

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

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Marblehead, OH 43440

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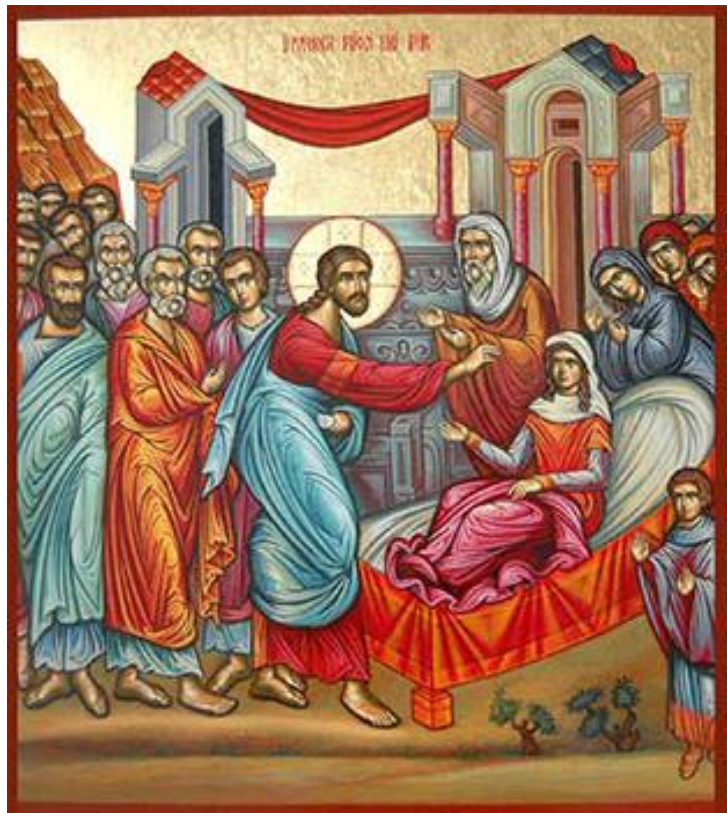
***Holy Assumption Orthodox Church is a parish of the Orthodox Church in America,
Diocese of the Midwest***

NOVEMBER 3, 2024

NINETEENTH SUNDAY AFTER PENTECOST

EPISTLE: 2 Corinthians 11:31-12:9

Brethren: The God and Father of our Lord Jesus Christ, who is blessed forever, knows that I am not lying. In Damascus the governor, under Aretas the king, was guarding the city of the Damascenes with a garrison, desiring to arrest me; but I was let down in a basket through a window in the wall, and escaped from his hands. It is doubtless not profitable for me to boast. I will come to visions and revelations of the Lord: I know a man in Christ who fourteen years ago – whether in the body I do not know, or whether out of the body I do not know, God knows – such a one was caught up to the third heaven. And I know such a man – whether in the body or out of the body I do not know, God knows – how he was caught up into Paradise and heard inexpressible words, which it is not lawful for a man to utter. Of such



Jesus raises daughter of Jairus

a one I will boast; yet of myself I will not boast, except in my infirmities. For though I might desire to boast, I will not be a fool; for I will speak the truth. But I refrain, lest anyone should think of me above what he sees me to be or hears from me. And lest I should be exalted above measure by the abundance

of the revelations, a thorn in the flesh was given to me, a messenger of Satan to buffet me, lest I be exalted above measure. Concerning this thing I pleaded with the Lord three times that it might depart from me. And He said to me, “My grace is sufficient for you, for My strength is made perfect in weakness.” Therefore most gladly I will rather boast in my infirmities, that the power of Christ may rest upon me.

GOSPEL: Lk 8:41-56

At that time, a man named Jairus, who was a ruler of the synagogue came to Jesus. And he fell down at Jesus’ feet and begged Him to come to his house, for he had an only daughter about twelve years of age, and she was dying. But as He went, the multitudes thronged Him. Now a woman, having a flow of blood for twelve years, who had spent all her livelihood on physicians and could not be healed by any, came from behind and touched the border of His garment. And immediately her flow of blood stopped. And Jesus said, “Who touched Me?” When all denied it, Peter and those with him said, “Master, the multitudes throng and press You, and You say, ‘Who touched Me?’” But Jesus said, “Somebody touched Me, for I perceived power going out from Me.” Now when the woman saw that she was not hidden, she came trembling; and falling down before Him, she declared to Him in the presence of all the people the reason she had touched Him and how she was healed immediately. And He said to her, “Daughter, be of good cheer; your faith has made you well. Go in peace.” While He was still speaking, someone came from the ruler of the synagogue’s house, saying to him, “Your daughter is dead. Do not trouble the Teacher.” But when Jesus heard it, He answered him, saying, “Do not be afraid; only believe, and she will be made well.” When He came into the house, He permitted no one to go in except Peter, James, and John, and the father and mother of the girl. Now all wept and mourned for her; but He said, “Do not weep; she is not dead, but sleeping.” And they ridiculed Him, knowing that she was dead. But He put them all outside, took her by the hand and called, saying, “Little girl, arise.” Then her spirit returned, and she arose immediately. And He commanded that she be given something to eat. And her parents were astonished, but He charged them to tell no one what had happened.

