

Holy Assumption Orthodox Church
Celebrating 125 years witnessing to the Apostolic Faith

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Marblehead, OH 43440

Rev. Fr. Peter Tomas, Rector

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***Holy Assumption Orthodox Church is a parish of the Orthodox Church in America,
Diocese of the Midwest***

JUNE 23, 2024

EIGHTH SUNDAY AFTER PASCHA
PENTECOST

EPISTLE: Acts 2:1-11

When the Day of Pentecost had fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled the whole house where they were sitting. Then there appeared to them divided tongues, as of fire, and one sat upon each of them. And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling in Jerusalem Jews, devout men, from every nation under heaven. And when this sound occurred, the multitude came together, and were confused, because everyone heard them speak in his own language. Then they were all amazed and marveled, saying to one another, "Look, are not all these who speak Galileans? And how is it that we hear, each in our own language in which we were



born? Parthians and Medes and Elamites, those dwelling in Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya adjoining Cyrene, visitors from Rome, both Jews and proselytes, Cretans and Arabs – we hear them speaking in our own tongues the wonderful works of God.”

GOSPEL: John 7:37-52, 8:12

In the last day, that great day of the feast, Jesus stood and cried out, saying, "If anyone thirsts, let him come to Me and drink. He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water." But this He spoke concerning the Spirit, whom those believing in Him would receive; for the Holy Spirit was not yet given, because Jesus was not yet glorified. Therefore, many from the crowd, when they heard this saying, said, "Truly this is the Prophet." Others said, "This is the Christ." But some said, "Will the Christ come out of Galilee? Has not the Scripture said that the Christ comes from the seed of David and from the town of Bethlehem, where David was?" So, there was a division among the people because of Him. Now some of them wanted to take Him, but no one laid hands on Him. Then the officers came to the chief priests and Pharisees, who said to them, "Why have you not brought Him?" The officers answered, "No man ever spoke like this Man!" Then the Pharisees answered them, "Are you also deceived? Have any of the rulers or the Pharisees believed in Him? But this crowd that does not know the law is accursed." Nikodemos (he who came to Jesus by night, being one of them) said to them, "Does our law judge a man before it hears him and knows what he is doing?" They answered and said to him, "Are you also from Galilee? Search and look, for no prophet has arisen out of Galilee." Then Jesus spoke to them again, saying, "I am the light of the world. He who follows Me shall not walk in darkness, but have the light of life."

LITURGICAL SCHEDULE FOR THE WEEK

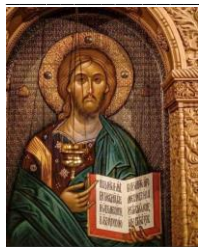
MON. June 24	Nativity of the Holy Glorious Prophet, Forerunner and Baptist, John; Eph 5:9-19, Mt 18:10-20
TUE. June 25	Virgin Martyr Febronia, Saints Peter and Fevronia of Murom; Rom 1:1-7, 13-17, Mt 4:25-5:13
WED. June 26	Saint David of Thessaloniki; Rom 1:18-27, Mt 5:20-26
THU. June 27	Saint Sampson the Hospitable of Constantinople; Rom 1:28-2:9, Mt 5:27-32
FRI. June 28	Translation of the Relics of the holy and wonderworking Unmercenaries Cyrus and John; Rom 2:14-29, Mt 5:33-41
6:00 PM	VESPERS
SAT. June 29	The Holy Glorious and All-Praised Leaders of the Apostles, Peter and Paul; Rom 1:7-12, Mt 5:42-48
9:30 AM	DIVINE LITURGY
SUN. June 30	1ST SUNDAY AFTER PENTECOST, ALL SAINTS, Tone 8
9:10 AM	HOURS
9:30 AM	DIVINE LITURGY Followed by Coffee Hour

