

# *THE PARISH WEEKLY*

## **HOLY ASSUMPTION ORTHODOX CHURCH**

**110 East Main Street ♦ Marblehead, OH 43440 ♦ 419-798-4591**

*A parish of the* **ORTHODOX CHURCH IN AMERICA**

Website: [holyassumptionmarblehead.org](http://holyassumptionmarblehead.org) ♦ e-mail: [holyassumptionmarblehead@frontier.com](mailto:holyassumptionmarblehead@frontier.com)

Archpriest David A. Lis, B.A., M.A., M.Div., Rector

Mrs. Laura Kovach, Parish Council President

---

**5 FEBRUARY 2012**

---

### **SCHEDULE OF SERVICES:**

**5 February - Thirty-fourth Sunday after Pentecost; PUBLICAN AND THE PHARISEE; Tone 1**

9:15AM.....The Third Hour

9:30AM.....The Divine Liturgy of St. John Chrysostom

**11 February - The Martyred Bishop, Blaise**

4:00PM.....Great Vespers

4:45PM.....Confessions

**12 February - Thirty-fifth Sunday after Pentecost; THE PRODIGAL SON; Tone 2**

9:15AM.....The Third Hour

9:30AM.....The Divine Liturgy of St. John Chrysostom

---

### **From the Book of Proverbs:**

***“He who keeps watch over his mouth and his tongue,  
preserves himself from disaster.”***

**- Proverbs 21:23**

---

### *Exploring the Bible: Ecclesiastes*

“The Book of Ecclesiastes (Greek: Ἐκκλησιαστής), originally called Qoheleth (Hebrew: קהֹלֶת, literally, "Preacher") in Hebrew, is a book of the *Tanakh's Ketuvim (the Canon of the Hebrew Scriptures)* and the Old Testament. The literal sense of the Greek translation, ‘Member of the Assembly,’ approaches ‘Preacher,’ using the root ekklesia for ‘assembly,’ or ‘church,’ to maintain similarity with Qoheleth. In English, the book is commonly referred to simply as Ecclesiastes (abbreviated "Ecc.").

The main speaker in the book, identified by the name or title Qoheleth (usually translated as ‘teacher’ or ‘preacher’), introduces himself as ‘son of David, king in Jerusalem.’ The work consists of personal or autobiographic matter, at times expressed in aphorisms and maxims illuminated in terse paragraphs with reflections on the meaning of life and the best way of life. The work emphatically proclaims all the actions of man to be inherently ‘vain,’ ‘futile,’ ‘empty,’ ‘meaningless,’ ‘temporary,’ ‘transitory,’ ‘fleeting,’ or ‘mere breath,’ depending on translation, as the lives of both wise and foolish men end in death. While Qoheleth clearly endorses wisdom as a means for a well-lived earthly life, he is unable to ascribe eternal meaning to it. In light of this perceived senselessness, he suggests that one should enjoy the simple pleasures of daily life, such as eating, drinking, and taking enjoyment in one's work, which are gifts from the hand of God.

According to the Talmud, however, the point of Qoheleth is to state that all is futile under the Sun. One should therefore put all one's efforts towards that which is above the Sun. This is summed up in the second to last verse: ‘*The end of the matter; all has been heard. Fear God, and keep His commandments; for that is the whole duty of everyone*’ (12:13).

The book is particularly notable for its iconic phrases, ‘the sun also rises,’ ‘[there is] nothing new under the sun’ (Hebrew: שֶׁלֹא מְצִיָּא שֶׁתַּתְּקֵם שֶׁלֹא מְצִיָּא שֶׁלֹא מְצִיָּא, Latin Vulgate: *nihil novi sub sole*) and ‘he who increases knowledge, increases sorrow.’

American 20th-century novelist Thomas Wolfe wrote: ‘[O]f all I have ever seen or learned, that book seems to me the noblest, the wisest, and the most powerful expression of man's life upon this earth — and also the highest flower of poetry, eloquence, and truth. I am not given to dogmatic judgments in the matter of literary creation, but if I had to make one I could say that Ecclesiastes is the greatest single piece of writing I have ever known, and the wisdom expressed in it the most lasting and profound.’

#### **Title**

The Hebrew קהֹלֶת is a feminine participle related to the root קהל meaning ‘to gather.’ Scholars are unsure whether it means the ‘one who gathers’ or the ‘one among the gathering.’ Although the form is a feminine participle, virtually no scholars dispute that the author is a man. Except for one dubious example of a third-person feminine singular verb associated with Qoheleth, the subject always uses masculine nouns and even refers to his wife and women. He says that he has acquired *shida we-shidot*, an ambiguous phrase that may refer to a harem (shdh or ‘breasts’); he describes how he could not find a virtuous woman; and he exhorts the reader to enjoy (re'a) life with his wife.

