



Holy Assumption Orthodox Church

OCA - Diocese of the Midwest

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



NOVEMBER Bulletin Sponsor:

Fr. Andrew in memory of his mother Dorothy

Liturgical & Events Schedule

Sunday, Nov. 13

9:10 am: Hours / Liturgy / Memorial Sunday & Veterans Panachida / 70th Ann. Potluck of Ed & Irene

Monday, November 14

10:00 am Deanery Meeting Rescheduled from earlier date.

Sunday, Nov. 20

9:10 am Hours / Divine Liturgy / Social / Vespers for Feast of the Entrance of the Theotokos in the Temple.

NOVEMBER CLEANING SCHEDULE

Week of 13	Sandy
Week of 20	Laura
Week of 27	Bobbie

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



NATIVITY FAST BEGINS TUESDAY

The Nativity Fast is one of four main fast periods throughout the ecclesiastical year. Beginning on November 15 and concluding on December 24, the Nativity Fast gives individuals the opportunity to prepare for the Feast of the Nativity of Our Lord and Savior in the Flesh on December 25. By abstaining from certain food and drink, particularly from meat, fish, dairy products, olive oil, and wine, as well as focusing more deeply on prayer and almsgiving, we can find that the primary aim of fasting is to make us conscious of our dependence upon God.

40 DAY REMEMBRANCE

Nov. 27: Jane Collins / Jackie Shultz

NOVEMBER BULLETIN CANDLE SPONSORS

Bulletin: (\$50) From Fr. In Memory of his mother Dorothy

Chandelier: (\$50) From Basil in memory of his sister Marian

Altar Candles: (\$50)

Eternal Light & Icon Screen: (\$25) From Tammy Blackford in memory of Rob her husband and William her father

Candles @ the Cross: (\$15) : Laura Birthday blessings to Madelyn & Amaanda / From Diane in memory of her Marian Glovinsky & Norm Glovinsky

Candles @ St Tikhon's Icon: (\$15) For the safety of Nicholas, Tikhon & Gleice and her unborn baby

The 50th Anniversary of the Repose of Protopresbyter Joseph Pishtey

Wednesday, November 2, 2022 marks the 50th anniversary of the repose of Protopresbyter Joseph Pishtey, the first person to bear the title “Chancellor of the Orthodox Church in America.”

Father Joseph, together with Archpriest John Kivko and other contemporaries, were representative of a generation of American-born clergy who guided what at the time was known as the Russian Orthodox Greek Catholic Church of America—the “Metropolia”—during some of the most turbulent years of its history, especially during the decades following the Russian Revolution. Fully formed and raised in the life of the Orthodox Christian faith, this outstanding group of brave clergy remained faithful in the face of “darkening clouds” surrounding the Church’s financial and canonical situation, the “Living Church” threat, the Great Depression, the Second World War, and a host of turbulent historical circumstances that today seem somewhat unimaginable.

Born April 6, 1899 in Bridgeport, CT to parents who hailed from the Carpathian mountains, he received his primary education at Saint Tikhon’s preparatory school, after which he pursued theological studies at Saint Platon’s Seminary, Tenafly, NJ. He served as choir director in a number of Pennsylvania parishes until his ordination to the priesthood by His Eminence, Metropolitan Platon at New York City’s Saint Nicholas Cathedral on June 16, 1924.

After ordination, he served parishes in Terryville, CT, and Old Forge and Olyphant, PA prior to his assignment to Holy Trinity Church, Yonkers, NY, where he served for many years. During his pastorate, he was responsible for the expansion and re-decoration of the church and the construction of a new rectory and parish center. In addition to his pastoral ministry, he served as Secretary-Treasurer of the Metropolitan Council from 1946 until 1964, when he was appointed Chancellor of the Metropolia by the Holy Synod of Bishops.

Protopresbyter Joseph Pishtey, OCA Chancellor (far right) looks on as Bishop Stephen (Lasko) of the Albanian Archdiocese (center left) receives the

copy of the Agreement of the Archdiocese with the OCA that had just been signed by Metropolitan Ireney, OCA Primate. Saint Tikhon’s Monastery - October 14, 1971.