FOR YOUR PRAYERS



Debby Pinta, P. O. Box 39, Middle Bass, OH 43446; **Tony Monastra**, 2119 Willow Cove Marblehead, OH 43440; **Patti Owens**, 311 Woodbridge Road, Vermilion, OH 44089;

Basil Glovinsky, 1007 Glendale Drive, Port Clinton, OH 43452; **Subdeacon Roger Pinta**, P.O. Box 39, Middle Bass, OH 43446; **Diane Tryon**, 109 Joslyn Street, Arcadia, OH 44804; **Ed & Irene Vangeloff**, 454 Strouse Lane, Sandusky, OH 44870



JUNE REPOSED

Mike Mazur (1923) No date provided; Anna Mazur (1923) No date provided; **4-** Alex Sennich (1994); **4-** Victoria Guzy (1965); **6-** Matthew Gould (2020); **8-** Mary Hunt (2003); **9-** Cristina Rindfleisch (2006); **9-** Charles Hagmaier (2018); **16-** Verona Pich (2010); **17-** Archimandrite Luke Sirkun (1956) Former Pastor; **17-** Mitered Archpriest John Gratson (1965) Former Pastor; **20-** Jean Frances Glovinsky (2016); **20-** Dan Karens Cousin 2019; **21-** Mary Elchisco Migala (1983); **22-** Archpriest Kyrill Hartman (2010) Former Pastor; **23-** Ruth Benya (1995); **26-** George Millie (1974); **27-** Anna Ignatenko- (1969); **29-** Stephen Millie (1988)



JUNE CANDLE SPONSORS

Altar Candles: Fr. Peter & Mat. Michelle, For Health and God's Blessings for Barbara Wroblewski, Matushka's mother and Michal Tomáš, Father's father (**\$50**); **Chandelier:** Diane Tryon, In Loving Memory of Uncle Tig (**\$50**); **Eternal Light & Icon Screen:** Fr. Peter & Mat. Michelle, For God's Blessings for Archpriest Ján Čižmár and the parishioners of St. Theodosius Cathedral (**\$25**); **Candles at the Cross:** Laura Kovach, Birthday blessings to Stephanie and in memory of John Kovach (**\$20**); **Candles at St. Tikhon Icon:** For Safety and Health of Nicholas, Tikhon, Gleice, Sophie & Chloe (**\$20**)



VIGILS FOR June 16

Tim Glovinsky 1 Father's Day blessings for Dad

Susan Guzy 2 In loving memory of father Frank, grandfathers John & Michael, Uncles Stanley, John, Joseph, Wasyl, Godfather Peter and brother Bill, Special intentions

Laura Kovach 3 For health and/or healing of Debby P., David M., Patti O., Margi H., Jim K., Ron R., Diane T., Ruth S., James W., Tony M., Hannah S., Barbara D., Pauline O., Betty K., Mark M., Dana M., Bodhi C., Sharon D., John D., Karen D., Kathie J., and Jennifer H.

In loving memory of dad Steve and father-in-law John. Memory eternal to Jim Mick. Birthday blessings and many years to Ryan Stamp

Sandy Martin 2 In loving memory of my dad on Father's Day, Special intentions

Diane Tryon 4 God's blessings to Kat & Greg, Father's Day blessings to Mike, Birthday blessings to Greg, In loving memory of Mike's dad, Frank

Natalie Twarek 8 Father's Day blessings to Greg, Zach, Andy, Sean and Father Peter, In loving Father's Day memory of our Dads John and George, In memory of Randy Gorman, Health and recovery of Diane, For the health and recovery of Carol, Kayla, Bill, Ruth, Pam, Debbie, Ron, Jim, Michelle, Terrie, Theresa, Clayton, Father Emilian, For the health of Matushka Melania, Patrick and Marty, Mike Heffernan and Barbara Heffernan, Health and healing for Father's dad Michal and Matushka's mom Barbara, For the health and recovery of Tony, Bev, Ed, Irene, Father David, Pauline, Judy, Tina, Carole, Gary, Sharon, Tina's dad, Earl, Sonya, Margi & Joe, Betty, Jackie, MaryAnn & Bob, Bodhi, Stella, Jake, Pat, special intentions