#### **English translation**

The English title of the book, *Ecclesiastes*, comes from the Septuagint translation of Qoheleth, Ἐκκλησιαστής. It is related to the Greek noun Ἐκκλησία (originally a secular gathering, although later used primarily of religious gatherings, hence its New Testament meaning of ‘church’). Greek translators used ‘ecclesia’ to render קהל (qahal) of the same Hebrew root.

The word Qoheleth has found several translations into English, including the Preacher (following Jerome's suggested Latin title *concionator* and Martin Luther's *Der Prediger*). In view of the meaning of the Hebrew root (‘gather, assemble, convene’) one might opt for the translation ‘Speaker’.

#### **Authorship and historical context**

In the two opening chapters the speaker describes himself as the son of David, and king over Israel in Jerusalem (1:1, 12, 16; 2:7, 9), presenting himself as a philosopher at the center of a brilliant court. This most likely applies to King Solomon, but may also refer to his successors as the Bible referred to Judah as Israel in Kings/Chronicles for example. Consequently, the traditional Rabbinic and early Christian view attributed Ecclesiastes to King Solomon.

The argument used by scholars to promote a later dating of the book is language and style (i.e. the vocabulary and syntax as compared to the late Hebrew and Aramaic, which suggest that the book should be dated later). However, Daniel Fredericks, who has studied all the linguistic inconsistencies used by scholars as evidence, has concluded that they are unconvincing. Instead, a popular theory suggests linguistic updating, which is when “late forms may not in fact have been original to the book but may reflect the updating of vocabulary and grammar by later scribes so their contemporaries could understand the book better.”

Many modern conservative scholars today also suggest that Solomon is an unlikely author. Since this work is found within the *Ketuvim* – [the ‘writings,’ the third and final section of the Hebrew Bible], there must be some room for poetical treatment. There are two voices in the book, the frame-narrator (1.1–11; 12.9–14) and Qoheleth (1.12–12.8). Scholars are not unanimous about whether this indicates two authors. Some have noticed the conflicting themes that occur often throughout Qoheleth's thoughts and presented a few theories. One is that the editors edited in a way that the editor believed was language that made the writing easier to understand. It is also possible that it was edited in ways that harmonized the text with already accepted doctrine. Scholars point to Chapter 12 and the frame-editor's summary regarding fearing God and keeping His commandments as evidence of this. Others suggest that it is Qoheleth deliberately using differing wisdoms to portray his point about the ‘anomalies’ of life.

The Babylonian Talmud, while claiming that King Solomon composed the book, says that it was only written down much later (Bava Batra page 14 side B).

According to Longman and Dillard, the book includes two 'characters', Qoheleth/Solomon and the narrator. These scholars argue that the book does not attempt to claim that Qoheleth/Solomon wrote the book, but rather to use Qoheleth/Solomon as the main character in a book of wisdom literature.

R' Nachman Krochmal suggests that the term ‘son of David’ should be interpreted to mean ‘descendant of David’. He posits that it was written by a powerful lord during the Persian Era (possibly during the missing years of Jewish history). The term ‘king’ would not be difficult; since the Persian Monarch was known as the King of Kings; a lesser lord may have called himself a king.

The New Bible Dictionary writes the following:

*Although the writer says that he was king over Israel (1:12), and speaks as though he were Solomon, he nowhere says that he is Solomon. The style of the Heb. is later than Solomon's time. If Solomon was the author, the book underwent a later modernization of language. Otherwise a later writer may have taken up a comment on life that had been made by Solomon, ‘Vanity of vanities, all is vanity,’ and used this as a text to show why even a wise and wealthy king should say such a thing. We cannot tell at what date the book received its present form, since there are no clear historical allusions in it. About 200 BC is commonly suggested.”*

Continued next week...