FOR YOUR PRAYERS



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

NOVEMBER 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:** Available (**\$25**); **Candles at the Cross:** Laura Kovach, Birthday blessings to Madelyn, Amanda, Andrew, and Betty; and in memory of Uncle Alex (**\$20**); **Candles at St. Tikhon Icon:** For Safety and Health of Nicholas, Tikhon, Gleice, Sophie & Chloe (**\$20**)



NOVEMBER REPOSED

Mary Hritsko (1948) No date provided; Anna Holodnak (1951) No date provided; John Danchisen (1951) No date provided; Michael Guzy (1927) No date provided; Mary Lou Hobson (2015) No date provided; **1-**Peter Felenchak (1974); **2-** Donald Sennich (1994); **3-** Marian Glovinsky (2001); **5-** Margaret Pietropolo (2009); **5-** Dan Opritza (2021) **5-** Joseph Guzy (1974); **6-** William Rentz (2018); **6-** Michael Chemorov (2019); **8-** Ann G Stretchberry (2003); **8-** Anne Catherine Glovinsky (2004); **9-** Ann Golob (No year recorded); **9-** Robley Blackford (2021); **18-** Archpriest George Timko (2000) Former Pastor; **19-** Evelyn Biecheler (2002); **19-** Frances (Nancy B. mom) (2019); **19-** Orestes Mihaly No year provided; **21-** Ann S. Ratica (1991); **22-** Joann Carender No year provided; **23-** George Michael Elchisco (2016); **23-** Violet Bargdill (1995); **26-** Janet Elchisko (2018); **28-** Anna Grabonsky (1972); **29-**Alexander Mazur (2003)

LITURGICAL SCHEDULE FOR THE WEEK

MON. Nov 4	Venerable Joannicius the Great; Phil 2:12-16, Lk 12:13-15, 22-31
TUE. Nov 5	Martyrs Galaction and his wife, Epistemis, at Emesa; Phil 2:16-23, Lk 12:42-48
WED. Nov 6	Saint Paul the Confessor, Archbishop of Constantinople; Phil 2:24-30, Lk 12:48-59
THU. Nov 7	33 Holy Martyrs of Melitene; Phil 3:1-8, Lk 13:1-9
FRI. Nov 8	Synaxis of the Archangel Michael and the Other Bodiless Powers; Phil 3:8-19, Lk 13:31-35
SAT. Nov 9	Martyrs Onesiphorus and Porphyrius of Ephesus; 2 Cor 1: 8-11, Lk 9:3-43
4:00 PM	VESPERS
SUN. Nov 10	20th SUNDAY AFTER PENTECOST, Tone 3
9:10 AM	HOURS
9:30 AM	DIVINE LITURGY Followed by Coffee Social



VIGILS FOR OCTOBER 27

Angela Bricker 2 Family, Orthodox Church

Susan Guzy 2 For the health of Gary, Basil, Tony, Earl, Ron, Bobbie, Ed, Irene and Paul. In memory of infant Olivia Nicole 10/23/21 Vichnaya Pamyat

Jean Hileman 1 In memory of MaryJane Hileman

Laura Kovach 3 For health and/or healing of Margi H., Matushka Melania, Bailey C., Ron R., Donnie S., Betty K., David M., Jim K., Hannah S., Mark M., Dana M., Bodhi C., Karen D., Kathie J., and Jennifer H., Ed V., Irene V.

