

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

110 EAST MAIN STREET,
Marblehead, OH 43440

V. Rev. Archpriest Peter Tomas, Rector

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

SEPTEMBER 29, 2024

FOURTEENTH SUNDAY AFTER PENTECOST

EPISTLE: 2 Corinthians 1:21-2:4

Brethren: 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.



Protection of the Most Holy Theotokos
Feast Day – October 1st

GOSPEL: Lk 6:31-36

The Lord said, just as you want men to do to you, you also do to them likewise. But if you love those who love you, what credit is that to you? For even sinners love those who love them. And if you do good

to those who do good to you, what credit is that to you? For even sinners do the same. And if you lend to those from whom you hope to receive back, what credit is that to you? For even sinners lend to sinners to receive as much back. But love your enemies, do good, and lend, hoping for nothing in return; and your reward will be great, and you will be sons of the Most High. For He is kind to the unthankful and evil. Therefore, be merciful, just as your Father also is merciful.

LITURGICAL SCHEDULE FOR THE WEEK

MON. Sep 30 Hieromartyr Gregory, Bishop of Armenia; Gal 2:11-16, Lk 6:24-30

6:00 PM VESPERS

TUE. Oct 1 **Protection of the Most Holy Theotokos;** Heb 9:1-7, Lk 10:38-42,11:27-28

9:30 AM DIVINE LITURGY

WED. Oct 2 Hieromartyr Cyprian, Virgin Martyr Justina; Gal 3:15-22, Lk 7:17-30

THU. Oct 3 Hieromartyr Dionysius the Areopagite; Gal 3:23-4:5, Lk 6:12-19

FRI. Oct 4 Hieromartyr Hierotheus, Bishop of Athens; Gal 4:8-21, Lk 7:31-35

SAT. Oct 5 Martyr Charitina of Amisos; 1 Cor 4:17-5:5, Lk 5:27-32

4:00 PM VESPERS

SUN. Oct 6 15th SUNDAY AFTER PENTECOST, Tone 6

9:10 AM HOURS

9:30 AM DIVINE LITURGY Followed by Coffee Social

FOR YOUR PRAYERS



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; **Ed & Irene Vangeloff**, 454 Strouse Lane, Sandusky, OH 44870

SEPTEMBER CANDLE SPONSORS



Altar Candles: Joe & Valerie Schutt, In memory of Violet Bargdill & LaVerne Schutt (**\$50**); **Chandelier:** Joe & Valerie Schutt, In memory of Dorothy Czuha (August 23) and Rose Haburt (September 13); Jean Hileman, Blessings received in honor of our anniversary (**\$50**); **Eternal Light & Icon Screen:** Joe & Valerie Schutt, In memory of Gordon Schutt (**\$25**); **Candles at the Cross:** Laura Kovach, Birthday blessings to Fin and Jack (**\$20**); **Candles at St. Tikhon Icon:** For Safety and Health of Nicholas, Tikhon, Gleice, Sophie & Chloe (**\$20**)

OCTOBER REPOSED



Joseph L. Mazurik (1944) No date provided; Anna Mazur (1945) No date provided; Anna Danchisen (1945) No date provided; William Martin (1982) No date provided; **3-** Anna Tomko (1990); **4-** William Peter Guzy (1974); **5-** John Elchisco Sr. (1982); **5-** Mark Conroy (2018); **5-** Patricia Schirtzinger (2021); **6-** Andrew Tomko (1970); **6-** Helen Elchisco (1956); **7-** Michael Gresko (1963); **8-** Archpriest Michael Kostyk (1964) Former Pastor; **11-** Helen Pipenur (2009); **12-** Pauline Mary Gresh (1981); **13-** James E Jump

(2011); **13-** Tom Grgich (2018); **13-** Michael Mazurik (2018); **14-** George Kaitsa (1991); **15-** Michael Mazurik (1972); **15-** John Kovach (1983); **16-** Mary Kobb (2017); **16-** Tom Wiseman (2020); **18-** Nadezhda Kaitsa (1992); **20-** Elizabeth Naiser Royhab (2006) **20-** Terry Fink (2017); **21-** Alex Mazur (1920); **21-**Terry (Bobbie's cousin) (2017); **27-** Gordon J. Schutt (2021); **28-** George Elchisco (1996); **28-** Anthony Glovinsky (1946); **31-** George Rusincovitch (1994)



