

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

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Marblehead, OH 43440

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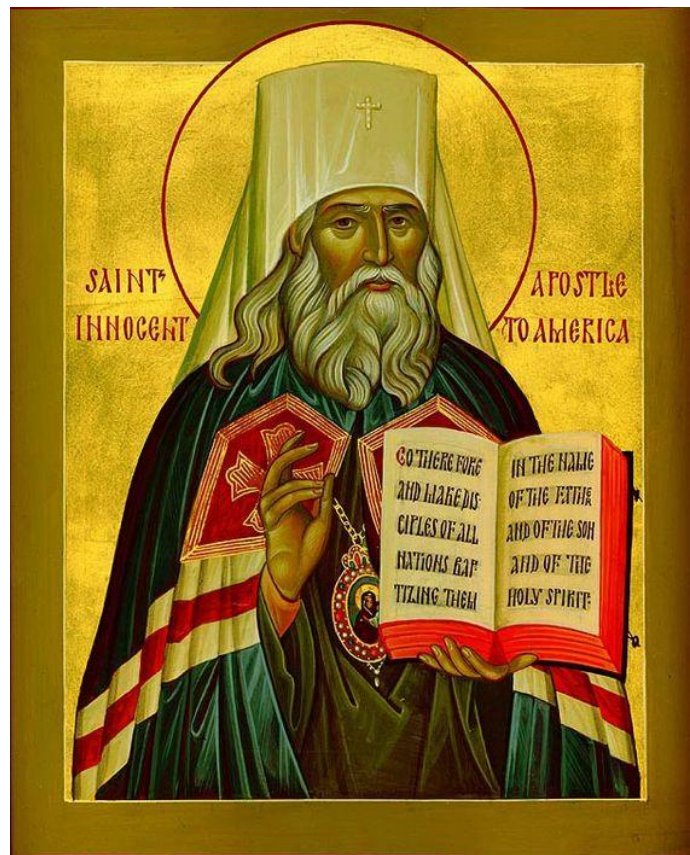
*Holy Assumption Orthodox Church is a parish of the Orthodox Church in America,
Diocese of the Midwest*

OCTOBER 6, 2024

FIFTEENTH SUNDAY AFTER PENTECOST

EPISTLE: 2 Corinthians 4:6-15

Brethren: It is the God who commanded light to shine out of darkness, who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellence of the power may be of God and not of us. We are hard-pressed on every side, yet not crushed; we are perplexed, but not in despair; persecuted, but not forsaken; struck down, but not destroyed – always carrying about in the body the dying of the Lord Jesus, that the life of Jesus also may be manifested in our body. For we who live are always delivered to death for Jesus' sake, that the life of Jesus also may be manifested in our mortal flesh. So then death is working in us, but life in you. And since we have the same spirit of faith, according to what is written, "I believed and therefore I spoke," we also believe and therefore speak, knowing that He who raised up the Lord Jesus will also raise us up with Jesus,



**Saint Innocent, Metropolitan of Moscow,
Enlightener of the Aleuts, Apostle to the
Americas**

and will present us with you. For all things are for your sakes, that grace, having spread through the many, may cause thanksgiving to abound to the glory of God.

EPISTLE: Hebrews 7:26-8:2

Brethren: Such a High Priest was fitting for us, who is holy, harmless, undefiled, separate from sinners, and has become higher than the heavens; who does not need daily, as those high priests, to offer up sacrifices, first for his own sins and then for the people's, for this He did once for all when He offered up Himself. For the law appoints as high priests men who have weakness, but the word of the oath, which came after the law, appoints the Son who has been perfected forever. Now this is the main point of the things we are saying: We have such a High Priest, who is seated at the right hand of the throne of the Majesty in the heavens, a Minister of the sanctuary and of the true tabernacle which the Lord erected, and not man.

GOSPEL: Lk 7:11-16

At that time Jesus went into a city called Nain; and many of His disciples went with Him, and a large crowd. And when He came near the gate of the city, behold, a dead man was being carried out, the only son of his mother; and she was a widow. And a large crowd from the city was with her. When the Lord saw her, He had compassion on her and said to her, "Do not weep." Then He came and touched the open coffin, and those who carried him stood still. And He said, "Young man, I say to you, arise." So he who was dead sat up and began to speak. And He presented him to his mother. Then fear came upon all, and they glorified God, saying, "A great prophet has risen up among us"; and, "God has visited His people."