During the 1960s, he traveled to Geneva, Tokyo, and elsewhere while serving most capably as a member of the Metropolia delegation that entered into dialogue and later negotiations with the Moscow Patriarchate, ultimately leading to granting of autocephaly in 1970 to what is today the Orthodox Church in America. He continued as Chancellor until the eve of his repose.

A genuine churchman as well as gentle pastor, Father Joseph touched the lives of many throughout his illustrious ministry, and served as a model of ever-faithful devotion to Christ and His Church during some of its most dramatic years. In many ways, his personal history mirrored that of the Church at large, especially during the tenures of Metropolitans Platon, Theophilus, Leonty, and Ireney.

May Father Joseph’s memory be eternal!

Call No Man “Father” by Fr. Lawrence Farley

Like many Orthodox clergy, I have lost track of the number of times my Protestant brethren have objected to the priestly title (in my case, “Father Lawrence”), citing the Bible which commands that they “call no man ‘Father’”. They are, of course, thinking of our Lord’s words in Matthew 23:9. If I am feeling pucky and mischievous, I sometimes respond with a simple denial, insisting, “No, the Bible doesn’t say that” just to wind them up and make the final riposte more satisfying. It is not particularly sanctified, but it is fun.

Admittedly the Good News Bible renders the verse “you must not call anyone here on earth ‘Father’”, as does The Living Bible and the New International Version. More accurate versions such as the King James, the RSV, and the New American Standard do not render it this way, since the Greek reads, πατέρα μη καλέσητε υμων ἐπι τῆς γῆς/ patera me kalesete umon epi tes ges. Note the boldface υμων, so that the verse is rendered more accurately as “call no man your father on the earth” (thus e.g. King James).

What is the difference between “call no man ‘father’” and “call no man your father”?— *Con’t Pg 6*

OCA Stewards Equip Parishes to Do the Work of Ministry

Every parish of the Orthodox Church in America is the local flagship of the Body of Christ. It is where we do the work of ministry: singing praises to God, learning and growing in the knowledge of our Savior, equipping young Orthodox Christians to face the latest challenges in our ever-changing world, serving the poor and infirm of our local communities, and planting new missions to support the growing number of seekers and inquirers of the Orthodox Faith. All of these works are crucial to the ongoing life of the local church.

From now through Steward Sunday on November 20, 2022, and with the blessing of His Beatitude Metropolitan Tikhon, we are asking every member of the OCA to participate in supporting this essential work. The yearly campaign of the Stewards of the Orthodox Church in America is crucial to the ongoing work of the Departments and Offices of the OCA. By giving to the Stewards of the OCA you support the continuing creation of educational material, programs, videos, pamphlets, sheet music, and other resources by providing much needed funding for the various ministries of the OCA like:

the Mission Planting Grant Program and informative pamphlets from the Department of Mission and Evangelism

the voluminous liturgical resources created by the Department of Music and Translations

training for ministry leaders sponsored by the Department of Youth and Young Adult Ministry

contemporary educational materials created by the Department of Christian Education

Clergy Peer Learning through the Office of Pastoral Life

All of this and much more has one goal: to support local OCA parishes, clergy, and parishioners in their local ministries and work as the Body of Christ. Please consider supporting this crucial work which benefits the parishes of the Orthodox Church in America by supporting the Stewards of the OCA.

Every parish priest is asked to encourage the generous gifts of the faithful to support the Stewards of

the OCA through individual online giving at oca.org/stewards and through including the Stewards as a line item in the yearly parish budget. Parishes may also choose to hold a special collection on this day and the proceeds can be forwarded directly to the Orthodox Church in America.

May God bless you for your prayerful support.