From Wikipedia – The Free Encyclopedia



## “For the Service of Thy House, O Lord...”

### Reader Schedule:

For the week of February 5: Tim Glovinsky  
 For the week of February 12: Natalie Twarek  
 For the week of February 19: David Mazurik  
 For the week of February 26: Michael Mazurik

### Cleaning Crew:

Sandy Martin  
 Laura Kovach  
 Roddie Mazurik  
 Susan Guzy



## Let us pray for Our Sick and Shut-ins:

**Sophia Jump** – Erie County Home (Room 307)

**Alison** – continuing physical rehabilitation from corrective leg surgery

**Diane Tryon** – continuing treatments at home

**Miss Taylor Wilhite** – student at Danbury with leukemia recovering at home

**Michael Monak** – (nephew of Jean & Basil Glovinsky) walking with a crutch, but continuing in healing. -

**Joann Carrender** – now homebound – for healing and restored health (friend of Sandy Martin)

**Marsha Onko** – receiving chemotherapy (friend of Sonya Rose)

**Richard Emmert** – suffering with kidney cancer (friend of Susan Guzy)

**Mary Hubicki** – afflicted with dementia (sister-in-law of Julia Guzy)

**Fr. Bernard Boff** – suffering from Parkinson's disease and dementia (friend of Fr. David)

**Patti Hartman** – receiving chemo for stage 4 lung cancer (sister of Lynn Mate-Cramer)

**Bret Jump** – recovering from 3 June surgery (friend of Anne Butcher)

**Gail Anderson** – now in Hospice care (friend of Natalie and Laura)

**Many Marasek** – receiving chemotherapy for a brain tumor (relative of Anne Butcher)

**Jennifer Heffernan** – for healing and full health

**Archpriest Alexander Atty** – in treatment for cancer on the liver (close friend of Ron Royhab)

**Carol Conaway** – recovering from open heart surgery (Natalie Twarek's cousin)

**Thomas Parker** – back in Florida and recuperating at his home (father of Pam Gartin)

**Archpriest Paul White** – in hospital after a massive stroke (Matushka Tanya Nelko's dad)

**Robert Engel** – in treatment for a cardiac condition (friend of Norman Glovinsky)

**Stanley Lis** – afflicted by memory loss for healing and health (Fr. David's Dad)

**David Libb** – for healing and restored health (brother of Robbie Royhab)

**Paul Mazurik** – for healing and restored health

**Helen Lis** – recovering from a TIA, now at home and recuperating (Fr. David's Mom)

**Emily-Grace Mate** – USA – deployed into Afghanistan (daughter of Lynn Mate-Cramer)

**Stella MacDonald** – homebound and continuing with out-patient treatment

## Attendance and Collection

01/29/2012 – Total Attendance: 25: 19 parishioners, 6 children; 0 Guests; Collection: \$467.00; Restoration Fund: \$125.00; Danbury Food Pantry: \$20.00



### VIGIL LAMPS OFFERED BY:

Marguerite Bird (1)

Julia Guzy (1) For the health of **Helen Lis**, "may God grant her a speedy and full recovery!"

Susan Guzy (3)

Sandy Martin (1)

David Mazurik Family (5) For the health of sister, **Debra**; For the health of **Terri** – friend of Roddie; Safe travel; For the health of Father's mother; For the health of **Paul**.

Natalie Twarek (4) For the health and recovery of **Paul**; For the health and recovery of **Helen**; For the health and recovery of **Gail**; Special Intention.

## Danbury Food Pantry

Here's the breakdown for donations we are asked to collect for the Danbury Food Pantry for 2010. We need your donations by the second Sunday of each month as the distribution of the donated food takes place on the third Saturday of the month. Please refer to the following chart for the monthly donations:

JANUARY	FEBRUARY	MARCH	APRIL	MAY	JUNE	JULY	AUGUST	SEPTEMBER	OCTOBER	NOVEMBER
Tuna	Apple Sauce	Peanut Butter & Jelly	Canned Fruit	Tomato, Vegetable, or Chicken Soup	cereal	Boxes of Macaroni & Cheese Mix	Dish Detergent	1lb & 2lb boxes of spaghetti	Laundry Detergent	Jars of spaghetti sauce

1-31-12

Dear Fr. David and Holy Assumption Parish,  
Thank you so much for  
donating your special collection  
of \$207 to the Danbury Food Pantry.  
Bless you for your caring  
and generosity. We truly  
appreciate all your support.

Sincerely,  
The Danbury Food Pantry  
Jan Witt, Treasurer

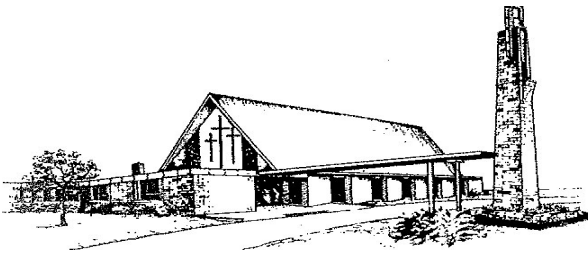
## Home Instead honors Mazurik for service to seniors

**MARBLEHEAD** -- Roddie Mazurik, of Marblehead, has been selected CAREGiver of the Year by the Home Instead Senior Care franchise office serving Ottawa, Erie and Huron Counties. She is being recognized for commitment and service to the older adults who are local clients of Home Instead Senior Care, the world's largest provider of nonmedical home care and companionship services for seniors.

