



# HOLY ASSUMPTION

## Orthodox Church In America

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### Tone 8 Troparion (Resurrection)

You descended from on high, O Merciful One! You accepted the three day burial to free us from our sufferings!// O Lord, our Life and Resurrection, glory to You!

### Tone 8 Troparion (St Mary of Egypt)

The image of God was truly preserved in you, O Mother, for you took up the Cross and followed Christ. By so doing, you taught us to disregard the flesh for it passes away; but to care instead for the soul, for it is immortal.// Therefore your spirit, O holy Mother Mary, rejoices with the angels.

### Tone 8 Kontakion (Resurrection)

By rising from the tomb, You raised the dead and resurrected Adam. Eve exults in Your Resurrection, and the world celebrates Your rising from the dead, O greatly Merciful One!

### Tone 3 Kontakion (St Mary of Egypt)

Having been a sinful woman, you became through repentance a bride of Christ. Having attained angelic life, you defeated demons with the weapon of the Cross.// Therefore O most glorious Mary, you are a bride of the Kingdom.



### Tone 8 Prokeimenon (Resurrection)

Pray and make your vows before the Lord, our God! (Ps 75/76:11)  
v: In Judah God is known; His name is great in Israel. (Ps 75/76:1)

### Tone 4 Prokeimenon

God is wonderful in His saints, the God of Israel. (Ps 67/68:35)

### Epistle Hebrews 9:11-14 Galatians 3:23-29 (St Mary of Egypt) Tone 8

Alleluia, Alleluia, Alleluia!  
v: Come, let us rejoice in the Lord! Let us make a joyful noise to God our Savior! (Ps 94/95:1)

v: Let us come before His face with thanksgiving; let us make a joyful noise to Him with songs of praise! (Ps 94/95:2)

### Tone 1

v: I waited patiently for the Lord; He attended to me and heard my supplication. (Ps 39/40:1)

### Gospel Mark 10:32-45 Luke 7:36-50 (St Mary of Egypt)



Today's commemorated feasts and saints  
FIFTH SUNDAY OF LENT — Tone 8. St Mary of Egypt. St. Eutychius, Patriarch of Constantinople (582). St. Methodius, Equal-to-the-Apostles, Archbishop of Moravia and Enlightener of the Slavs (885). St. Platonida (Platonis) of Nisibis (Syria—308). 120 Martyrs of Persia (344-347). Martyrs Jeremiah and Archilias the Presbyter (3rd c.). Ven. Gregory the Byzantine (1308). Monk Martyr Gennadius of Dionysiou (Mt. Athos—1818).

## Announcements:

### HOLY WEEK SCHEDULE 2014

- April 12 Lazarus Saturday – Vigil at 5 pm
- April 13 Palm Sunday – Divine Liturgy 9:30 am
- April 14 Holy Monday – Bridegroom Matins 6:30 pm
- April 15 Holy Tuesday – Bridegroom Matins 6:30 pm
- April 16 Holy Wednesday – Bridegroom Matins 6:30 pm
- April 17 Holy Thursday
  - Vespers and Liturgy of St Basil 9:30 am
  - Reading of the 12 Gospels 6:30 pm
- April 18 Holy Friday
  - Royal Hours and decorating of the tomb 9:00 am
  - Vespers 12:00 noon
  - Lamentations 6:30 pm
- April 19 Holy Saturday
  - Vespers and Liturgy of St Basil 11:00 am
- April 20 PASCHA!
  - Vigil begins at 11:30 pm Saturday night!
  - Paschal Vespers 12 noon

**PASCHA PARTY!** - Praise God, Holy Assumption is finally having its own Pascha Party! Pam and Dave Vorkapich have graciously agreed to host a Pascha party at their home. This is for everyone in the parish. All are invited! This party will take place following Paschal Vespers on Pascha April 20 from 2 pm and on! More information to follow next week!

This week is the *last week of Great Lent!* How have you done? Lent can be a time of *great spiritual growth*. Unfortunately, it is also a time of increased demonic attack. Just as Christians step up their spiritual efforts in Lent, the adversary of mankind steps up his attacks in Lent. He is a liar and the father of lies, and one of his primary ways of attack is that he works at *deceiving us*. His deception of us is often manifested in giving us individually many "*excuses*" why the Church's guidelines do not apply to me!