VIGILS 11/6/22

Tamera Blackford 1 In memory of Rob

Laura Kovach 2 For health of Michael, Margi, 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., Rick & Jill, Ed, Sonya, Paul E., John D., Karen D., David W., and Rachel A. Birthday blessings to Amanda, Adelynn, and Matt. Safe travels for family

Sandy Martin 1 special intentions

Roddie Mazurik 2 For peace, special intentions

Diane Tryon 5 In loving memory of Aunt Mamie on her birthday 11/9, In loving memory of Uncle Tig on his birthday, God's blessings to Father Andrew as he begins his new adventure, For the health of Joe and Sonya Rose

Natalie Twarek 4 Health and recovery of Don Kiser, God's blessing for Nikki and unborn baby, For the health and recovery of Valerie, Ed, Ron, Mark, Carole, Gary, Sharon and Charlie, Kurt, Leslie & Ed, Health of Amber, 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, Bodhi, Katie, David, Diane, Stella, Jake, Pat, Karen



PRAYER LIST- UPDATED November 7

HIERARCH'S / CLERGY: Archbishop Benjamin from San Fransico; Archbishop Melchizedek of Western PA; His Grace Bishop Matthias; 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 Basala (Fr.); James Bargdill (Schutt); John Beadle (Elchisco); Carole Conaway (Twarek); Maryann Cook (Twarek); Sharon Dietrich (Twarek); Charlie Dietrich (Twarek); Michael Glovinsky; Shirley Gresh (Glovinsky); Joseph Habegger (Kovach); Elaine Hileman; Bob Holly (Fr.) Joe Kollar (Fr.); Betty Kovach; Elaine Libb (Royhab); Helen Lis; Walter Litzie; Sandy Martin; David Martin; David Mazurik; Mark Mazurik; Child Stella Miller (Elchisco); Trisha Monschein; 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 newborn Granger (Fr.); Nikki and her unborn child; Gleice & her unborn child; Trisha and her unborn baby.

OTHER REQUESTS: Donny (Jake); 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; Karen Muzyka; Jamie Philpot (Twarek); Robert Piznar (Rentz); Valerie Ritzenthaler (Guzy); William Romanchak; Rick Rowe (Kovach); Sandy Scafaria (Hileman); David Warner (Schutt); Chuck Wiedenhof (Twarek); Sara (Jake); Chris Quotap; Zoland Zile; Ashley and her newborn Colin (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.

Galatians 6:11-18 (Epistle)

See with what large letters I have written to you with my own hand! As many as desire to make a good showing in the flesh, these would compel you to be circumcised, only that they may not suffer persecution for the cross of Christ. For not even those who are circumcised keep the law, but they desire to have you circumcised that they may boast in your flesh. But God forbid that I should boast except in the cross of our Lord Jesus Christ, by whom the world has been crucified to me, and I to the world. For in Christ Jesus neither circumcision nor uncircumcision avails anything, but a new creation. And as many as walk according to this rule, peace and mercy be upon them, and upon the Israel of God. From now on let no one trouble me, for I bear in my body the marks of the Lord Jesus. Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen.



NOVEMBER CELEBRATIONS

ANNIVERSARIES	BIRTHDAYS	NAMESDAY
11-1-2008: Retired Metropolitan Jonah (Consecration)	11- Amanda Kovach	11-25: Retired Bishop Lazar of Ottawa
11-12-2008: Retired Metropolitan Jonah (Elected Primate)	16- Valerie Schutt	11-30: His Grace Andrei of Cleveland
11-13-2012: The Most Blessed Tikhon (Elected as Primate)	16- Madelyn (Laura's granddaughter)	
11-15-1980: Archbishop Nathaniel of Detroit	17- Cole Heffernan	
	17- Roddie Mazurik	

Luke 10:25-37 (Gospel)

And behold, a certain lawyer stood up and tested Him, saying, "Teacher, what shall I do to inherit eternal life?" He said to him, "What is written in the law? What is your reading of it?" So he answered and said, "'You shall love the LORD your God with all your heart, with all your soul, with all your strength, and with all your mind,' and 'your neighbor as yourself.'" And He said to him, "You have answered rightly; do this and you will live." But he, wanting to justify himself, said to Jesus, "And who is my neighbor?" Then Jesus answered and said: "A certain man went down from Jerusalem to Jericho, and fell among thieves, who stripped him of his clothing, wounded him, and departed, leaving him half dead. Now by chance a certain priest came down that road. And when he saw him, he passed by on the other side. Likewise a Levite, when he arrived at the place, came and looked, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was. And when he saw him, he had compassion. So he went to him and bandaged his wounds, pouring on oil and wine; and he set him on his own animal, brought him to an inn, and took care of him. On the next day, when he departed, he took out two denarii, gave them to the innkeeper, and said to him, 'Take care of him; and whatever more you spend, when I come again, I will repay you.' So which of these three do you think was neighbor to him who fell among the thieves?" And he said, "He who showed mercy on him." Then Jesus said to him, "Go and do likewise."