GOSPEL: Jn 10:9-16

The Lord said: I am the door. If anyone enters by Me, he will be saved, and will go in and out and find pasture. The thief does not come except to steal, and to kill, and to destroy. I have come that they may have life, and that they may have it more abundantly. I am the good shepherd. The good shepherd gives His life for the sheep. But a hireling, he who is not the shepherd, one who does not own the sheep, sees the wolf coming and leaves the sheep and flees; and the wolf catches the sheep and scatters them. The hireling flees because he is a hireling and does not care about the sheep. I am the good shepherd; and I know My sheep, and am known by My own. As the Father knows Me, even so I know the Father; and I lay down My life for the sheep. And other sheep I have which are not of this fold; them also I must bring, and they will hear My voice; and there will be one flock and one shepherd.



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

LITURGICAL SCHEDULE FOR THE WEEK

MON. Oct 7	Martyrs Sergius and Bacchus in Syria; Gal 4:28-5:10, Lk 7:36-50
TUE. Oct 8	Venerable Pelagia the Penitent; Gal 5:11-21, Lk 8:1-3
WED. Oct 9	Glorification of Saint Tikhon, Apostle to America; Gal 6:2-10, Lk 8:22-25
THU. Oct 10	Martyrs Eulampius and Eulampia; Eph 1:1-9, Lk 9:7-11
FRI. Oct 11	Apostle Philip of the Seventy; Eph 1:7-17, Lk 9:12-18
SAT. Oct 12	Martyrs Probus, Tarachus, and Andronicus; 1 Cor 10:23-28, Lk 6:1-10

4:00 PM VESPERS

SUN. Oct 13 16th SUNDAY AFTER PENTECOST, Tone 7

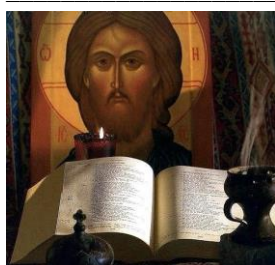
9:10 AM HOURS

9:30 AM DIVINE LITURGY Followed by Coffee Social



OCTOBER CANDLE SPONSORS

Altar Candles: Fr. Peter and Mat. Michelle, For Health and God's Blessings for Barbara Wroblewski, and Michal & Helena Tomáš (**\$50**); **Chandelier:** Available (**\$50**); **Eternal Light & Icon Screen:** Jean Hileman, In memory of mother, Helen Pipenur (Oct 11, 2009) (**\$25**); **Candles at the Cross:** Laura Kovach, Birthday blessings to Katelyn and in memory of Uncle Alex and John Kovach (**\$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 29

Susan Guzy 2 For the health of Gary, Basil, Tony, Ed & Irene, In loving memory of Uncle William "Wasył" Vichnaya Pamyat

Jean Hileman 1 For healing for Mary Jane Hileman

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. Birthday blessings to Jack

Wedding blessings and many years to Alexandra & Jarod and Ryan & Jordan

Sandy Martin 2 In loving memory of Marguerite, Special intentions

Ruth Sheller 1 Special Intentions

Natalie Twarek 10 Safe travel for Missy and Andy, For health and recovery of Bailey, 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, special intentions



ATTENDANCE

09/29 Vespers, **10** attending (5 guests); **09/29** Divine Liturgy, **32** attending (16 guests);
09/30 Vespers, **8** attending (1 guests); **09/29** Divine Liturgy, **11** attending (1 guest)

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 Čizmár / 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 29, 2024

Tithe	\$1,247.00
Donations	\$ 321.00
Candles	\$ 72.00
Vigils	\$ 70.00
Holy Day Donations	\$ 25.00
Eternal Light & Icon Screen	\$ 25.00
Total:	\$1,760.00

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



OCTOBER BIRTHDAYS AND ANNIVERSARIES

6 – Ron Royhab; **17** – Tim Glovinsky



NEW ALTAR LINENS AND VESTMENTS SPONSOR – THANK YOU!

We wish to express our sincere thanks to **Tina Rindfleisch** for sponsoring the new set of blue altar linens and a set of vestments for Altar Servers in the amount of **\$1,333.00**, **“For Good Health and Spiritual well-being of the Rindfleisch and Monastra Families”**. The sets were made in Ukraine and were be blessed yesterday after Vespers. *May Our Lord and God bless Tina for her generosity and grant her and Tony good health, peace, and happiness for Many Happy and Blessed Years!*



ADAM J. BRAKEL, CONCERT ORGANIST

To begin our 2024-25 season, we are proud to showcase the preeminent artist, Adam J. Brakel, performing an organ concert at **Immaculate Conception Church, 414 Madison Street**, in historic downtown **Port Clinton**.

