

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

110 EAST MAIN STREET,  
Marblehead, OH 43440

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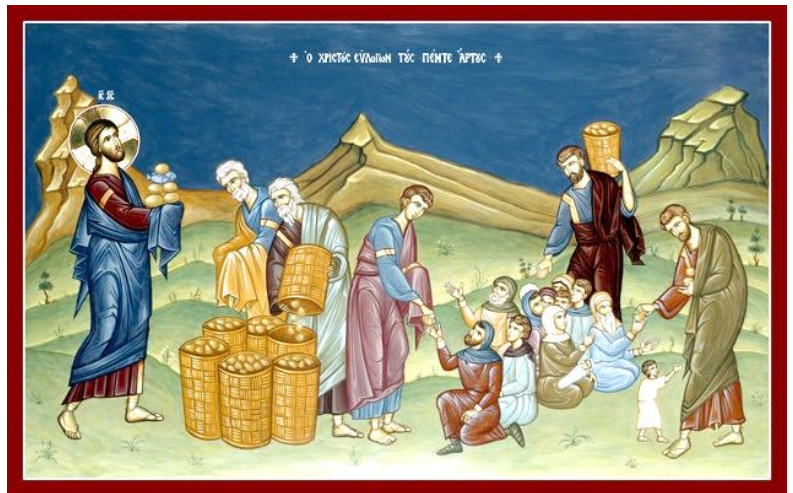
***Holy Assumption Orthodox Church is a parish of the Orthodox Church in America,  
Diocese of the Midwest***

AUGUST 18, 2024

EIGHTH SUNDAY AFTER PENTECOST

**EPISTLE: 1 Cor 1:10-18**

Brethren: Now I plead with you, by the name of our Lord Jesus Christ, that you all speak the same thing, and that there be no divisions among you, but that you be perfectly joined together in the same mind and in the same judgment. For it has been declared to me concerning you, my brethren, by those of Chloe's household, that there are contentions among you. Now I say this, that each of you says, "I am of Paul," or "I am of Apollos," or "I am of Cephas," or "I am of Christ." Is Christ divided? Was Paul crucified



**Christ feeding five thousand with five loaves and two fish**

for you? Or were you baptized in the name of Paul? I thank God that I baptized none of you except Crispus and Gaius, lest anyone should say that I had baptized in my own name. Yes, I also baptized the household of Stephanas. Besides, I do not know whether I baptized any other. For Christ did not send me to baptize, but to preach the gospel, not with wisdom of words, lest the cross of Christ should be made of no effect. For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God.

**GOSPEL: Mt 14:14-22**

At that time, Jesus saw a great multitude; and He was moved with compassion for them, and healed their sick. When it was evening, His disciples came to Him, saying, "This is a deserted place, and the

hour is already late. Send the multitudes away, that they may go into the villages and buy themselves food.” But Jesus said to them, “They do not need to go away. You give them something to eat.” And they said to Him, “We have here only five loaves and two fish.” He said, “Bring them here to Me.” Then He commanded the multitudes to sit down on the grass. And He took the five loaves and the two fish, and looking up to heaven, He blessed and broke and gave the loaves to the disciples; and the disciples gave to the multitudes. So, they all ate and were filled, and they took up twelve baskets full of the fragments that remained. Now those who had eaten were about five thousand men, besides women and children. Immediately Jesus made His disciples get into the boat and go before Him to the other side, while He sent the multitudes away.

### LITURGICAL SCHEDULE FOR THE WEEK

<b>MON. Aug 19</b>	Afterfeast of the Dormition, Martyr Andrew Stratelates; 1 Cor 11:3-12:6, Mt 18:1-11
<b>TUE. Aug 20</b>	Afterfeast of the Dormition; Prophet Samuel; 1 Cor 12:12-26, Mt 18:18-22, 19:1-2, 13-15
<b>WED. Aug 21</b>	Afterfeast of the Dormition; Apostle Thaddeus of the Seventy; 1 Cor 13:4-14:15, Mt 20:1-16
<b>THU. Aug 22</b>	Afterfeast of the Dormition; Martyr Agathonicus of Nicomedia; 1 Cor 14:16-9, Mt 20:17-28
<b>FRI. Aug 23</b>	Leavetaking of the Dormition; Martyr Lupus; 1 Cor 14:26-40, Mt 21:12-14, 17-20
<b>SAT. Aug 24</b>	Hieromartyr Eutyches; Rom 14:6-9, Mt 15:32-39
<b>4:00 PM VESPERS</b>	
<b>SUN. Aug 25</b>	<b>9<sup>th</sup> SUNDAY AFTER PENTECOST, <i>Tone 8</i></b>
<b>9:10 AM HOURS</b>	
<b>9:30 AM DIVINE LITURGY Followed by Coffee Social</b>	