NOVEMBER REPOSED

Michael Guzy (1927) No date provided	9- Robley Blackford (2021)
Mary Lou Hobson (2015) No date provided	8- Archbishop George Timko (2000) Former Pastor
1- Peter Felenchak (1974)	9- Evelyn Biecheler (2002)
2- Donald Sennich (1994)	9- Orestes Mihaly
3- Marian Glovinsky (2001)	21- Ann S. Ratica (1991)
5- Margaret Pietropolo (2009)	22- Joann Carender No year provided
5- Dan Opritza (2021)	23- George Michael Elchisco (2016)
- Joseph Guzy (1974)	26- Janet Elchisko (2018)
6- William Rentz (2018)	28- Anna Grabonsky (1972)
6- Michael Chemorov (2019)	29- Alexander Mazur (2003)
8- Ann G Stretchberry (2003)	Mary Hritsko (1948)
8- Anne Catherine Glovinsky (2004)	Anna Holodnak (1951)
9- Ann Golob (No year recorded)	John Danchisen (1951)

Fr. Lawrence con't from Pg 2

the difference is the difference between a title or form of address and a relationship. It is the latter which Christ is describing and proscribing, not the former. The Bible never says, “call no man ‘father’”. Indeed, such a command would be bizarre in a Middle Eastern environment, where the term “father” was the usual honourific for a male person of age. That is why the term is on the lips even of the rich man in Christ’s parable: he calls the venerable patriarch “Father Abraham” when he calls out to him for help (Luke 16:24, 30).

Christ’s word about never calling anyone upon the earth their father finds its true meaning in the context of His denunciation of the Pharisees and Rabbinic piety of the time, which is why the command shows up in Matthew’s very Jewish Gospel and not (say) in the Gospel of Luke, which was addressed to a Gentile audience.

The whole of Matthew 23 consists of a collection of the varied critiques of the Pharisees Christ offered at various times. The fact that there are seven “woes” in the chapter pronounced upon the Pharisees (in verses 13, 15, 16, 23, 25, 27, 29) suggests that this is a finely-crafted compendium of Matthew’s, summarizing what Christ said on a number of different occasions, and not a single sustained oration by Jesus. The chapter constitutes a dossier of denunciation, a warning to His disciples not to follow the practices of the Pharisees and the scribes.

One of the practices which Christ warned His disciples to avoid was the insistence upon public honour and loyalty. The Pharisees loved respectful greetings in public and being hailed with the term “Rabbi” (literally, “my master/ my great one”). (The term at that time was as an honourific, and did not denote a clerical office, as it does today.) The Rabbis would accumulate disciples, men whose task it was to memorize the views and words of their Rabbi and make them their own. Indeed, those teachers claimed a greater respect from their disciples than was given to one’s parents, since they reasoned that one’s parents gave only earthly life, while the Rabbinic teacher gave spiritual and eternal life. They functioned therefore as gurus for those followed them as their personal disciples.

Our Lord insisted that such total allegiance and such blind loyalty had no place among His followers in His Church. The leaders in His movement were never to function as such fathers, commanding personal allegiance and accumulating personal disciples. Such complete allegiance could only be given to God, their common Father in heaven. On earth the only Leader to whom such devotion should be given was Christ, the Messiah of all. His disciples were all brothers, and even the leaders among them looked to the same Leader and Lord, the Christ of God (Matthew 23:8-10).

