and zealously defended the Orthodox Faith against the Monophysite heresy. For his opposition to the heresy the saint was banished to the Thebaid, where he died in the seventh century. His body was then transferred and buried in Gortyna.

Chrysostom Academy opens in Pennsylvania BETHLEHEM, PA [CHRYSOSTOM ACADEMY]

On September 1st, 2022 during the inaugural Divine Liturgy at Chrysostom Academy, a truly rare event occurred. The petition, “Among the first remember, Lord, our Archbishop (name)...” was repeated five times, each by a different clergyman for their particular hierarch. “This institution belongs to the Orthodox at large,” said Metropolitan Savas. “The priests of the area, along with the bishops of the various jurisdictions, will all be prayerfully supportive and attentive in contributing to the progress of this new institution of learning, which is so critical in our day.”

The Greek Orthodox Metropolitan of Pittsburgh, who presided over the Divine Liturgy on campus, is not the only hierarch with a local clergyman involved in the new school. The major sponsor of this pan-Orthodox Classical K-12 school is the Lehigh Valley Orthodox Clergy Brotherhood, who set out in 2018 to establish a school to serve the Orthodox (and non-Orthodox) youth of northeastern Pennsylvania.

Schools like this are a growing necessity in today’s educational landscape and are opening around the country. “This is an opportunity for your children to be taught properly,” said Met. Savas of Pittsburgh. “A school like this represents more than just a safe haven for our youth. Attention to academic excellence will further the Church, by raising faithful and well educated Orthodox Christians,” said Fr. Alexandros Petrides, Chairman of the Academy’s Board. To achieve this high standard of education, the school has hired faculty who fit the specific needs of the school. Headmaster John Heitzenrater moved his family from Texas to take on the task of opening the school. He is joined by a faculty assembled from across the country who are passionate about education and Orthodox Christian formation.

Chrysostom Academy opened its doors to students on September 7. It is registered with the State of Pennsylvania as a religious school, but is governed by a pan-Orthodox Board of Directors and has 501c3 status of its own. To learn more about Chrysostom Academy, visit www.chrysostomacademy.org.

The Universal Exaltation of the Precious and Life-Giving Cross Commemorated on September 14

The pagan Roman Emperors tried to obliterate the holy places where our Lord Jesus Christ suffered and rose from the dead, so that they would be forgotten. Emperor Hadrian (117-138) ordered that Golgotha and the Lord's Sepulchre be buried, and that a temple in honor of the pagan "goddess" Venus and a statue of Jupiter be placed there.

Pagans gathered at this place and offered sacrifice to idols. Eventually after 300 years, by Divine Providence, the Christian holy places, the Sepulchre of the Lord, and the Life-giving Cross, were discovered and opened for veneration. This took place under Emperor Constantine the Great (306-337) after his victory over Maxentius (in 312), who ruled the Western part of the Roman Empire, and over Licinius, the ruler of its Eastern part. In the year 323 Constantine became the sole ruler of the vast Roman Empire.

In 313 Saint Constantine issued the Edict of Milan, by which Christianity was legalized and persecutions against Christians in the Western half of the Empire were stopped. Although Licinius had signed the Edict of Milan in order to oblige Constantine, he continued his cruel persecutions against Christians. Only after his conclusive defeat did the Edict of Milan extend also to the Eastern part of the Empire. The Holy Equal of the Apostles Emperor Constantine, triumphing over his enemies in three wars, with God’s assistance, had seen the Sign of the Cross in the heavens. Written beneath were the words: “By this you shall conquer.”

Ardently desiring to find the Cross upon which our Lord Jesus Christ was crucified, Saint Constantine sent his mother, the pious Empress Helen (May 21), to Jerusalem, providing her with a letter to Saint Makarios, the Patriarch of Jerusalem. Saint Helen journeyed to the holy places connected with the earthly life of the Savior, building more than 80 churches, at Bethlehem the birthplace of Christ, and on the Mount of Olives where the Lord ascended to Heaven, and at Gethsemane where the Savior prayed before His sufferings, and where the Mother of God was buried after her Dormition. **Con't Next Pg**

Cross Con't from Previous Pg

Although the holy Empress Helen was no longer young, she set about completing the task with enthusiasm. In her search for the Life-giving Cross, she questioned both Christians and Jews, but for a long time her search remained unsuccessful. Finally, she was directed to a certain elderly Jew named Jude who stated that the Cross was buried beneath the temple of Venus. They demolished the pagan temple and, after praying, they began to excavate the ground. Soon the Lord's Tomb was uncovered. Not far from it were three crosses, and a board with the inscription ordered by Pilate, and four nails which had pierced the Lord's Body (March 6).