Birthday blessings to Rachel and Margaret
Safe travel for family and friends

Sandy Martin 4 In loving memory of dad, October 28, For peace and guidance for Jim & Barb, In loving memory of Dave's dad, Bill, October 30, Special intentions

Ron & Bobbie Royhab 4 For the health and healing of Ellen, George, Marianne, and Sharyn

Natalie Twarek 8 In loving memory of mom's birthday October 28, For health and recovery of Mary, For the health Fr Peter & Matushka Michelle, For the health & recovery of Matushka Melania, For the

health and recovery on Ron, Rodney, Betty, Carol, Kayla, Bill, Ruth, Pam, Jim, Terrie, Clayton, Father Emilian, Jim and Barbara Heffernan, Health and healing for Father's parents Michal & Helena and Matushka's mom Barbara, For health Walter, For the health of Jen, Tony, Bev, Ed, Irene, Father David, Judy, Tina, Carole, Gary, Sharon, Tina's dad, Earl, Sonya, Margi & Joe, Jackie, MaryAnn & Bob, Bodhi, Stella, Jake, Pat, special intentions

PRAYER LIST

Parishioners & Family: Ron & Bobbie Royhab / Rodney Clevenger / Jennifer Heffernan / Tom Hileman / Pam / Jim Twarek / Ed Garrity / Patti Owens / Barbara Wroblewski / Michal Tomáš / Helena Tomášova / 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 / Nora.

Other Requests: Matushka Melania / Mary Dziak / 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 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

ATTENDANCE



10/27 Divine Liturgy, **26** attending (6 guests)

READERS LIST



Sunday Nov 3 – Jake
Sunday Nov 10 – Tim
Sunday Nov 17 – Jake

NOVEMBER BIRTHDAYS AND ANNIVERSARIES



16 – Valerie Schutt, **17** – Cole Heffernan, **17** – Roddie Mazurik, **19** – Sophie Bricker *, **30** – Victoria Voloschuk

NEW CATECHUMEN IN OUR PARISH



We wish to express our best wishes and ask Our Lord to forgive meless our new Catechumen **Nickolas Davenport** who was received to the Catechumenate today before the Divine Liturgy. May Our Lord and God grant him long life, good health, peace, and happiness for Many Happy and Blessed Years! Na Mnogaya Leta!

UP-COMING EVENTS IN OUR PARISH – MARK YOUR CALENDARS

- Nov 15th** Nativity Fast begins (*Friday*)
Nov 21st Entrance of the Most Holy Theotokos into the Temple (*Thursday*)
Nov 23rd Holidays pre-orders pick up 9:00 – 10:30 am (*Saturday*)
Dec 6th St. Nicholas the Wonderworker (*Friday*)





OUR SYMPATHIES – MEMORY ETERNAL!

Our prayers and deepest sympathies are extended to the family and friends of †**JOHN W. BEADLE**, who fell asleep in the Lord on **Sunday, October 6th** and was buried from the Penwell-Gabel Funeral Home in Olathe, Kansas on **Friday, October 11th**. “*In blessed repose grant eternal rest, O Lord, to your ever-remembered servant †JOHN and make his Memory Eternal! Vichnayja Jemu Pamyat!*”



SUNDAY OFFERING

Sunday, October 27, 2024

Tithe	\$1,275.00
Donations	\$ 16.00
Candles	\$ 62.00
Vigils	\$ 140.00
Anonymous Donations	<u>\$ 505.00</u>
Total:	\$1,998.00

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



CLEANING SCHEDULE

- Nov 4, Natalie
- Nov 11, Basil & Tim
- Nov 18, Susan
- Nov 25, Jean



ALL THINGS NEW – ST. MARY'S COOKBOOK

St. Mary Byzantine Catholic Church in Marblehead has reprinted its cookbook, “All things New,” and they are now available. Proceeds will benefit the church's building fund for roof replacement. The cost is **\$20**. If you would like to purchase a cookbook, please contact **Susan Gallagher** at **(419) 626-0375** and leave a message with your name and contact information.



CHARITY OF THE MONTH

“St. Herman House” is the charity we donate to for the month of November.



COFFEE HOUR SPONSOR LIST

- Nov 3 – Natalia
- Nov 10 – Laura

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



Hieromartyrs Akepsimas, Bishop in Persia, Presbyter Joseph, and Deacon Aeithalas

Commemorated on November 3

Martyrs Akepsimas the Bishop, Joseph the Presbyter and Aeithalas (Aeithalás) the Deacon of Persia were leaders of the Christian Church in the Persian city of Naesson. His flock devotedly loved their hierarch for his ascetic life and tireless pastoral work.

The emperor Sapor ordered his men to seek out and kill Christian clergy. Saint Akepsimas also was arrested, even though he was already an eighty-year-old man.

They took him to the city of Arbela, where he came before the judge Ardarkh, a pagan priest of the sun god. The holy Elder refused to offer sacrifice to the Persian gods. For this he was fiercely beaten and thrown into prison, where on the following day the seventy-year-old priest Joseph and the deacon Aeithalas were severely beaten and thrown into jail with him. For three years the saints were held in confinement, and suffered from hunger and thirst.