In all of this, what mattered was where the heart was, and to whom one gave ultimate loyalty. The Rabbis of the Pharisees claimed personal loyalty from their disciples as their due in a kind of personality cult. Such a cult and such devotion were to find no place among Jesus’ followers. The issue was not so much whether one calls one’s leader either “Father Tom” or “Pastor Tom”. The issue was the relationship between the leader and the led. One can be led by Father Tom and address him as “Father Tom”. But Father Tom can never command ultimate personal loyalty—nor, as a true disciple of Christ, would he wish to.

The temptation to accrue personal disciples is a perennial one, and not confined to the Pharisees, scribes, and Rabbis of the first century. We can see such a cult of personality and the demand for personal allegiance in some televangelists. It is not necessary to name names; the names are already well-known. Though not using the ancient Middle Eastern honourific “father”, such men function as fathers to their supporters, authoritative gurus, demanding like the Rabbis of old personal loyalty (and financial support).

It is usually otherwise among the Orthodox and those groups that use the title “Father” as an honourific for their clergy. Orthodox clergy all dress alike—the same black cassock, the same pectoral cross. Their teaching is the same, so that it scarcely matters whether one goes to Father Lawrence’s parish or Father Justin’s. The use of common title and of common clerical garb are intended to obscure and impede such personal style as would promote a cult of personality. Different clergy have different gifts, of course, and different parishes have different strengths and weaknesses. But the same Orthodox Faith is proclaimed by all the Orthodox clergy in the same way. There is not a Laurentian Orthodoxy here and a Justinian Orthodoxy there. **Con’t Next Pg**

Fr. Lawrence con't from previous pg

Ecclesiastically speaking, there is but One who is the Teacher, and all clergy are brothers (Matthew 23:8). Christ is our earthly Leader, and He has taught us that God in heaven is our Father. We therefore call no man on earth our true and life-giving father apart from Him.

Saint John Chrysostom, Archbishop of Constantinople Commemorated on November 13

Saint John Chrysostom, Archbishop of Constantinople, one of the Three Hierarchs [January 30], was born at Antioch in about the year 347 into the family of a military commander. His father, Secundus, died soon after the birth of his son. His mother, Anthusa, widowed at twenty years of age, did not seek to remarry but rather devoted all her efforts to the raising of her son in Christian piety. The youth studied under the finest philosophers and rhetoricians. But, scorning the vain disciplines of pagan knowledge, the future hierarch turned himself to the profound study of Holy Scripture and prayerful contemplation. Saint Meletius, Bishop of Antioch (February 12), loved John like a son, guided him in the Faith, and in the year 367 baptized him.

After three years John was tonsured as a Reader. When Saint Meletius had been sent into exile by the emperor Valens in the year 372, John and Theodore (afterwards Bishop of Mopsuestia) studied under the experienced instructors of ascetic life, the presbyters Flavian and Diodorus of Tarsus. The highly refined Diodorus had particular influence upon the youth. When John's mother died, he embraced monasticism, which he called the "true philosophy." Soon John and his friend Basil were being considered as candidates for the episcopal office, and they decided to withdraw into the wilderness to avoid this. While Saint John avoided the episcopal rank out of humility, he secretly assisted in Basil's consecration.

During this period Saint John wrote his "Six Discourses on the Priesthood," a great work of Orthodox pastoral theology. The saint spent four years struggling in the wilderness, living the ascetic life under the guidance of an experienced spiritual

Guide. And here he wrote three books entitled, "Against the Opponents of Those Attracted to the Monastic Life", and a collection entitled, "A Comparison of the Monk with the Emperor" (also known as "Comparison of Imperial Power, Wealth and Eminence, with the True and Christian Wisdom-Loving Monastic Life"), both works which are marked by a profound reflection of the worthiness of the monastic vocation.

For two years, the saint lived in a cave in complete silence, but was obliged to return to Antioch to recover his health. Saint Meletius, the Bishop of Antioch, ordained him deacon in the year 381. The following years were devoted to work on new theological writings: "Concerning Providence" ("To the Ascetic Stagirios"), "Book Concerning Virginity," "To a Young Widow" (2 discourses), and the "Book of Saint Babylos, and Against Julian and the Pagans."