VIGILS FOR SEPTEMBER 1

Angela Bricker 2 For family and Orthodox church and catechumens

Susan Guzy 1 In loving memory of mom's birthday (9/2/23), In memory of Dave Douglas (9/2/15), Safe travel and return for Father Peter

Laura Kovach 3 For health and/or healing of Ron R., Stephanie K., Donnie S., Elaine R., Betty K., David M., Patti O., Jim K., Ruth S., James W., Hannah S., Pauline O., Mark M., Dana M., Bodhi C.
Safe travels for Fr. Peter
Memory eternal to Kevin Casey

Sandy Martin 1 Peace and guidance for Barb, Special intentions

Natalie Twarek 8 Safe travel and good health for Fr Peter, For the health and recovery of Rodney Clevenger, For health and recovery of Matushka Michelle's brother Walter , For the health and recovery on Ron, For the health and recovery of Betty, Carol, Kayla, Bill, Ruth, Pam, Debbie, Jim, Michelle, Terrie , 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 of Tony, Bev, Ed, Irene, Father David, Pauline, Judy, Tina, Carole, Gary, Sharon, Tina's dad, Earl, Sonya, Margi & Joe, Jackie, MaryAnn & Bob, Bodhi, Stella, Jake, Pat

VIGILS FOR SEPTEMBER 22

Angela Bricker 2 Family, In memory of Gean Grosschedl

Susan Guzy 1 Special intentions

Jean Hileman 1 Safe travel for Lauren, James, William & Maxwell

Laura Kovach 3 For health and/or healing of Margi H., Matushka Melania, Bailey C., Ron R., Stephanie K., Donnie S., Betty K., David M., Jim K., Hannah S., Mark M., Dana M., Bodhi C., Karen D., Kathie J., and Jennifer H.
Birthday blessings to Fin, Roger, and Silas
Wedding blessings and many years to Alexandra & Jarod

Sandy Martin 1 Special Intentions

Ruth Sheller 1 Special Intentions

Natalie Twarek 10 Birthday blessing to Wyatt 9/17, Birthday blessing to Nikki 9/25, Birthday blessings to Greg and Amber 9/26, for the health and recovery of Stephanie Kowal, For the health Fr Peter & Matushka Michelle, For the health & recovery of Matushka Melania, For health and recovery of Matushka Michelle's brother Walter , For the health and recovery on Ron, Rodney, Betty, Carol, Kayla, Bill, Ruth, Pam, Debbie, Jim, Michelle, Terrie , Clayton, Father Emilian, Patrick and Marty, Mike Heffernan and Barbara Heffernan, Health and healing for Father's dad Michal and Matushka's mom Barbara, For the health of Tony, Bev, Ed, Irene, Father David, Pauline, Judy, Tina, Carole, Gary, Sharon, Tina's dad, Earl, Sonya, Margi & Joe, Jackie, MaryAnn & Bob, Bodhi, Stella, Jake, Pat



ATTENDANCE

09/21 Vespers, **8** attending (2 guests); **09/22** Divine Liturgy, **29** attending (10 guests)

PRAYER LIST

Parishioners & Family: Rodney Clevenger / 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 / 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 / Kathy Jacob / the child Bodhi Cassell / Clifford / Gleice, Sophie & Chloe / Carol / Debbie & Marco / Nora.

Other Requests: Sharyn Osborne / Christine Zahm / 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 Čížmár / 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



SUNDAY OFFERING

Sunday, September 22, 2024

Tithe	\$ 989.00
Donations	\$ 155.00
Candles	\$ 76.00
Vigils	\$ 95.00
Holy Day Donations	\$ 50.00
Total:	\$1,365.00

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



OCTOBER BIRTHDAYS AND ANNIVERSARIES

6 – Ron Royhab; 17 – Tim Glovinsky



READERS LIST

Sunday Sep 29 – Jake

Sunday Oct 6 – Tim

Sunday Oct 13 – Joe



CLEANING SCHEDULE

Sep 30, Laura

Oct 7, Stephanie

Oct 14, Sandy

Oct 21, Greg



CHARITY OF THE MONTH

“Support our Seminarians” is the charity we donate to for the month of September.