ATTENDANCE

06/15 Vespers, **8** attending (2 guests); **06/16** Divine Liturgy, **30** attending (12 guests); **06/22** Divine Liturgy, **13** attending



JUNE BIRTHDAYS AND ANNIVERSARIES

25 – Fr. Peter; 26 – Jim & Laura Kovach Anniversary (48)

PRAYER LIST

Parishioners & Family: Jennifer Heffernan / Tom Hileman / Pam / Jim Twarek / Ed Garrity / Patti Owens / Tony Monastra / Barbara Wroblewski / Michal Tomáš / Ruth Sheller / Basil Glovinsky / Dale / Sophie / Jeanne Smith / Carol / David Martin / Fred Soski / Chris Hannon / Subdeacon Roger Pinta / Ed Vangeloff / Irene Vangeloff / Diane Tryon / Sonja Rose / Ron Royhab / James Bargdill / John Beadle / Carole Conaway / Gary Conaway / Sharon Dietrich / Michael Glovinsky / Shirley Gresh / Joseph Habegger / Elaine Hileman / Betty Kovach / Child Stella Miller / William Pipenur / Earl Rindfleisch / Helen Jean Rofkar / George Royhab / Marianne Royhab / Stephanie Royhab / Kathy Jacob / the child Bodhi Cassell / Clifford / Gleice, Sophie & Chloe / Carol / Debbie & Marco / Nora.

Other Requests: Amy / Bill Byrnes / Michael Heffernan / Susanne / Barbara Heffernan / Rita Mumea / Charles Schlett / Kathy Debevits / Maxwell Chaney / Sidharth Bijilani – friend of Subdeacon Roger and Debbie Pinta / Anthony / Archpriest Ján Čižmár / Archpriest David Lis / Archpriest Emilian & Matushka Laryssa Hutnyan / Donald Gresh / Mark Ludvik / Robert Piznar / Mark Masica / Valerie Ritzenthaler / William / Rick Rowe / Chris.

Military: Craig Cassell / Jake Ellithorpe / Jordon Fulton / Justin Issler / Tikhon / Nicholas / & All Military



READERS LIST

Sunday Jun 23 – Natalie

Sunday Jun 30 – Jake

Sunday Jul 7 – Tim

Sunday Jul 14 – Ron



COFFEE HOUR SPONSOR LIST

June 23 – Tina

June 30 – Natalia

July 7 – Jake

July 14 – Bobbie

July 21 – Tina

Please sign up to host coffee hour after the Sunday Divine Liturgy. Signup sheet is located in the Social Hall.



CHARITY OF THE MONTH

“St. Tikhon Seminary” is the charity we donate to for the month of May.



CLEANING SCHEDULE

June 24, Angela

July 1, Angela

July 8, Angela

July 15, Angela



SUNDAY OFFERING

Sunday, June 16, 2024

Tithe	\$ 947.00
Donations	\$ 294.00
Candles	\$ 76.00
Vigils	\$ 100.00
Holy Day Donation	\$ 100.00
St. Tikhon Seminary (June)	<u>\$ 100.00</u>
Total:	\$1,617.00

May the Lord reward you for your financial and spiritual support!

CHURCH MONTHLY INCOME AND EXPENSES

Month of MAY 2024	
Church Donation income was	\$10,401.00
Church Operating Expenses totaled	<u>\$ 9,924.39</u>
net gain of	\$ 476.61



SPECIAL PARISH MEETING

Special Parish Meeting will be held on **Sunday, August 4th**, following the Divine Liturgy. We will discuss and ask to approve a major expenditure that are planned for this year. Presence of all voting members in good standing is requested. Please mark your calendars, and plan to attend this important meeting!