In the year 386 Saint John was ordained presbyter by Bishop Flavian of Antioch. Saint John was a splendid preacher, and his inspired words earned him the name "Golden-Mouthed" ("Chrysostom"). For twelve years the saint preached in church, usually twice a week, but sometimes daily, deeply stirring the hearts of his listeners.

In his pastoral zeal to provide Christians with a better understanding of Holy Scripture, Saint John employed hermeneutics, an interpretation and analysis of the Word of God (i.e. exegesis). Among his exegetical works are commentaries on entire books of the Holy Scripture (Genesis, the Psalter, the Gospels of Matthew and John, the Epistles of the Apostle Paul), and also many homilies on individual texts of the Holy Bible, but also instructions on the Feastdays, laudations on the Saints, and also apologetic (i.e. defensive) homilies (against Anomoeans, Judaizers and pagans). As a priest, Saint John zealously fulfilled the Lord's command to care for the needy. Under Saint John, the Antiochian Church provided sustenance each day to as many as 3,000 virgins and widows, not including in this number the shut-ins, wanderers and the sick.

Saint John began his commentary on Genesis at the beginning of Great Lent in 388, preaching thirty-two homilies during the forty day period. During Holy Week he spoke of how Christ was betrayed, and about the Cross. During Bright Week, his pastoral discourse was devoted to the Resurrection. His exegesis of the Book of Genesis was concluded only at the **Con't next Pg**

St John con't from previous pg

end of October (388).

At Pascha in the following year the saint began his homilies on the Gospel of John, and toward the end of the year 389 he took up the Gospel of Matthew. In the year 391 the Christians of Antioch listened to his commentary on the Epistles of the holy Apostle Paul to the Romans and to the Corinthians. In 393 he explained the Epistles to the Galatians, the Ephesians, Timothy, Titus, and the Psalms. In his homily on the Epistle to the Ephesians, Saint John denounced a schism in Antioch, "I tell you and I witness before you, that to tear asunder the Church means nothing less than to fall into heresy. The Church is the house of the heavenly Father, one Body and one Spirit."

The fame of the holy preacher grew, and in the year 397 with the death of Archbishop Nectarius of Constantinople, successor to Saint Gregory the Theologian, Saint John Chrysostom was summoned from Antioch, and elected to the See of Constantinople. At the capital, the holy archpastor was not able to preach as often as he had at Antioch. Many matters awaited the saint's attention, and he began with the most important -- the spiritual perfection of the priesthood. He himself was the best example of this. The financial means apportioned for the archbishop were channeled by the saint into the upkeep of several hospices for the sick and two hostels for pilgrims. He fasted strictly and ate very little food, and usually refused invitations to dine because of his delicate stomach.

The saint's zeal in spreading the Christian Faith extended not only to the inhabitants of Constantinople, but also to Thrace to include Slavs and Goths, and to Asia Minor and the Pontine region. He established a bishop for the Bosphorus Church in the Crimea. Saint John sent off zealous missionaries to Phoenicia, to Persia, and to the Scythians, to convert pagans to Christ. He also wrote letters to Syria to bring back the Marcionites into the Church, and he accomplished this. Preserving the unity of the Church, the saint would not permit a powerful Gothic military commander, who wanted the emperor to reward his bravery in battle, to open an Arian church at Constantinople. The saint exerted much effort in enhancing the splendor of the church

services: he compiled a Liturgy, he introduced antiphonal singing for the all-night Vigil, and he wrote several prayers for the rite of anointing the sick with oil.

The saintly hierarch denounced the dissolute morals of people in the capital, especially at the imperial court, irrespective of person. When the empress Eudoxia connived to confiscate the last properties of the widow and children of a disgraced dignitary, the saint rose to their defense. The arrogant empress would not relent, and nursed a grudge against the archpastor. Eudoxia's hatred of the saint blazed forth anew when malefactors told her that the saint apparently had her in mind during his sermon on vain women. A court was convened composed of hierarchs who had been justly condemned by Chrysostom: Theophilus of Alexandria, Bishop Severian of Gabala, who had been banished from the capital because of improprieties, and others.