Adam is the director of music for the Diocese of Orlando, and St. James Cathedral in Orlando, Florida. This concert will take place on **Sunday, October 13, 2024 at 3:30 PM**. Tickets are \$ 20.00 and may be purchased at the door or on line at <https://musicalartsportclinton.com/tickets/>

Hailed as "an absolute organ prodigy" by National Public Radio, and "one of the most talented organists in the world" by the Chicago Tribune, Adam's celebrated performances have spanned the globe. He has one of the largest and most diverse performing repertoires in the world. Adam is a graduate of the Peabody Conservatory and Duquesne University.



READERS LIST

- Sunday Oct 6 – Tim
- Sunday Oct 13 – Joe
- Sunday Oct 20 – Jake



CLEANING SCHEDULE

- Oct 7, Stephanie
- Oct 14, Sandy
- Oct 21, Greg
- Oct 28, Roddie & David



CHARITY OF THE MONTH

“Danbury Holiday Bureau” is the charity we donate to for the month of October.



MARKET DAY

Our last of the season Market Days will take place next **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!



63rd DIOCESAN ASSEMBLY

Fr. Peter and Matushka Michelle will be attending the Annual Diocesan Assembly at St. Nicholas Church in Mogadore, OH from Monday, October 7th to Wednesday, October 9th. Please keep them in your prayers!

UP-COMING EVENTS IN OUR PARISH – MARK YOUR CALENDARS



- 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*)



COFFEE HOUR SPONSOR LIST

- 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

MATUSHKA'S CORNER

Matushka's thought of the week:

“Go to church, say your prayers, remember God.”

Advice from Fr. Thomas Hopko's mother when he left for seminary.

Try not to focus on other people and/or worldly things. Attend church, partake in the Holy Sacraments, and LIVE in the love of Christ. And please, do not perpetuate the drama of worldly things. When you come to church, confine your time to strengthen a personal relationship with Jesus through the Holy Spirit! Lord, have mercy!



Venerable Romanus the Melodist, “Sweet-Singer”

Commemorated on October 1

Saint Romanus the Melodist was born in the fifth century in the Syrian city of Emesa of Jewish parents. After moving to Constantinople, he became a church sacristan in the temple of Hagia Sophia. The monk spent his nights alone at prayer in a field or in the Blachernae church beyond the city.

Saint Romanus was not a talented reader or singer. Once, on the eve of the Nativity of Christ, he read the kathisma verses. He read so poorly that another reader had to take his place. The clergy ridiculed Romanus, which devastated him.

On the day of the Nativity, the Mother of God appeared to the grief-stricken youth in a vision while he was praying before her Kyriotissa icon. She gave him a scroll and commanded him to eat it. Thus, was he given the gift of understanding, composition, and hymnography.

That evening at the all-night Vigil Saint Romanus sang, in a wondrous voice, his first Kontakion: “Today the Virgin gives birth to the Transcendent One...” All the hymns of Saint Romanus became known as kontakia, in reference to the Virgin's scroll. Saint Romanus was also the first to write in the form of the Oikos, which he incorporated into the all-night Vigil at his places of residence (In Greek, “oikos”).

For his zealous service Saint Romanus was ordained as a deacon and became a teacher of song. Until his death, which occurred about the year 556, the hierodeacon Romanus the Melodist composed nearly a thousand hymns, many of which are still used by Christians to glorify the Lord. About eighty survive.

OCA'S ANNUAL CHURCH MUSICIAN SUNDAY TO BE HELD OCTOBER 6

His Beatitude Metropolitan Tikhon has released the following letter for the event:

To the Clergy, Monastics, and Faithful of the Orthodox Church in America,
My Beloved Children in the Lord,

On this third annual Church Musician Sunday, we once again honor our Church's singers, choir directors, composers, arrangers, chanters, readers, bell-ringers, hymnologists, translators, hymnographers, and all who help our parishes and their congregations to make a "joyful noise to the Lord" (Ps. 99:1).

Despite a proliferation of musical resources—printed music books, online scores, web-based tutorials and distance trainings, new on-site programs at our institutions—in many places, our parishes and missions are struggling musically. Qualified choir directors are often difficult to find; ensembles are routinely short on voices; and, both outside our choirs and within them, there is an increasing unfamiliarity with the basics of Orthodox church singing.