UP-COMING EVENTS IN OUR PARISH – MARK YOUR CALENDARS!



- June 24th** Baking Day 8:00 AM (*Monday*)
- June 25th** Baking Day 8:00 AM (*Tuesday*)
- July 1st** Baking Day 8:00 AM (*Monday*)
- July 2nd** Baking Day 8:00 AM (*Tuesday*)
- July 6th** Market Day 8:00 AM (*Saturday*)
- July 8th** Baking Day 8:00 AM (*Monday*)
- July 9th** Baking Day 8:00 AM (*Tuesday*)
- July 20th** Market Day 8:00 AM (*Saturday*)



MARKET DAY!

Our sincere thanks are extended to the following parishioners who helped with our Market Day yesterday, June 22nd: Tina, Natalie, Laura, Kathy, Greg, Ryan, Sebastian, Bobbie, Mimi, Stephanie, Susan, Roddie, David, and Mat. Michelle. The gross income from the sale was **\$3,310.28**. May Our Lord reward you all for your time and energy with good health, peace, and happiness for Many Happy and Blessed Years!

Our next Market Day will take place on Saturday, July 6th starting with set up at 8:00 AM. We will have perohi, kielbasa and kraut, spanakopita, and a large variety of baked goods. Your help is greatly appreciated!

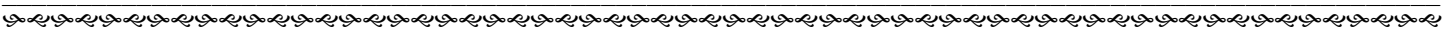


3M's Corner

On Thursday, June 20th, we were truly blessed to travel to the home of our Subdeacon Roger and his lovely wife, Debby, who live on Middle Bass Island. In celebration of God's abundant blessings of health and healing since Subdeacon's surgery one year ago, they invited our entire parish for a day of prayer and feasting. While only a handful of us were able to attend, we had a glorious and wonderful day. It was precious time to bond with our church family and we hope to do it again soon! A prayerful Molieben of Thanksgiving was served by Fr. Peter and sung by most of Holy

Assumption Choir in their beautiful chapel. Middle Bass Island is so lovely and peaceful, and you were generally to open your home to us!

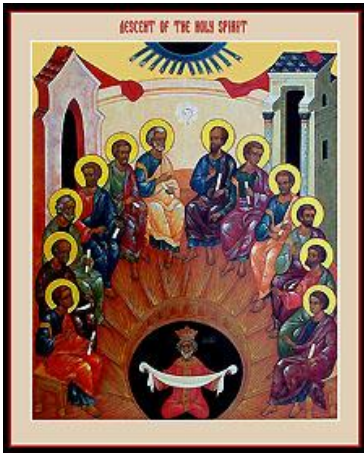
Thank you, Subdeacon Roger and Debby and may God grant you Many Years!





St. Mary's Cook Book

St. Mary Byzantine Catholic Church received their Cookbooks from print and they are now available at their church hall until June 30th from 9:00 AM to 3:00 PM. The cost of one cookbook is \$20.00 cash.



Holy Pentecost

Commemorated on June 23

In the Church's annual liturgical cycle, Pentecost is "the last and great day." It is the celebration by the Church of the coming of the Holy Spirit as the end—the achievement and fulfillment—of the entire history of salvation. For the same reason, however, it is also the celebration of the beginning: it is the "birthday" of the Church as the presence among us of the Holy Spirit, of the new life in Christ, of grace, knowledge, adoption to God and holiness.

This double meaning and double joy is revealed to us, first of all, in the very name of the feast. Pentecost in Greek means fifty, and in the sacred biblical symbolism of numbers, the number fifty symbolizes both the fulness of time and that which is beyond time: the Kingdom of God itself. It symbolizes the fulness of time by its first component: 49, which is the fulness of seven (7 x 7): the number of time. And, it symbolizes that which is beyond time by its second component: 49 + 1, this one being the new day, the "day without evening" of God's eternal Kingdom. With the descent of the Holy Spirit upon Christ's disciples, the time of salvation, the Divine work of redemption has been completed, the fulness revealed, all gifts bestowed: it belongs to us now to "appropriate" these gifts, to be that which we have become in Christ: participants and citizens of His Kingdom.