This court of judgment declared Saint John deposed, and that he be executed for his insult to the empress. The emperor decided on exile instead of execution. An angry crowd gathered at the church, resolved to defend their pastor. In order to avoid a riot, Saint John submitted to the authorities. That very night there was an earthquake at Constantinople. The terrified Eudoxia urgently requested the emperor to bring the saint back, and promptly sent a letter to the banished pastor, beseeching him to return. Once more, in the capital church, the saint praised the Lord in a short talk, "For All His Ways."

The slanderers fled to Alexandria. But after only two months a new denunciation provoked the wrath of Eudoxia. In March 404, an unjust council was convened, decreeing the exile of Saint John. Upon his removal from the capital, a fire reduced the church of Hagia Sophia and also the Senate building to ashes. Devastating barbarian incursions soon followed, and Eudoxia died in October 404. Even pagans regarded these events as God's punishment for the unjust judgment against the saint.

In Armenia, the saint strove all the more to encourage his spiritual children. In numerous letters (245 are preserved) to bishops in Asia, Africa, Europe and particularly to his friends in Constantinople, Saint John consoled the suffering, guiding and giving support to his followers. In the winter of 406 Saint John was confined to his bed with sickness, but his enemies were not to be appeased. From the capital ***Con't next Pg***

St John Con't from previous Pg

came orders to transfer Saint John to desolate Pityus in Abkhazia on the Black Sea. Worn out by sickness, the saint began his final journey under military escort, traveling for three months in the rain and frost. He never arrived at his place of exile, for his strength failed him at Comana.

At the crypt of Saint Basiliscus (May 22), Saint John was comforted by a vision of the martyr, who said, "Despair not, brother John! Tomorrow we shall be together." After receiving the Holy Mysteries, the hierarch fell asleep in the Lord on September 14, 407. His last words were, "Glory to God for all things!"

The holy relics of Saint John Chrysostom were solemnly transferred to Constantinople in the year 438. The disciple of Saint John, the venerable Isidore of Pelusium (February 4), wrote: "The house of David is grown strong, and the house of Saul enfeebled. He is victor over the storms of life, and has entered into heavenly repose."

Although he died on September 14, Saint John's celebration was transferred to this day because of the Feast of the Elevation of the Holy Cross. Saint John Chrysostom is also celebrated on January 27 and January 30.

NATIVITY FAST BEGINS NOVEMBER 15

November 15 marks forty days until Christmas and in the Orthodox Church!

The 40-day fasting period otherwise known as Christmas Lent is when the Orthodox Church (new Calendar) gives the faithful periods of fasting and reflection in order to refocus on the spiritual life, to challenge them and to help them make adjustments, as they experience the Holy Nativity of our Lord and Saviour in a real and meaningful way.

The Nativity Fast is like the Great Fast before Pascha, but not quite as strict.

The Nativity Fast is one of four main fast periods throughout the ecclesiastical year.

Beginning on November 15 and concluding on December 24, the Nativity Fast gives individuals the opportunity to prepare for the Feast of the Nativity of Our Lord and Savior in the Flesh on December 25.

This is the time in the Orthodox Church where attention is drawn to the great mystery of the Incarnation of our Lord and Savior Jesus Christ, as we await his coming in anticipation of the great joy of His birth on Christmas Day.

For preparation, the Church asks the faithful to participate in a fast by abstaining from certain food and drink, particularly from meat, fish, dairy products, olive oil, and wine, as well as focusing more deeply on prayer and almsgiving.

The fast usually involves abstaining from certain foods. Eggs, dairy, poultry, red meat, meat products, oil, fish and wine are all abstained from. However, some of these foods are allowed at certain times for most fasters.

On Saturday and Sunday, fish, oil, and wine are acceptable to consume.

Oil and wine are also allowed on Tuesday and Thursday, with some exceptions. Fish, wine, and oil are allowed on November 16, November 30, December 4, 6, 12, and 20.

No fish may be consumed from December 20-24, and hymns are sung during this time. From the 20th of December on it is a strict fast with wine and oil allowed only on Saturday and Sunday.