MARKET DAY

Our next Market Days will take place on **Saturday, October 12th** starting with set up at **8:00 AM**. We will have perohi, halupki, kielbasa and kraut, spanakopita, and a large variety of baked goods. Your help is greatly appreciated!



COFFEE HOUR SPONSOR LIST

- Sep 29 – Natalia
- Oct 6 – Greg
- Oct 13 – Danielle Paull
- Oct 20 – Jake

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

UP-COMING EVENTS IN OUR PARISH – MARK YOUR CALENDARS



- Oct 1st** Protection of the Most Holy Theotokos (*Tuesday*)
- Oct 12th** Last Market Day of the season 8:00 AM (*Saturday*)
- Oct 13th** Parish Council Meeting after the Divine Liturgy (*Sunday*)
- Nov 3rd** Daylight Saving time ends (*Sunday*)
- Nov 15th** Nativity Fast begins (*Friday*)
- Nov 21st** Entrance of the Most Holy Theotokos into the Temple (*Thursday*)
- Dec 6th** St. Nicholas the Wonderworker (*Friday*)



Venerable Kyriakos the Anchorite

Commemorated on September 29

Saint Kyriakos (Kyriákos)¹ was born in the Greek city of Corinth to the priest John and his wife Eudokia. Bishop Peter of Corinth, who was a family relative, seeing that Kyriakos was a quiet and sensible child, made him a Reader in church. His constant reading of the Holy Scriptures awakened in him a love for the Lord, and made him long for a pure and holy life.

When he was not yet eighteen years old, Kyriakos was deeply moved during a Church Service by the words of the Gospel: “If any man will come after Me, let him deny himself and take up his cross and follow Me” (Matthew 16:24). He believed that these words applied to him, so he went straight to the harbor without stopping at home, got onto a ship, and went to Jerusalem.

After visiting the holy places, Kyriakos lived for several months at a monastery not far from Sion, in obedience to the Igoumen Abba Eustorgios (Eustórgios). Later, with the latter's blessing, he made his way to the wilderness Lavra of Saint Euthymios the Great (January 20). Saint Euthymios, discerning great gifts of God in Kyriakos, tonsured him into the monastic schema and placed him under the guidance of Saint Gerasimos (Gerásimos) (March 4), who trained him in asceticism at the Monastery of Saint Theoktistos (Theóktistos) by the Jordan.

Saint Gerasimos, taking into account the fact that Kyriakos was very young, ordered him to live in a cenobitic monastery with the brethren. The young monk easily fulfilled his monastic obediences: he prayed fervently, he slept little, and ate food only every other day, sustaining himself with bread and water.

It was customary for the monks to go into the Rouva wilderness during Great Lent, and return to the Monastery on Palm Sunday. Seeing the young monk's strict abstinence, Saint Gerasimos decided to take him along with him. In complete solitude, the ascetics redoubled their efforts. Every Sunday Saint Gerasimos imparted the Holy Mysteries to his disciple.

After the repose of Saint Gerasimos, the twenty-seven-year-old Kyriakos returned to the Lavra of Saint Euthymios, who was no longer among the living. Father Kyriakos asked for a solitary cell and there he devoted himself to ascetical contests in silence, speaking only to the monk Thomas. But Thomas was sent to Alexandria where he was consecrated as a bishop, and Saint Kyriakos spent another ten years in complete silence. At the age of thirty-seven, he was ordained to the diaconate.

When a rift occurred between the monasteries of Saint Euthymios and Saint Theoktistos, Saint Kyriakos withdrew to the Souka Monastery of Saint Khariton (September 28). At this Monastery they received even tonsured monks as novices, and Saint Kyriakos was also received this way. He toiled humbly at various monastic obediences. After several years, Saint Kyriakos was ordained as a priest, and was chosen as the canonarch,² serving in this obedience for eighteen years. In all, Saint Kyriakos spent thirty years at the Monastery of Saint Khariton (September 28).

Strict fasting and a complete lack of evil distinguished Saint Kyriakos even among the older ascetics of the Lavra. Each night he read the Psalter in his cell, interrupting his reading only to go to church at midnight. The ascetic slept very little. When he reached the age of seventy, Kyriakos went to the Natoufa wilderness, taking his disciple John with him.