Emperor Sapor came to the temple of the god of fire, located not far from Arbela, and wanted to take a look at the three holy martyrs. Exhausted and covered with festering wounds, the saints were brought before the emperor. When he asked them to worship the pagan gods they firmly refused, confessing their faith in Christ instead.

The holy bishop was beheaded, but the presbyter and deacon were taken into the city to be stoned. The execution of the presbyter Joseph was prolonged for several hours. A guard was placed near the place of execution, so that Christians would not take the body of the holy martyr. On the fourth night a strong windstorm raged near the city, lightning killed the guard, the wind tossed stones about, and the body of Saint Joseph disappeared.

Deacon Aeithalas was taken to the village of Patrias, where he was stoned. Christians secretly buried his body. A tree grew on the saint's grave, and its fruit brought healings.



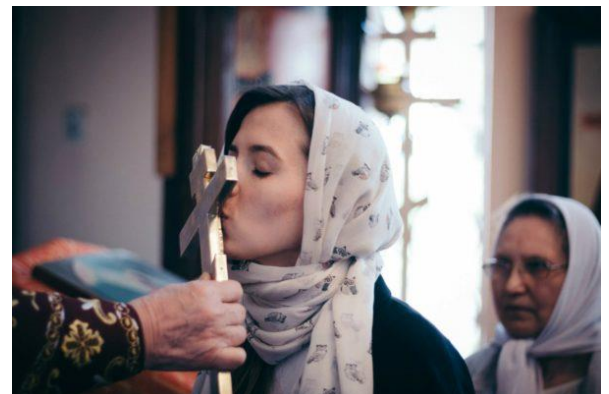
The Difference between a Cradle Orthodox Person and a Convert

by Fr. Stephen Powley

By these terms, cradle Orthodox and convert, we mean, on the one hand, someone who is born into an Orthodox family and is baptized as an infant, and on the other hand, someone who converts to the Orthodox Faith from some other religion or from none. As far as the Orthodox Church is concerned, the answer to the question is that there is no difference. They are both members of the Holy Orthodox Faith and have the opportunity to grow toward theosis and salvation through a sacramental life of faith. Each of these individuals has positive and negative possibilities for their spiritual lives, arising from their life situations.

On the positive side, cradle Orthodox have the wonderful opportunity of growing up in the Orthodox life and faith from their earliest years. They have the opportunity to partake in the Holy Eucharist, the Body and Blood of Christ Himself, each week throughout their lives. They can also be blessed with other sacraments of the faith, such as Holy Confession and Holy Unction, regularly. They live in a community of Faith where they may find a spouse one day and participate in the Sacrament of Holy Matrimony. They also can witness some of the community being ordained to the Holy Priesthood or tonsured as Monastics. They can also experience the support of the entire Orthodox family when a loved one falls asleep in the Lord and is provided an Orthodox funeral. Throughout their lives they are in an environment where they can learn and grow spiritually to become mature Orthodox Christians.

On the negative side, cradle Orthodox may be raised in a very nominal home, where the Faith is not practiced or even talked about. They can think of themselves as Orthodox because they show up at Church on Pascha and Christmas, but know very, very little of what it means to be a practicing Orthodox Christian. Cradle Orthodox may be raised in a home where they go to Church most Sundays, but it has become more of a “club” to which they belong,



without ever learning about their Faith. They may enjoy their friends and family, but not enter into an Orthodox life. Because of this, they can sometimes resent the “converts” or “seekers” who come to the Church and may actually discourage visitors from the pursuit of Orthodoxy. Some cradle Orthodox may even fall away from the Faith when they become teenagers or while in college. Some may return later when they marry, but some end up becoming converts to a different religion because they never really knew what Orthodox believe. Others may continue to go to Church, but never have a hunger to learn more about their Faith.

On the positive side, some converts may become Orthodox because they have studied the Faith and have come to believe with all their hearts that the Orthodox Church is indeed the very Church that Christ started on this earth. They may bring a hunger and a zeal for the Faith that is infectious to many others in their Church. They may be excited to serve the Lord and His Church in any way they can. Converts often recognize the need to support the Church with both their time and their finances. Some of them also bring a love of the Holy Scriptures and of the writings of the Early Fathers to the Church. Converts may also share their Orthodox Faith with others and help them eventually to become members of the Faith as well. Because this is a conscious decision they have made, often they are very committed to living and growing in their faith.