Happy and Blessed Nativity Fast to all.

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!

The Saint of Chicago and Missionary to America Remembered

Services for the Hieromartyr John of Chicago were held at the temple that he built during his missionary labors while in America on Sunday, October 30 and Monday, October 31. Services were lead by His Grace Bishop Daniel of Chicago and the Diocese of the Midwest, and brought clergy and faithful from throughout the Chicagoland.

The annual observance, which the Orthodox Church in America celebrates every October 31, is in commemoration of the martyrdom of the holy missionary priest to America, St. John Kochurov. Having spent over a decade in America, and having erected a temple in Chicago, he is greatly loved and honored as an American saint.

During the month of October, Holy Trinity Cathedral dedicated a number of services and events which honor their beloved pastor including the St. John of Chicago Lecture Series, which was held on Saturday, October 29. This year's speaker was His Grace Bishop Daniel of Chicago, who spoke on the canonical process of being recognized as a saint by the Orthodox Church.

On October 30, the eve of the feast of St. John of Chicago, local parishes from all over the Chicago Deanery joined Bishop Daniel and the cathedral community for this celebration. Serving with His Grace were Archpriest Paul Jannakos, Priest Alexander Koranda, Archpriest Herman Kincaid, Archpriest Tarasiy Maxim, Priest Nikolai Lochmatow and deacons Thomas Keith and Paul Garklavs. The choir was under the direction of Olga Garklavs. Fr. Paul Jannakos offered a few words reflecting on the life of St. John after the First Hour.

On Monday, October 31, Bishop Daniel presided over the services for the local saint and was joined by Priest Alexander Koranda, Archpriest Tarasiy Maxim, Priest Nikolai Lochmatow, Priest Anthony Saunders and deacons Thomas Keith and Paul Garklavs.

During the homily, His Grace highlighted the importance of the celebration being held, along with St. John's holy witness to the gospel both during his time on earth, and after his martyrdom.

Feast Commemorating the Great Martyr George

A most festive commemoration of the Translation of the Relics of St. George the Great Martyr took place in Chicago on Thursday, November 3, 2022. St. George Cathedral, in Chicago Illinois, celebrated their heavenly patron by bringing together Orthodox Christians from all over Greater Chicago.

His Grace Bishop Daniel of Chicago and the Diocese of the Midwest, who presided over the Divine Liturgy, was greeted at the entrance of the cathedral. His Grace was greeted by Priest Nikolai Lochmatow, Mitered Archpriest Vladimir Kovalchuk (ROCOR), Archpriest Victor Trotsky (ROCOR), Archpriest Tarasiy Maxim, Hieromonk Raphael (Tadros) (ROCOR), Priest Nikolaj Kostur (SerbianOC), Priest Alexander Koranda, Priest Jacob Van Sickle, Protodeacon Nicholas Drobot (ROCOR), Protodeacon Alexander Kichakov (ROCOR), Protodeacon Thomas Keith, and Deacon Paul Garklavs.

After the dismissal, His Grace offered remarks on the feast and martyrdom of the saint and welcomed the visiting clergy and those gathered for the feast. Bishop Daniel also presented a Diocesan Gramota to Valentin and Tatiana Skoryno for their seven decades of service to St. George Cathedral.

Fr. Nikolai welcomed Bishop Daniel and thanked him for his continual support for the community and presented with a historic liturgical book on behalf of the cathedral community. A festive meal was held in the parish hall for all continue the feast of the Great Martyr.

Sunday November 6, 2022

Gospel: Luke: 10:25-37 / John 10:9-16

Epistle: Galatians 6:11-18 / Hebrews 7:26-8:2

Tone 5. 22nd Sunday After Pentecost. St. John Chrysostom, Archbishop of Constantinople. Martyrs Antoninus, Nicephorus, and Germanus, of Caesarea in Palestine. Martyr Manetha of Caesarea in Palestine. Monk -Martyr Damian of the Lavra (Mt. Athos). Monk-Martyr Damascene of the Lavra (Mt. Athos).