This reminds us that, even though we devote this Sunday to honoring musical "specialists," in fact, church music is the responsibility of the entire Orthodox Christian community. "Let us sing to the Lord, for gloriously has he been glorified," the holy prophet and God-seer Moses exhorts us. "Bless the Lord, O children of men; let Israel bless the Lord," sang the Three Holy Children, calling us to join them in praise. The Psalmist, too, commands us: "Praise the Lord, for a psalm is good" (Ps. 146:1); "Sing unto the Lord a new song, his praise in the church of the saints" (Ps. 150:1).

In the same way that we share responsibility for our temples' visual beauty, making sure that they are clean, neat, radiantly adorned with holy images, so do we share responsibility for the beauty of our church music. St. Tikhon of Moscow once reminded his flock that, when we truly wish to honor someone's deeds, we must do so with more than kind feelings: rather, we must do as that person did, as that person would wish us to do. "If you love me, keep my commandments," says the Lord (Jn. 14:15).

Therefore, today, in order to honor our church musicians, let us—all of us—redouble our own commitment to our community's life of sacred song and worship. Can we join the choir? Can we use an online tutorial from the Department of Liturgical Music to improve our skills? Can we encourage our children, grandchildren, godchildren, nieces, or nephews to sing? Do we support compensation for our choir directors and funding for choir activities? Has our community supplied itself with honorable Orthodox liturgical bells, and have we encouraged bell-ringers to learn how to use them? Do we sing at home—"Our Father," "O heavenly King," "Christ is risen," the troparia for the great feasts? And this is but a short list of suggestions concerning what we, each of us, could do to support an abundance of musical vocations and the flourishing of sacred music in the Church.

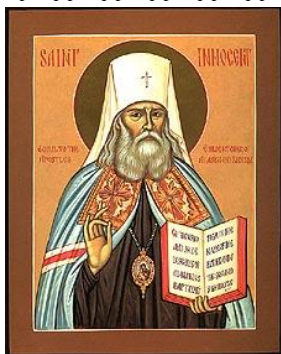
Let me conclude then with this challenge: as we celebrate this Church Musician Sunday, I encourage each parish or mission community, each family, and each individual to find one new way to support our common life of music and worship in the year to come. Sacred song is a major part of our Church's holy Tradition, one of the most important expressions of our timeless Orthodox faith, and it is up to all of us to preserve and propagate ecclesiastical music for the edification and salvation of generations to come.

To all our Church's singers, choir directors, composers, arrangers, chanters, readers, bell-ringers, hymnologists, translators, hymnographers, and to all who support the liturgical and musical life of our holy Church: my primatial blessing and many years!

Sincerely yours in Christ,

+ Tikhon

Archbishop of Washington
Metropolitan of All America and Canada



Glorification of Saint Innocent, Metropolitan of Moscow, Enlightener of the Aleuts, Apostle to the Americas

Commemorated on October 6

Saint Innocent, Metropolitan of Moscow, Enlightener of the Aleuts and Apostle to America (in the world John Popov-Veniaminov), was born on August 26, 1797 in the village of Anginsk in the Irkutsk diocese, into the family of a sacristan. The boy mastered his studies at an early age and by age seven, he was reading the Epistle in church. In 1806 they sent him to the Irkutsk seminary. In 1814, the new rector thought it proper to change the surnames of some of the students. John Popov received the surname Veniaminov in honor of the deceased Archbishop Benjamin of Irkutsk (+ July 8, 1814). On May 13, 1817 he was ordained deacon for the Irkutsk Annunciation church, and on May 18, 1821, he was ordained priest.

The missionary service of the future Apostle of America and Siberia began with the year 1823. Father John spent 45 years laboring for the enlightenment of the peoples of Kamchatka, the Aleutian Islands, North America, Yakutsk, the Khabarov frontier, performing his apostolic exploit in severe conditions and at great risks to life. Saint Innocent baptized ten thousand people, and built churches, beside which he founded schools and he himself taught the fundamentals of the Christian life. His knowledge of various crafts and arts aided him in his work.

Father John was a remarkable preacher. During the celebration of the Liturgy, memorial services and the all-night Vigil, he incessantly guided his flock. During his time of endless travels, Father John studied the languages, customs and habits of the peoples, among whom he preached. His work in geography, ethnography and linguistics received worldwide acclaim. He composed an alphabet and grammar for the Aleut language and translated the Catechism, the Gospel and many prayers into that language. One of the finest of his works was the Indication of the Way into the Kingdom of Heaven (1833), translated into the various languages of the peoples of Siberia and appearing in more than 40 editions. Thanks to the toil of Father John, the Yakut people in 1859 first heard the Word of God and divine services in their own native language.