THE VIGIL OF PENTECOST

The all-night Vigil service begins with a solemn invitation:

"Let us celebrate Pentecost, the coming of the Holy Spirit,
The appointed day of promise, and the fulfillment of hope,
The mystery which is as great as it is precious."

In the coming of the Spirit, the very essence of the Church is revealed:

"The Holy Spirit provides all,
Overflows with prophecy, fulfills the priesthood,
Has taught wisdom to illiterates, has revealed fishermen as theologians,
He brings together the whole council of the Church."

In the three readings of the Old Testament (Numbers 11:16-17, 24-29; Joel 2:23-32; Ezekiel 36:24-28) we hear the prophecies concerning the Holy Spirit. We are taught that the entire history of mankind was directed towards the day on which God "would pour out His Spirit upon all flesh." This day has come! All hope, all promises, all expectations have been fulfilled. At the end of the Aposticha hymns, for the first time since Easter, we sing the hymn: "O Heavenly King, the Comforter, the Spirit of Truth...", the one with which we inaugurate all our services, all prayers, which is, as it were, the life-breath of the Church, and whose coming to us, whose "descent" upon us in this festal Vigil, is indeed the very experience of the Holy Spirit "coming and abiding in us."

Having reached its climax, the Vigil continues as an explosion of joy and light for "verily the light of the Comforter has come and illumined the world." In the Gospel reading (John 20:19-23) the feast is interpreted to us as the feast of the Church, of her divine nature, power, and authority. The Lord sends His disciples into the world, as He Himself was sent by His Father. Later, in the antiphons of the Liturgy, we proclaim the universality of the apostles' preaching, the cosmical significance of the feast, the sanctification of the whole world, the true manifestation of God's Kingdom.

THE VESPERS OF PENTECOST

The liturgical peculiarity of Pentecost is a very special Vespers of the day itself. Usually, this service follows immediately the Divine Liturgy, is “added” to it as its own fulfillment. The service begins as a solemn “summing up” of the entire celebration, as its liturgical synthesis. We hold flowers in our hands symbolizing the joy of the eternal spring, inaugurated by the coming of the Holy Spirit. After the festal

Entrance, this joy reaches its climax in the singing of the Great Prokeimenon:
“Who is so great a God as our God?”

Then, having reached this climax, we are invited to kneel. This is our first kneeling since Easter. It signifies that after these fifty days of Paschal joy and fulness, of experiencing the Kingdom of God, the Church now is about to begin her pilgrimage through time and history. It is evening again, and the night approaches, during which temptations and failures await us, when, more than anything else, we need Divine help, that presence and power of the Holy Spirit, who has already revealed to us the joyful End, who now will help us in our effort towards fulfillment and salvation.

All this is revealed in the three prayers which the celebrant reads now as we all kneel and listen to him. In the first prayer, we bring to God our repentance, our increased appeal for forgiveness of sins, the first condition for entering into the Kingdom of God.

In the second prayer, we ask the Holy Spirit to help us, to teach us to pray and to follow the true path in the dark and difficult night of our earthly existence. Finally, in the third prayer, we remember all those who have achieved their earthly journey, but who are united with us in the eternal God of Love. The joy of Easter has been completed and we again have to wait for the dawn of the Eternal Day. Yet, knowing our weakness, humbling ourselves by kneeling, we also know the joy and the power of the Holy Spirit who has come. We know that God is with us, that in Him is our victory.