On the negative side, some “converts” may become Orthodox for the sake of marrying an Orthodox person. They may have no desire to learn about, or practice, the Faith. They may simply want to get married. They may not be seen much around the Church until their children need baptism or someone needs a funeral. Some “converts” may become overzealous, taking on a legalistic, “super-Orthodox” approach to the Faith. They may fast, pray, and attend Church better than anyone, and become judgmental of those who are not following the Faith as they do. They may come to Orthodoxy but not leave behind their previous religious beliefs. They may become argumentative and divisive within the Church. Some have even left Orthodoxy and taken others with them to some other religion. Some other “converts” may come to Orthodoxy because they love the services, but when their Faith is tested by someone or something, they leave because they were never really convinced that this is the Church that Jesus started on this earth.

Despite these differences in opportunities and temptations, the Church does not view cradle Orthodox and converts as spiritually different. In that case, why should members of the Church see a difference? Being Orthodox Christians in good standing with the Church and practicing the Faith to the best of their abilities are what is really important. The date of baptism or chrismation is simply the starting line to the glorious race that God has called us to run with perseverance:



“Therefore we also, since we are surrounded by so great a cloud of witnesses, let us lay aside every weight, and the sin which so easily ensnares us, and let us run with endurance the race that is set before us, looking unto Jesus, the author and finisher of our faith, who for the joy that was set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God. For consider Him who endured such hostility from sinners against Himself, lest you become weary and discouraged in your souls” (Hebrews 12:1-3).

It is the finish line that all of us should be concerned about. With that in mind, perhaps we should drop the term convert and simply view each other as brothers and sisters, helping each other on the path to salvation. In the case of the individual, at what point should the term convert be dropped: one year, ten years, thirty years, at his or her funeral? Perhaps it should be dropped when he or she comes up out of the baptismal waters or Holy Chrism is applied. At that point, they are Orthodox believers, entirely members of the household of Faith!



Orthodox Church in America
DIOCESE OF THE MIDWEST

Wednesday, 30 October 2024
Hieromartyr Zenobius & Martyr Zenobia
№. 166

ARCHPASTORAL MESSAGE
REGARDING DIOCESAN DEPARTMENTS

Very Reverend and Reverend Fathers, Brothers and Sisters,

Glory to Jesus Christ!

The recent Diocesan Assembly held at St. Nicholas Church in Mogadore, Ohio was a very uplifting and encouraging gathering for the clergy and faithful who attended and also for me personally, as I felt the presence of the Holy Spirit in our worship, discussions, deliberations, and fellowship.

When we gather each year for the Assembly, we are given an opportunity to pray, reflect, and discern to what good works our Lord Jesus Christ is calling us to in our diocese—both collectively and in each parish, bearing witness to the Holy Gospel.

I am encouraged by the enthusiasm and willingness expressed during our gathering to renew our commitment to accepting the Great Commission as our life's primary responsibility. The work before us is significant and requires a proper order and plan to grow our parishes and the diocese.

One of the highlights of our recent Assembly was the presentation of an organizational plan to strengthen our shared efforts in specific areas of parish life: evangelization, charitable service, education, music, liturgics, and the support of our clergy and clergy families. This plan, adopted by those gathered at the Assembly, will benefit your parish and your parish's local programs in these vital areas of Christian witness.

In the coming month, my office and our Diocesan Chancellor, Archpriest Herman Kincaid, are appointing qualified individuals to lead and staff each department, so that by Friday, November 15, I will be able to provide you with our initial plan and short-term goals for working in the Lord's vineyard locally and at the diocesan level.

Prior to November 15, the representatives from your parish who attended the Assembly should be sharing information about the organizational plan to raise awareness and lead discussions to identify the needs of your parish in each area, so we can work together to strengthen our witness to the Holy Orthodox Faith.

As part of the role of the departments, our diocesan website will serve as a central hub for the sharing of ideas and information, so we can work wisely within our resources in collaborative and efficient ways from parishes to deaneries to the diocesan level.

I have stressed to those in my office the need for consistent and clear communication, so that we can work effectively, with realistic goals and objectives to make meaningful contributions for the growth of our diocese and parishes. Your involvement in these efforts is needed and appreciated, so that our diocesan departments facilitate the good order of the work given to us by Our Lord.

As your Archbishop, I offer my prayers to God each day for you, for your parish, and for every community in our diocese. I thank God for your current service in this vineyard and your future efforts to support the well-being and growth of Holy Orthodoxy throughout the Diocese of the Midwest.

May our Lord, Jesus Christ, always bless our common work and fellowship, and may our sacrifices, labors, and worship be acceptable offerings before His Throne of Glory.

With gratitude and love in Christ,

A handwritten signature in blue ink that reads "Daniel". The signature is written in a cursive, flowing style.

DANIEL
Archbishop of Chicago and the Midwest