In order to discover on which of the three crosses the Savior had been crucified, Patriarch Makarios alternately touched the crosses to a corpse. When the Cross of the Lord touched the dead man, he was restored to life. After witnessing the raising of the dead man, everyone was convinced that the Life-giving Cross had been found.

Christians came in a huge crowds to venerate the Holy Cross, beseeching Saint Makarios to lift the Cross, so that those far off could see it. Then the Patriarch and other spiritual leaders lifted the Holy Cross, and the people prostrated themselves before the Honorable Wood, saying "Lord have mercy." This solemn event occurred in the year 326.

During the discovery of the Life-giving Cross another miracle took place: a woman who was close to death was healed by the shadow of the Holy Cross. The elderly Jude (October 28) and other Jews believed in Christ and were baptized. Jude was given the name Kyriakos, and later he was consecrated as the Bishop of Jerusalem. He suffered a martyr's death for Christ during the reign of Emperor Julian the Apostate (361-363).

Saint Helen took part of the Life-giving Wood and nails with her to Constantinople. Saint Constantine ordered a majestic and spacious church to be built at Jerusalem in honor of the Resurrection of Christ, also including under its roof the Life-giving Tomb of the Lord and Golgotha. The church was built in ten years. Saint Helen did not survive until the dedication of the church, she reposed in the year 327. The church was consecrated on September 13, 335.

On the following day, September 14, the festal celebration of the Exaltation of the Honorable and Life-giving Cross was established.

Another event connected to the Cross of the Lord is remembered also on this day: its return to Jerusalem from Persia after a fourteen year captivity. During the reign of the Byzantine Emperor Phokas (602-610) the Persian king Khosrōēs II attacked Constantinople, defeated the Greek army, plundered Jerusalem, capturing both the Life-giving Cross of the Lord and the Holy Patriarch Zachariah (609-633).

The Cross remained in Persia for fourteen years, and only under Emperor Herakleios (610-641), who defeated Khosrōēs and concluded peace with his successor and son Syroes, was the Lord's Cross returned to the Christians.

With great solemnity the Life-giving Cross was transferred to Jerusalem. Emperor Herakleios, wearing a crown and his royal purple garments carried the Cross of Christ. The Emperor was accompanied by Patriarch Zachariah. At the gates by which they ascended Golgotha, the Emperor stopped suddenly and was unable to proceed. The holy Patriarch explained to the Emperor that an Angel of the Lord was blocking his way. Herakleios was told to remove his royal trappings and to walk barefoot, since He Who bore the Cross for the salvation of the world had made His way to Golgotha in all humility. Then Herakleios donned plain clothes, and without further hindrance, carried the Cross of Christ into the church.

In a sermon on the Exaltation of the Cross, Saint Andrew of Crete (July 4) says: "The Cross is exalted, and everything true is gathered together, the Cross is exalted, and the city makes solemn, and the people celebrate the feast."

SEPTEMBER CLEANING SCHEDULE

Week of Sept 18:	Tina
Week of Sept. 25:	Laura

New Kiot Blessed in Honor of the Nativity of the Theotokos

The first Great Feast of the Ecclesiastical New Year, the Nativity of the Most Holy Theotokos, was celebrated with joy at the Diocesan Cathedral, Holy Trinity Cathedral. The celebration was lead by His Grace Bishop Daniel of Chicago and the Diocese of the Midwest.

Serving with His Grace was Priest Alexander Koranda, Cathedral Dean, Archpriest Tarasiy Maxim, Protodeacon Thomas Keith, and Deacon Paul Garklavs.

At the end of Liturgy, Bishop Daniel blessed the new kiot for the Holy Tikhvin Icon, which was commissioned in honor of the 130th year anniversary of founding of the cathedral community. The newly fashioned kiot was commissioned this past year and was made in Russia, and arrived in Chicago this past week in time for the feast. After blessing the kiot, His Grace offer a word on the feast reminding the faithful of the importance of the feasts of the Mother of God and her presence in our life's.

“This project was done in honor of our 130th anniversary, but also in gratitude to the Mother of God for her care and love for us in the cathedral,” said Fr. Alexander. “This is such an important icon to the Orthodox Church, but is very personal for us on a local level due to her presence at the cathedral only several decades ago. She is still here with us and her prayers brings us comfort.”