On November 29, 1840, after the death of his wife, Father John was tonsured a monk with the name Innocent by Saint Philaret, the Metropolitan of Moscow, in honor of Saint Innocent of Irkutsk. On December 15, Archimandrite Innocent was consecrated Bishop of Kamchatka, the Kurile and Aleutian Islands. On April 21, 1850 Bishop Innocent was elevated to the rank of archbishop.

By the Providence of God on January 5, 1868, Saint Innocent succeeded Metropolitan Philaret on the Moscow cathedra. Through the Holy Synod, Metropolitan Innocent consolidated the secular missionary efforts of the Russian Church (already in 1839 he had proposed a project for improving the organization of missionary service).

Under the care of Metropolitan Innocent a Missionary Society was created, and the Protection monastery was reorganized for missionary work. In 1870 the Japanese Orthodox Spiritual Mission headed by Archimandrite Nicholas Kasatkin [afterwards Saint Nicholas of Japan, (February 3)] was set

up, with whom Saint Innocent had shared much of his own spiritual experience. The guidance by Saint Innocent of the Moscow diocese was also fruitful, by his efforts, the church of the Protection of the Most Holy Theotokos was built up into the Moscow Spiritual Academy.

Saint Innocent fell asleep in the Lord on March 31, 1879, on Holy Saturday, and was buried at the Holy Spirit Church of the Trinity-Saint Sergius Lavra. On October 6, 1977, Saint Innocent was glorified by the Russian Orthodox Church. His memory is celebrated three times during the year: on March 31, the day of his blessed repose, on October 5 (Synaxis of the Moscow Hierarchs), and on October 6, the day of his glorification.



The Roots of Sunday as a Day of Rest and Worship *by Anastasia Denisova*

Why do Orthodox Christians customarily attend church on Sundays? What historical and religious significance does Sunday hold? How is it connected with the Resurrection, and why is it considered a day of rest and joy? What do other cultures call this day, and why?

Is Sunday the Same as the Sabbath?

The designation of Sunday as a day of rest has a complex and rich history, and there are varying opinions about whether it serves as the first or seventh day of the week. Some argue that Sunday has essentially taken over the role of Saturday.

The Old Testament tells us, “Then God blessed the seventh day and sanctified it, because in it He rested from all His work which God had created and made” (Genesis 2:3). This passage identifies the Sabbath as the seventh day—a day set apart for rest and a break from secular activities. The Commandments, delivered by Moses from Mount Sinai, reinforce this: “Remember the Sabbath day, to keep it holy. Six days you shall labor and do all your work, but the seventh day is the Sabbath of the Lord your God. In it you shall do no work...” (Exodus 20:8-11).

The significance of Sunday begins with the events of the New Testament. Christ’s crucifixion occurred on Friday, described as “the day before the Sabbath” (Mark 15:42). The Myrrh-bearing women visited Christ’s tomb after the Sabbath, marking a period when the Lord descended into hell. Importantly, Christ’s resurrection occurred on “the first day of the week,” marking a profound moment not only in Christian faith but in the weekly observance (Mark 16:9).

Apostle Paul emphasizes the centrality of this event, stating, “And if Christ is not risen, then our preaching is empty and your faith is also empty” (1 Corinthians 15:14). This new understanding transformed the Sabbath from merely a day of rest to a celebration of Christ’s resurrection, fulfilling the Old Testament prophecies and reshaping the fourth commandment. Sunday, therefore, is not just a weekly holiday but the commemoration of the day on which humanity’s salvation was realized.

Establishing Sunday as a Day of Rest and Worship

Sunday was formally recognized as a day of rest by Emperor Constantine the Great, who played a pivotal role in Christian history with his Edict of Milan. This edict, which promoted religious tolerance, ultimately elevated Christianity to the status of a state religion.

On March 7, 321, Emperor Constantine enacted a decree that transformed Sunday—the day traditionally associated with the sun in Roman pagan culture—into a recognized day of rest. According to this decree, all secular activities were to be suspended: markets closed, and state functions halted, although agricultural work was exempt from these restrictions.

After gaining control over the entire Roman Empire in 323, Constantine extended the provisions of the Edict of Milan throughout the eastern territories, further solidifying the importance of Sunday across the Empire.