In the desert the hermits ate only bitter herbs, which were made edible by the prayers of Saint Kyriakos. After five years, a certain man found out about the ascetics and brought his demon-possessed son to them, and Saint Kyriakos healed him. From that time, many people began coming to him with their needs, but he desired complete solitude, and fled to the Rouva wilderness, where he dwelt five years more. But the sick and those afflicted by demons also came to him in that wilderness, and the Saint healed them all with the Sign of the Cross and anointing them with oil.

In his eightieth year Saint Kyriakos fled to the remote Sousakim wilderness, near two dried up streams. According to Tradition, the holy Prophet David mentioned Sousakim: "Thou hast dried up the rivers of Etham" (Psalm 73/74:15). After seven years, brethren of the Souka Monastery came to him, beseeching his spiritual help during a period of debilitating hunger and illness, which God allowed. They implored Saint Kyriakos to return to the Monastery, and he settled in the cave where Saint Khariton had once lived.

Saint Kyriakos provided great help to the Church in the struggle with the spreading heresy of Origenism. By prayer and by word, he brought the wayward back to the true path, and strengthened the Orthodox in their faith. Cyril, the author of the Life of Saint Kyriakos, and a monk of the Lavra of Saint Euthymios, was a witness when Saint Kyriakos foretold the impending death of the chief heretics Nonos and Leontius, and said that soon the heresy would cease to spread.

The Most Holy Theotokos once appeared to Saint Kyriakos in a dream, along with Saints John the Baptist and John the Theologian, ordering him to preserve Orthodox doctrine in its purity. She refused to enter his cell, however, because in it was a book with the writings of the heretic Nestorius. "My enemy is in your cell," she told him.³

At the age of ninety-nine, Saint Kyriakos went to Susakim again and lived there with his disciple John. In the desert, Saint Kyriakos was served by a huge lion, which protected him from robbers. The animal did not bother the brethren, and it ate food from the Saint's hand.

The ascetics had stored some water in the hollow of a rock during the winter, but in the heat of summer, all the water dried up. Since there was no other source of water, Saint Kyriakos prayed, and the rain fell, filling the hollow with water.

Saint Kyriakos returned to the Monastery two years before his death and settled once more in Saint Khariton's cave. Until the end of his life the righteous Elder preserved his courage, and prayed with fervor. He was never idle, he either prayed or he worked. Before his blessed repose, Saint Kyriakos summoned the brethren and blessed them all. He fell asleep in the Lord, having lived for 109 years.

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- 1 His name is derived from the Greek word *Kύριος*, which means Lord, or one who belongs to the Lord.
 - 2 A Canonarch is the lead chanter, or Reader. He ensures that other Readers chant from the correct texts and use the proper Tones. He also preserves the canonical order in the liturgical services, according to the *Typikon*.
 - 3 The appearance of the Most Holy Theotokos to Saint Kyriákos is commemorated on June 8.
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Can Work Ruin a Feast Day? Insights from Elder Paisios *by Saint Paisios of the Holy Mountain*

In today's fast-paced world, people are increasingly burdened by the hustle and bustle of daily responsibilities. Amid the rush to accomplish everything on our to-do lists and more, the profound experience of church holidays often eludes us. At times, it seems we've forgotten one of God's core commandments delivered through Moses: to labor for six days and dedicate the seventh to the Lord. Conversely, some recognize Sunday as a day of rest, yet spend it in excessive idleness or indulge in sinful pleasures.

In his enlightening collection of epistles, Saint Paisios offers invaluable insights, undoubtedly inspired by the Holy Spirit and validated through his own experiences. Through vivid examples, the venerable elder instructs us on how to honor Sundays and church festivals in ways that truly please God. While much of his advice is directed towards monastics, laypeople are equally encouraged to aspire towards these ideals for a life enriched with Christ.

How to Spend a Church Feast Day in Spirit?

1. Participate Fully in Services: Saint Paisios emphasizes the importance of attending the All-Night Vigil and the Divine Liturgy during major feasts and partaking in Holy Communion. He notes that on these days, the Lord abundantly blesses Christians with love and joy, elevates us to spiritual heights, and renews us to true life if we partake in the celebrations alongside the Church. "Then we feast spiritually, drinking the heavenly wine brought by the Saints, which they offer us."