### 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

### AUGUST CANDLE SPONSORS



**Altar Candles:** Joe & Valerie Schutt, In memory of LaVerne Schutt & Violet Bargdill (**\$50**); **Chandelier:** Joe & Valerie Schutt, In memory of Dorothy Czuhra (August 23), and Dennis Lapso, In Blessed Repose of Annette Ressetar Lapso, her father Subdeacon Prof. John Ressetar and her mother Caroline Ressetar (**\$50**); **Eternal Light & Icon Screen:** Joe & Valerie Schutt, In memory of Howard Bailey, Damian Bailey, Sophia Grgich (**\$25**); **Candles at the Cross:** Laura Kovach, Birthday blessings to Matt and birthday memory of my dad Steven (**\$20**); **Candles at St. Tikhon Icon:** For Safety and Health of Nicholas, Tikhon, Gleice, Sophie & Chloe (**\$20**)



## VIGILS FOR AUGUST 11

**Angela Bricker 2** For family and for the Orthodox Church

**Susan Guzy 1** Birthday blessings to Irene Vangeloff, For the health of Gary, Pam, Basil & Ron

**Laura Kovach 3** For health of Ron and Bobbie.

For health and/or healing of Fr. Peter, Donnie S., Elaine R., Betty K., Debby P., David M., Patti O., Jim K., Ruth S., James W., Tony M., Hannah S., Barbara D., Pauline O., Mark M., Dana M., Bodhi C., Sharon D., John D., Karen D., Kathie J., and Jennifer H.

Birthday blessings and many years to Matt.

**Sandy Martin 1** Special intentions

**Natalie Twarek 8** For the health and recovery of Rodney Clevenger, For health and recovery of Matushka Michelle's brother Walter and for the health of Father Peter, For the health and recovery of Elaine Roth and Mary Dziak, For the health and recovery on Ron & Bobbie, 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



## AUGUST REPOSED

Michael Onyock (1931) No date provided; Michael Hritsko (1934) No date provided; 7- Dorothy Romig (2017); 12- Jim Mazur (2021); 13- Andrew Millie (1958); 21- Sophia Monak (2004); 23- Martha Brooks (2010); 24- Damien (cousin of Valerie S (2019);

28- Rev. Dr. William Walter Worstall (2011); 31- Larry Noon (2014)



## ATTENDANCE

**08/10** Vespers, **5** attending; **08/11** Divine Liturgy, **30** attending (12 guests); **08/14** Vespers, **7** attending; **08/15** Divine Liturgy, **200** attending (5 guests)

## PRAYER LIST

**Parishioners & Family:** Debby / Rodney / 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



## READERS LIST

Sunday Aug 18 – Jake  
Sunday Aug 25 – Tim  
Sunday Sep 1 – Joe



## COFFEE HOUR SPONSOR LIST

Sep 15 – Mat. Michelle & Fr. Peter

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



## CHARITY OF THE MONTH

“St. Herman's Seminary” is the charity we donate to for the month of August.



## MEMORIAL DONATION RECEIVED – THANK YOU!

We wish to express our sincere thanks to **Anonymous donor** for the generous donation of **\$200.00** to our church in Memory of †**METRO MAZUR**. *May Our Lord reward the donor for the care and love and grant to his departed servant †METRO Eternal Memory! Vichnaya Pamyat!*



## CLEANING SCHEDULE

Aug 19, Angela  
Aug 26, Angela  
Sep 2, Natalie  
Spe 9, Basil & Tim



## SUNDAY OFFERING

### Sunday, August 11, 2024

Tithe	\$1,522.00
Donations	\$ 53.00
Candles	\$ 75.00
Vigils	\$ 110.00
Memorial Fund Donation	\$ 200.00
Holy Day Donation	\$ 400.00
St. Herman's Seminary (Aug)	\$ 150.00
Support Our Seminarians (Sep)	\$ 100.00
St. Tikhon Icon	\$ 20.00
<b>Total:</b>	<b>\$2,630.00</b>

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



## MARKET DAY

Our next Market Day will take place next **Saturday, September 7<sup>th</sup>** starting with set up at **8:00 AM**. We will have perohi, kielbasa and kraut, halupki, spanakopita, and a large variety of baked goods. Your help is greatly appreciated!