According to ancient tradition, the Tikhvin icon of the Mother of God is one of several painted by Saint Luke the Evangelist. In the fifth century, the icon was taken from Jerusalem to Constantinople, where it was enshrined in the Church of Blachernae, which was built especially for this purpose. In 1383, seventy years before the fall of Constantinople, fishermen on Lake Ladoga in the principality of Novgorod in northern Russia witnessed the icon miraculously hovering over the lake's waters amidst a radiant light. Shortly thereafter, the icon appeared in several neighboring towns, including the village of Motchenitsy on the bank of the Tikhvinka River, before it finally appeared near the town of Tikhvin. A wooden church dedicated to

the Dormition of the Mother of God was built on the site. In 1560, by order of Tsar Ivan the Terrible, a men's monastery was established near the church. Over the centuries, the icon's fame spread far and wide, with copies of the original adorning countless churches throughout Russia and beyond.

During the World War II German occupation, the Nazis removed the icon from the Tikhvin Monastery, from whence it was taken to Pskov and subsequently to Riga, Latvia. When Riga was evacuated, His Grace, Bishop John [Garklavs] of Riga — later Archbishop of Chicago and Minneapolis — in whose care the icon was placed, took the icon to Bavaria, where it was venerated by Orthodox faithful who had been displaced because of the war. While Soviet agents had spotted the icon, Bishop John was permitted to take the icon to the US in 1949, where it was venerated for many years at Chicago's Holy Trinity Cathedral in Chicago. After Archbishop John's repose in 1982, Archpriest Sergei Garklavs, his adopted son and Dean of Holy Trinity Cathedral, became the icon's guardian. In July 2004, the icon was returned to Russia and once again enshrined in the Tikhvin Monastery. In 2016, a reproduction of the icon, which was placed against the original, and brought from Russia by His Grace Bishop Mstislav of Tikhvin to express the Russian Church's gratitude for the care that cathedral showed the original icon for many years. The current copy is revered by the diocese and venerated by Orthodox Christians from all over the Chicago metropolitan area.

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



Opportunities Now Available for Financial Support for Dioceses of Alaska and Mexico

At the 20th All-American Council of the Orthodox Church in America, the Dioceses of Alaska and Mexico offered presentations on Tuesday and Wednesday afternoons, July 19-20. After much interest, they are now available online here: (National oca website)

Diocese of Alaska Forum

Diocese of Mexico Forum

The All-American Council was inspired by these presentations and expressed great support for the hard work being done in these two dioceses, both of which face unique challenges. His Beatitude Metropolitan Tikhon personally pledged substantial financial support towards both of these dioceses over the next ten years.

His Beatitude further encouraged parishes and dioceses across the Orthodox Church in America to support the work of the Dioceses of Alaska and Mexico both spiritually and financially.

Please consider helping support the work in Alaska and Mexico by giving generously:

Diocese of Alaska

Visit their website and click the "Give Today" button.

Diocese of Mexico

Support for the Diocese of Mexico can be done through wire transfer at your local bank or through a third party such as Wise. The Diocese asks that you please contact Deacon Thomas and Deacon Ken here for any donations more than \$1,500 in a single installment.

Wire Transfer Information:

BENEFICIARY: IGLESIA ORTODOXA CATOLICA EN MEXICO EXARCADO DE LA IGLESIA ORTODOXA EN AMERICA

BANK ACCOUNT: 072180002163152500

SWIFT CODE: MENOMXMTXXX

100 ANNIVERSARY CELEBRATION

Our sister parish Archangel Michael in Broadview Heights will be celebrating the 100th Anniversary of their parish.

The celebration will be held on the weekend of November 5-6.

His Beatitude, Metropolitan Tikhon, and His Grace Bishop Daniel will concelebrate liturgies on both Saturday and Sunday. The main banquet will be held on Saturday, November 5 to accommodate the deanery clergy and parishes.

Saturday, November 5

Hierarchal Divine Liturgy @ 9:30 am followed by the Grand Banquet @1:00 pm. RSVP required. Advance purchase tickets only.

Price: \$50 Adult Ticket. Youth 11-17 \$25. Child's ticket 10 & under \$10.

Great Vespers will be served @ 6pm.

Sunday, November 6

9:30 am Hierarchical Divine Liturgy. Children our encouraged to sing responses.

Noon: After Liturgy, weather permitting, we hope to make a procession and plant a commemorative tree and time capsule marking the occasion.

1 pm: Family Brunch

A celebratory brunch will conclude our weekend, filled with games and activities for our youth and all to enjoy. RSVP required to help us plan for food.

Price \$5 per person 18 & older