Regrettably, the elder observes that many fail to grasp the significance of these spiritual practices and neglect attending the Divine Liturgy on Sundays and feast days. He laments, "The Divine Liturgy sanctifies a person. If a Christian does not go to church on Sunday, how will he be sanctified?"

2. Prioritize Spiritual Reflection Over Mundane Preparations: Elder Paisios cautions against drowning our minds in mundane concerns such as preparing festive meals or getting caught up in pre-holiday worries, which detract from spiritual nourishment. He advocates for a contemplative approach to feasts: "We should meditate on the events of each of the holy days, whether it be Christmas, Epiphany, Pascha, or any other feast, and say the Jesus Prayer, praising God. In this way, we will celebrate every feast with much reverence." Additionally, he emphasizes the importance of attentively listening to the festal verses and troparia during divine services, as they provide deeper insights into the essence of the feast or the deeds of the saints being commemorated. "When one's mind dwells on divine meanings, one experiences sacred events and is thus transformed," Elder Paisios explains.

3. Cultivate Spiritual Friendships with Saints: According to Elder Paisios, reflecting on the saints we commemorate fosters a reciprocal spiritual relationship: “If we think about the saints whose memory we commemorate, then the saints also think about us and help us.” This establishes a spiritual friendship more steadfast than any earthly one.

He further instructs, “To receive help, we must always reverently celebrate the memory of the saints who shed blood or sweat and tears for the sake of Christ’s love.” He suggests standing attentively during church readings of the saints’ lives, akin to soldiers honoring their fallen comrades, emphasizing our role as ‘soldiers of Christ’ engaged in spiritual warfare daily.

4. Embrace Silence on Feast Days: Elder Paisios advises that “Silence on feasts is of great benefit.” Feast days and Sundays are intended for peace and tranquility, allowing for spiritual reading and prayer. This calm aids in deeply experiencing the significance of the celebration. While laypeople may need to work during many church feasts, making it possible only to attend Divine Liturgy in the morning, Elder Paisios encourages everyone to strive for a quieter disposition than usual on these sacred days. Orthodox prayer books reflect similar sentiments, particularly in the “Thanksgiving Prayers after Communion,” which urge the faithful to “abide in purity, abstinence, and discretion” to properly maintain the sanctity of the received Sacrament.

5. Maintain Strong Faith in God’s Help and Prioritize Divine Liturgy: Elder Paisios emphasizes the importance of setting aside minor and non-urgent tasks on feast days to focus on spiritual enrichment. “So that all our labors may be sanctified, so that we may have the blessing of God – the spiritual things must be done first,” he advises. He shares an anecdote from his early monastic days to illustrate this point: A cell attendant at his monastery always remained until the end of the Divine Liturgy and managed his duties efficiently despite starting later than others. In contrast, the young Father Paisios, who left the Liturgy early to prepare for meetings, often faced mishaps like spilled coffee pots or dropped glasses. This taught him the value of trusting in God’s timing and assistance, highlighting that spiritual dedication brings its own rewards.

6. Avoid Work on Feast Days Whenever Possible: Elder Paisios strongly advocates for refraining from work on feast days, explaining that doing so allows one to fully experience the spiritual significance of the day. “By working on days when the Church’s statutes advise rest, we give the devil rights over us, and he interferes in what we do from the beginning,” he notes. He recalls how monks on the Holy Mountain would not unload deliveries on feast days, preferring to risk losing goods rather than dishonor the sanctity of the day. Elder Paisios lamented seeing changes in these practices later in life, where monks would prioritize work over spiritual observance. He concludes with guidance for the faithful: “It is better, if possible, to work longer on the previous day, so that during and after Vespers on the eve of a feast one does not work.” This approach ensures that even necessary tasks are handled with discretion and do not detract from the sanctity of feast days.

Elder Paisios on the Spiritual Importance of Sundays

The guidance provided by Elder Paisios applies equally to Sundays, which he emphasizes as feasts of the “Little Pascha.” He underscores the importance of honoring this day, aligning it with a divine commandment, and provides potent examples illustrating why this observance is crucial.