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



- Sep 1<sup>st</sup>** Church New Year (*Sunday*)
- Sep 7<sup>th</sup>** Market Day 8:00 AM (*Saturday*)
- Sep 8<sup>th</sup>** Nativity of the Most Holy Theotokos (*Sunday*)
- Sep 14<sup>th</sup>** Exaltation of the Precious Cross (*Saturday*)
- Sep 21<sup>st</sup>** Market Day 8:00 AM (*Saturday*)

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### MARBLEHEAD PENINSULA COFFEE HOUR



You are invited to participate in Marblehead Peninsular Coffee Hour, held the third Friday of each month, from 10-11 a.m.

The idea behind the coffee hour is to give Peninsula residents and organizations and employees a chance to talk with each other in a comfortable and civil setting. This is an open, free-form conversation. Meet your neighbors! Network with other organizations! They will have someone serve as "Special Guest" each month, but anyone's welcome to bring up a topic for conversation.

Along with making this open to the community as a whole, the organizers are going to invite folks from local governmental and other organizations.

They hope you'll be able to join them for some of the upcoming coffee hours. Here are the dates:

**September 20 Special guest: John Starcher, Marblehead Mayor**

**October 18 Special guest: Dianne Rozak, Danbury Township Trustee**

**November 15 Special guest: Charles Allen, Lakeside CEO**

**December 20 Special guest: Teri Cassell, Marblehead Peninsula Chamber of Commerce**

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### AMERICAN FLAG DONATED TO OUR PARISH – THANK YOU!



We would like to express our sincere thanks to **Dan Elchisko** for his very generous donation of the American Flag in Loving Memory of his brother-in-law † **JOE ROSE** in honor of his service in the Coast Guard and as a veteran of Vietnam war.

May Our Lord and God bless the benefactor **Dan** with His special blessings and grant to His servant † **JOE** Eternal Memory!



### Martyrs Florus and Laurus of Illyria

Commemorated on August 18

The Martyrs Florus and Laurus were brothers by birth not only in flesh but in spirit. They lived in the second century at Byzantium, and afterwards they settled in Illyria [now Yugoslavia]. By occupation they were stone-masons (their teachers in this craft were the Christians Proclus and Maximus, from whom also the brothers learned about life pleasing to God).

The prefect of Illyria, Likaion, sent the brothers to a nearby district for work on the construction of a pagan temple. The saints toiled at the structure, distributing to the poor the money they earned, while they kept strict fast and prayed without ceasing.

Once, the son of the local pagan-priest Mamertin carelessly approached the structure, and a chip of stone hit him in the eye, severely injuring him. Saints Florus and Laurus assured the upset father, that his son would be healed.

They brought the youth to consciousness and told him to have faith in Christ. After this, as the youth confessed Jesus Christ as the true God, the brothers prayed for him, and the eye was healed. In view of such a miracle, even the father of the youth believed in Christ.

When the construction of the temple was completed, the brothers gathered the Christians together, and going through the temple, they smashed the idols. In the eastern part of the temple they set up the holy Cross. They spent all night in prayer, illumined with heavenly light. Having learned of this, the head of the district condemned to burning the former pagan priest Mamertin and his son and 300 Christians.

The martyrs Florus and Laurus, having been sent back to the prefect Likaion, were thrown down an empty well and covered over with earth. After many years, the relics of the holy martyrs were uncovered incorrupt, and transferred to Constantinople. In the year 1200 the Novgorod pilgrim Anthony saw them. Stephen of Novgorod saw the heads of the martyrs in the Pantokrator monastery around the year 1350.



## Thanksgiving for the Eucharist

by Reader John Nichiporuk

After the communion of the Holy Mysteries of Christ, the service passes onto a separate stage, taking place at the end of the Liturgy. This is the thanksgiving part of the Eucharist (interestingly, the Greek εὐ-χαριστία also means thanksgiving). It is offered by the faithful who were considered worthy of receiving the Holy Communion. It is also succeeded by an additional rite of thanksgiving prayers offered at the end of the Liturgy as a follow-up to the order of preparation, read the day before. Let us briefly describe these three

main components of thanksgiving praise, established in the Byzantine rite of the Liturgy.