Subsequent edicts continued to reinforce the significance of Sunday. In 337, a law was passed requiring Christian soldiers to participate in Sunday liturgies. Later, Emperor Theodosius would ban public entertainments on Sundays to honor the sacredness of the day, a policy that was outlined in an edict from 386 which also prohibited legal proceedings and commercial activities on Sundays.

Exploring the Names of Sunday across Different Cultures

The term “Sunday” is universally recognized, but its nomenclature and cultural significance vary widely across languages and regions.

Day of the Sun

In many languages, particularly those of the Germanic group, the name for Sunday directly translates to “Day of the Sun.” This is a legacy from ancient Rome, where the day was known as dies Solis, itself a translation from the Greek *heméra helíou*. The term permeated through the Germanic tribes, influencing their languages: in English, it’s “Sunday,” in German, “Sonntag,” and in the Scandinavian languages, it’s “søndag” in Danish and Norwegian, and “söndag” in Swedish.

In India, the influence of solar deities is evident in the names for Sunday, such as “Ravivar” (from “Ravi”) or “Adityavar” (from “Aditya”).

The Chinese and Japanese also use the character for “sun” to denote Sunday, although their week naming conventions generally follow numerical order except for unique cultural instances like Friday being associated with “money” and Saturday with “earth” in Japan.

Lord’s Day

In languages like Greek, the name for Sunday shifts from the numeric to the divine, transitioning from “the beginning” to “Kiryaki,” meaning “the day of the Lord.” This pattern is mirrored in Armenian and several Romance languages where variations of the Latin *Dominica* are used: “la domenica” in Italian, “dimanche” in French, and “domingo” in Spanish.

Slavic Traditions

In Russian, “Sunday” is derived from the Old Church Slavonic words for resurrection, linking directly to the Resurrection of Jesus Christ. Conversely, other Slavic languages use terms derived from “not to do,” indicating a day of rest: “nedilya” in Ukrainian, “niedziela” in Belarusian and Polish, and “neděle” in Czech. Although “nedelya” in Russian translates to “week,” its ecclesiastical use still ties to Sundays, such as in phrases like “nedelya of the Prodigal Son” or “St Thomas nedelya.”

These diverse names reflect not only linguistic roots but also deep-seated cultural and religious connotations, emphasizing the universal yet varied reverence for Sunday across the world.

Calendar Placement of Sunday

In the contemporary calendar across most European countries, Sunday is officially the last day of the week. This is formalized by the international standard ISO 8601, which designates Monday as the week’s starting day. Despite this, Sunday remains the first day of the week in several places including Poland, the United States, Israel, Canada, and some African nations, reflecting a blend of cultural and historical views on calendar organization.

Sunday as the Small Pascha

For Christians, each Sunday is celebrated as a “small Pascha”—a weekly echo of Easter. Central to this day is participation in the Divine Liturgy, marking it as a time primarily for prayer and spiritual reflection rather than secular activities. This observance ties into the broader Christian doctrine that emphasizes Sunday’s festive nature, mirroring the joy of the Resurrection.

In Orthodox tradition, both Sunday and Saturday hold a special status; they are days of festivity as reflected in Church canons, for instance, it is prescribed that no kneeling bows are to be made on these days.

This distinctiveness is especially pronounced during Lent. Unlike the penitential focus that characterizes the weekdays of Lent, Sundays (and Saturdays) break from the norm with a celebratory service. Instead of the Liturgy of the Presanctified Gifts typical of weekdays, the full Liturgy is served, without the penitential Prayer of Saint Ephraim the Syrian, and excluding earthly bows, thus maintaining the festive spirit appropriate to the commemoration of Christ’s resurrection.

CHURCH MUSICIAN SUNDAY

SUNDAY
OCTOBER 6
2024

ORTHODOX CHURCH in AMERICA

Why is the Church’s worship expressed in song? The Orthodox Liturgy begins with the exclamation: ‘Blessed is the Kingdom of the Father, and of the Son, and of the Holy Spirit...’ With these words we are invited to ‘come and see,’ to enter into and experience the foretaste of a heavenly reality, the Kingdom of heaven on earth, which manifests itself in the Church’s liturgy. In this reality there is already expressed a transformation of our present world and of us who dwell in it. We are not simply inhabitants living in a particular spot on the planet, but we are ‘standing in the temple of Your glory, and we think that we are in heaven.’

**HONORING CHOIR DIRECTORS,
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