"CAREGivers like Roddie are the core of our business," said local owner Ceinwen Price. "Without dedicated CAREGivers, we couldn't provide the superior quality of service to seniors that sets our organization apart from others. CAREGivers are the foundation of Home Instead Senior Care and provide the support that helps older adults remain in their homes longer than they otherwise could."

"Balancing the demands of child-rearing and careers while taking care of their senior loved ones can take its toll on a family," Price said. "Home Instead CAREGivers can serve as a respite to families and help seniors remain independent for as long as possible."

If you would like more information about job opportunities or company services, call 419-734-5050 or visit the organization's website at [homeinstead.com](http://homeinstead.com).



## St. John Lutheran Church

450 Rocky Ridge Road • Box 69  
Rocky Ridge, Ohio 43458-0069  
Church Telephone: (419) 898-1058

St. John Lutheran Church of Rocky Ridge is sponsoring a Chicken n' Biscuit Dinner on February 19<sup>th</sup> from 11:30-1:30 p.m. Menu will be chicken n' biscuit, tossed salad, dessert, coffee and punch. Free will offering. Proceeds will go to help with Confirmation Camp costs.

*Thank You for your Support!*

### *"On the Meeting of our Lord..." by St. Sophronius, Archbishop of Cyprus*

"In honor of the divine mystery that we celebrate today, let us all hasten to meet Christ. Everyone should be eager to join in the procession and carry a light.

Our lighted candles are a sign of the divine splendor of the One Who comes to expel the dark shadows of evil and to make the whole universe radiant with the brilliance of His eternal Light. Our candles also show how bright our souls should be when we go to meet Christ.

The Theotokos, the most-pure Virgin, carried the true Light in her arms and brought Him to those who lay in darkness. We too should carry a light for all to see and reflect the radiance of the true Light as we hasten to meet Him.

The Light has come and has shone upon a world enveloped in shadows; the Dayspring from on high has visited us and given light to those who lived in darkness. This, then, is our feast, and we join in procession with lighted candles to reveal the Light that has shone upon us and the glory that is yet to come to us through Him. So let us hasten all together to meet our Lord.

The true Light has come, *the Light that enlightens every man who is born into this world*. Let all of us, my brethren, be enlightened and made radiant by this Light! Let all of us share in its splendor, and be so filled with it that no one remains in the darkness. Let us be shining ourselves as we go together to meet and receive with the aged Simeon the Light Whose brilliance is eternal! Rejoicing with Simeon, let us sing a hymn of thanksgiving to God, the Father of the Light, Who sent the true Light to dispel the darkness and to give us all a share in His splendor.

Through Simeon's eyes we too have seen the salvation of God which He prepared for all the nations and revealed as the glory of the new Israel, which is ourselves. As Simeon was released from the bonds of this life when he had seen Christ, so we too were at once freed from our old state of darkness.

By faith we too embrace Christ, the salvation of God the Father, as He came to us from Bethlehem. Gentiles before, we have now become the People of God! Our eyes have seen God Incarnate, and because we have seen Him present among us and have mentally received Him into our arms, we are called the New Israel. Never shall we forget this Presence; every year we keep a feast in its honor."

### *Cole John Heffernan!*

On Thursday 2 February, the Great Feast of our Lord's Meeting in the Temple, Cole Hale, the son of Jennifer Heffernan, was formally adopted by her husband Tim Heffernan. I was honored to be a witness to this celebration along with Cole's brother, Zachary, his grandparents, David and Sandy Martin, his uncles and aunts: Joe and Sonya Rose, Marguerite and Denny Bird, George Michael Elchisco, Dan Elchisco, Joe Rose, Jr. and his wife Lisa, and Pam Gartin.

We congratulate Cole and his dad, Tim Heffernan along with Jennifer and Zach on this joyous event in the life of their family, and pray that God grant them health, happiness, good hastening in all things, and many, many years!



Cole speaking with the judge



a family complete



and the whole family celebrates!

***Congratulations, Tim, Jenn, Zach, and Cole!***