### Let our Mouths be Filled

The Byzantine chant “Let our mouths be filled...” is a textual reworking and an expanded paraphrase of Psalm 71, verse 8 (“My mouth is filled with your praise, and with your glory all the day”). Similar chants, based on the same verse, are met not only in the Byzantine rite, but also in the Jerusalem, Syrian and Coptic liturgical traditions (Mateos, *Un horologion inédit de St.-Sabas: Le Codex sinaitique grec 863* P. 55; Taft, *Precommunion*. P. 278-288), which indicates that all these rites were inspired by the same biblical hymnographic material.

According to the *Chronicon Paschale* (Chron. Pasch. Col. 1001), this chant entered the Constantinople liturgical practice in 624 under Patriarch Sergius (hence the occurrent attributing the chant to him). However, at that time the chant was forming a logical connective with the whole eucharistic psalm, serving as its perission (περισσὴ – redundant), an additional troparion, attached to the Byzantine antiphons. Knowing these nuances helps clarify some other details connected with the final part of the service. In particular, they explain the singing of Alleluia after this hymn, as well as the concise exclamation “Both now and ever, and unto the ages of ages” read by the priest when blessing the congregation with the Chalice. Earlier, the eucharistic psalm ended with a small doxology and the singing of Alleluia (as happens when reading kathisma), however, as the Byzantine liturgy was becoming more complex, the psalm was reduced to its eucharistic verse. The doxology also lost its first part, while the singing of Alleluia was moved to succeed the hymn “Let our mouths be filled...” As a result, with the missing psalm, the abridged priestly exclamation was no longer perceived as its final doxology and was prefaced with the quiet words “Blessed be God” pronounced in an undertone.

It is noteworthy that a tradition existed for some time in Russia allowing the text of the chant “Let our mouths be filled...” to be changed arbitrarily. This is explained by the mere absence of communicants, related to the practice of the rare communion among the laity, where the choristers would change the

words “For you have permitted us to partake...” to “For you have permitted him (the priest) to partake...” Such changes were noted and condemned in the literary works of the 16th century (Krasnoseltsev, p. 102, priest Mikhail Zheltov).

### **Thanksgiving Litany and Prayer**

Many liturgical rites have dedicated thanksgiving prayers, read immediately after Communion, in which the faithful thank God for vouchsafing them to partake of the Holy Eucharist and thereby of Christ Himself. In Western rites, the prayer of thanksgiving (postcommunio) is changeable, hence the large number of thanksgiving prayers to be found in the ancient Sacramentaries and modern Missals, depending on the celebrated event. In the East (in the Syrian and Mesopotamian rites), the prayer of thanksgiving is preceded by the deacon’s acclamation “Arise!”, which means “Stand up straight; be attentive!” In Jerusalem and Constantinople a whole litany of thanksgiving is added, while, according to the modern version of the Chrysostom liturgy, the prayer is presently read “secretly” (in the altar) by the deacon and takes place after the communion of the clergy.

It should be noted that in the XIX century Orthodox service books the thanksgiving prayer was placed immediately after the communion of the clergy and before the communion of the laity. It was meant for convenience, but resulted in it being largely isolated from the litany itself and the final exclamation. This obvious flaw has been corrected in the present-day Greek editions of the Service Book (Αρχιερατικόν. Σ. 53), but the Russian post-19th-century editions still place the prayer before the communion of the laity, which the liturgists (priest Mikhail Zheltov) recognize as incorrect, since it expresses gratitude of the entire congregation rather than the clergy alone. The modern practice of commissioning this prayer to a deacon may also be viewed as controversial, since all liturgical prayers must be read by a bishop or priest, as the primate of the Eucharistic assembly. This is also confirmed by the fact that the last prayer of thanksgiving, namely the prayer “O Christ, our God, Who art Thyself the fulfilment of the Law and the Prophets,” is read by the primate, and not by the deacon consuming the holy gifts.

### **Thanksgiving Prayers**

The third step in thanksgiving to God for Communion of the Holy Mysteries is the actual thanksgiving prayers, read after the dismissal. At present, there are only five thanksgiving prayers (four to Christ and one to the Mother of God). However, other ancient prayers have been found in the pre-Nikon service books. Many Christians prefer to say these thanksgiving prayers at home, since they are usually read during the veneration of the cross, which may create a certain rush. A possible (yet not the only) option would be reading these prayers in silence and only then proceeding with the dismissal, but this would make the already-long service longer.

Finally, another interesting detail is that the thanksgiving prayers have “consumed” the divesting rite of the clergy. It includes “Now you are letting your servant...”, the introductory prayers (Trisagion through “Our Father...”) and the troparions to the compiler of the service. Presently, the tradition of divesting the clergy of the holy vestments while reading these prayers is preserved only during the hierarchical service.