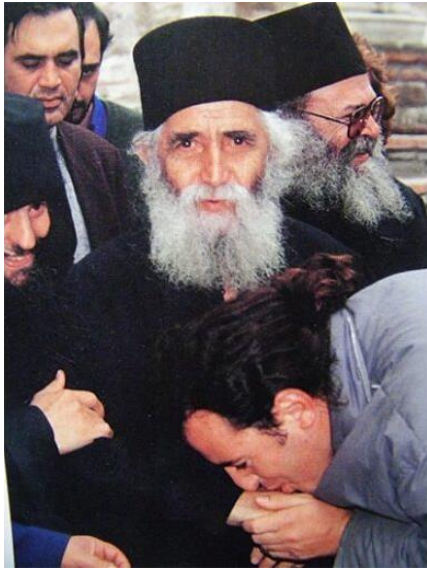
“In earlier times, only Sunday was considered a day off, following a week of work. Later, Saturday was also designated as a day off. However, has this change led to more spiritual living, or has it increased sinfulness? Unfortunately, we often misuse our freedom, opting for worldly rather than spiritual activities. If people dedicated their time to spiritual growth, their lives would be more focused. Yet, we, being flawed, tend to misuse even the spiritual gifts, attempting to take more than we give.”

Elder Paisios shares a poignant example involving Athonite Elder Menas to highlight that activities done instead of attending Divine Liturgy on Sunday do not please God. One Sunday morning, a fisherman offered Father Menas freshly caught fish. Surprised, the elder asked, "When did you catch this?" The fisherman responded, "This morning." Disapproving, Father Menas exclaimed, "Throw it out! It's cursed. Not even a cat will touch it." True to his word, a nearby cat refused the fish, illustrating the sanctity of observing Sunday rest.

St. Paisios himself never worked on Sundays or religious holidays, experiencing God's blessings in his endeavors. He recounts an episode from his youth when combine harvesters were scheduled to reap wheat on a Sunday. He insisted on waiting until Monday, preferring church attendance to agricultural duties. Miraculously, when the harvesters began work on Sunday, their machines malfunctioned and were only repaired the following day.

Such events were common in his experience. He recalls a fire that erupted when monks started cutting wood on a Sunday afternoon following the Dormition of the Mother of God. Despite clear skies, a sudden thunderstorm sparked a severe fire. Unfazed by divine disapproval, the monks resumed their activities the following Sunday, showing disregard for the spiritual significance of the day.

In the past, peasants would cease their fieldwork to pray upon hearing the Vespers bell, a practice mirrored by women pausing their domestic chores. These acts of devotion brought them health and joy. Sadly, today's disregard for sacred days leads many away from God and towards spiritual and physical ailments.



Elder Paisios once advised a visitor, whose child was mysteriously ill, to refrain from Sunday labor. When the man heeded this advice, his child miraculously recovered.

Elder Paisios firmly believed in the protective power of observing Sundays and holy days: "I consistently advise laypeople to avoid work on these days to prevent misfortunes. With spiritual sensitivity, one can find a solution in any situation. Accepting minor losses for the sake of spiritual observance ultimately leads to supreme blessings."

These teachings, while simple, are profound. By integrating them into our lives and imparting them to our loved ones, we can achieve spiritual heights and live in a manner that pleases the Lord.



HOLY ASSUMPTION ORTHODOX CHURCH
 110 East Main Street - Marblehead, Ohio 43440
 (phone) 419-798-4591



OCTOBER 2024						
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
Sep 29 9:10 Hours 9:30am Divine Liturgy followed by coffee hour/fellowship	Sep 30 6:00pm Vespers	1 PROTECTION OF THE THEOTOKOS 9:30am Divine Liturgy	2 Fast	3	4 Fast	5 4:00pm Great Vespers
6 9:10 Hours 9:30am Divine Liturgy followed by coffee hour/fellowship	7	8	9 Fast	10	11 Fast	12 Market Day 4:00pm Great Vespers
13 9:10 Hours 9:30am Divine Liturgy followed by coffee hour/fellowship Parish Council meeting	14	15	16 Fast	17	18 Fast	19 4:00pm Great Vespers
20 9:10 Hours 9:30am Divine Liturgy followed by coffee hour/fellowship	21	22	23 Fast	24	25 Fast	26 4:00pm Great Vespers
27 9:10 Hours 9:30am Divine Liturgy followed by coffee hour/fellowship	28	29	30 Fast	31	Nov 1 Fast	Nov 2 4:00pm Great Vespers

See Sunday Bulletin for changes.