Thus, is completed the feast of Pentecost and we enter “the ordinary time” of the year. Yet, every Sunday now will be called “after Pentecost”—and this means that it is from the power and light of these fifty days that we shall receive our own power, the Divine help in our daily struggle. At Pentecost we decorate our churches with flowers and green branches—for the Church “never grows old, but is always young.” It is an evergreen, ever-living Tree of grace and life, of joy and comfort. For the Holy Spirit— “the Treasury of Blessings and Giver of Life—comes and abides in us, and cleanses us from all impurity,” and fills our life with meaning, love, faith and hope.

Father Alexander Schmemmann (1974)



Why Is Pentecost the Birthday of Our Church?

by Tikhon Sysoev

The feast of the Shavuot, or Jewish Pentecost, was approaching. On this day in the old times, God gave His chosen people the Law of Ten Commandments on Mount Sinai on the fiftieth day of the exodus of the Jews from Egypt (Exodus 19). On the eve of the celebration crowds of pilgrims from different corners of the Roman Empire had flocked to Jerusalem. Yet little did it occur to anyone, including the Apostles of Christ, that similar to the Old Testament Easter succeeded by the new Pascha, Christ had

abolished the Great Shavuot, and a new feast was coming to replace it with the rising of the sun.

So, when the morning came, the Apostles and the Theotokos gathered in the cenacle where Christ had recently celebrated the last Old Testament Easter and instituted the Sacrament of the Eucharist. It was perhaps their intention to meet the feast of the Shavuot at this place that they found familiar and dear to them. Yet, at the ninth hour of the morning, an unexpected thing happened. Suddenly a sound like the blowing of a violent wind came from heaven and filled the whole house where they were sitting. They saw what seemed to be tongues of fire that separated and came to rest on each of them. All of them were filled with the Holy Spirit and began to speak in other tongues as the Spirit enabled them.

On the day that Apostle Peter delivered his message to the people in Jerusalem, three thousand were baptized and formed the first community of Christians.

That way, the Pentecost became the birthday of our Church. How is it connected with the Descent of the Holy Spirit? The seven Holy Sacraments that Christ established are performed by the action of the Holy Spirit. The Apostles had received a new power, unparalleled to anything else in the world. They were given that power not to intimidate or rule over others, but to bring people to restore their distorted nature, overcome self-centeredness and transform their spiritual and physical selves. Proof of the effectiveness and potency of the power of the Holy Spirit at the Church is the existence of many thousands of Christian saints.

The Church born on the fiftieth day after Christ's resurrection reached across the boundaries that separated peoples and nations. The Apostles' ability to speak in tongues symbolized the relevance of the Gospel for every person at all times and places, whatever their belief. The human walls of mistrust and hate were brought down. As Apostle Paul wrote, but now you must also rid yourselves of all such things as these: anger, rage, malice, slander, and filthy language from your lips. Do not lie to each other, since you have taken off your old self with its practices and have put on the new self, which is being renewed in knowledge in the image of its Creator. Here there is no Gentile or Jew, circumcised or uncircumcised, barbarian, Scythian, slave or free, but Christ is all, and is in all (Colossians 3: 8 – 11).

The radical lifting of the boundaries and divides among speakers of different languages, peoples and societal groups were unprecedented for that age. As the Apostles preached among the Pagans, the latter were struck by the straightforwardness of their message, which was highly unusual to them.

From the beginning, the disciples of Christ underlined the uniqueness of the truth that had opened up to them. They did not attempt to accommodate the pagan cults or to find a compromise with them. Instead, they rejected them outright, and would rather die as martyrs than accept the fallacies of others, or even pretend to do so.

How was it possible for the Apostles to bring to the peoples of the Roman empire the revolutionary teaching of Christ? How could such a small group of Christ's disciples have avoided assimilation with the far more numerous adherents of various other beliefs? Why did the Roman emperors find it impossible to eradicate Christianity, despite their power and might? Apostle Luke gives us a solid answer: all these things were enabled by the descent of the Holy Spirit and its action.