How about you? How have you done? Have you fasted? Have you gone to confession? Have you made an effort to attend the extra church services that are offered on the weekdays of Lent? These are offered for your salvation and spiritual benefit. If not, why not? I find that I can justify *any* action of mine! I have learned not to listen to my excuses! But the real question is not whether I am satisfied with my reasons or excuses. God sees through my self-deception, and my self-justification. The real question is *will my reasons or excuses hold any water before God on the Day of Judgment?* Who am I trying to fool? Alas, often the only one that we succeed in fooling is ourselves!

Fr. Alexander Schmemmann puts matters in perspective: "No one can attend the entire cycle of Lenten worship. Everyone *can* attend some of it. There is simply no excuse for not making Lent first of all the time for increased attendance of and participation in the services of the Church.... No reference to conditions of life, lack of time, etc., are acceptable at this point, for if we do only that which easily "fits" into the conditions of our lives, the very notion of Lenten effort becomes absolutely meaningless. Not only in the 21<sup>st</sup> century, but in fact, since Adam and Eve, "this world" was always an obstacle to the fulfillment of God's demands. There is, therefore, nothing new or special about our modern "way of life." Ultimately, it all depends on whether or not we take our religion *seriously*, and if we do, eight or ten additional evenings a year at church are only a minimal effort. Deprived of these, however, we are depriving ourselves not only of the beauty and the depth of the Lenten services, not only of a necessary spiritual inspiration and help, but of that which makes our fasting meaningful and effective." (Great Lent, p. 91-92)

If you have failed miserably in Lent, and instead of spiritual growth, you have listened to the Devil's lies, and it has been for you a time of *falling away from God* - what can you do? The answer is simple - *Repent!* Repentance means *action*. Remember, actions speak much louder than words! God isn't so interested in how *sorry* we are, true repentance means stopping doing the bad, and *doing* the good. The good news is *you still have time!* There is one more week of Lent left, and then Holy Week. If you have failed thus far, you can still *finish strong* with God's help! Make God, the Church, and your salvation a priority - at least until after Pascha! You won't regret it!

**Happy  
Birthday**  
May God Grant  
You Many Years

**April**  
Vera Rippert  
Andrew Archer  
Bailey Comfort  
Julie Gall  
Katherine Tillman

## WELCOME VISITORS!

We are delighted to have visitors worship with us, and we pray that you will be blessed in your time with us! Regarding participation in the Lord's Supper, Holy Communion is treated with the utmost respect and reverence in the Orthodox Church, and it is the rule that only practicing Orthodox Christians may receive it. Our non-Orthodox guests are welcome, however, to participate with us in any other way they may desire, and are welcome to join us in venerating the Cross and receiving blessed bread at the conclusion of the Divine Liturgy.

### Please Join us for Coffee Hour after Divine Liturgy in the Social Hall!



If this is your first visit to our parish, we welcome you and invite you to return as often as you are able. For those interested in learning more about Orthodox Christianity please ask any of our church community – or feel free to contact Fr Stacey. Our parish library is available for your reading interests. Children are welcome to join church school classes after liturgy.

### CONFESSIONS

Fr Stacey can usually hear confessions after any weekday service or after Saturday Vespers. He is also available by appointment, or during his regular office hours.

#### Our Vision:

*To know and love Christ,  
sharing His love  
with others*

#### Mission Statement:

Bringing the love of Christ to our community through prayer, worship, fellowship, discipleship, service, and outreach within the tradition of historic Orthodox Christianity.

#### This Week:

Today

<b>Hours</b>	<b>9:10 AM</b>
<b>Divine Liturgy</b>	<b>9:30 AM</b>
<b>Coffee Hour</b>	<b>11:15 AM</b>
<b>Church School</b>	<b>11:30 AM</b>

Monday

<b>Great Canon</b>	<b>6:30 PM</b>
<b>Parish Council</b>	<b>7:15 PM</b>

Tuesday

<b>Great Canon</b>	<b>6:30 PM</b>
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Wednesday

<b>PreSanctified Liturgy @ St George Romanian Orthodox</b>	<b>6:30 PM</b>
<b>Dinner</b>	<b>8:00 PM</b>

Friday

<b>PreSanctified Liturgy</b>	<b>6:30 PM</b>
<b>Potluck Dinner</b>	<b>8:00 PM</b>

Saturday

<b>Festal Vigil</b>	<b>5:00 PM</b>
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Next Sunday

**PALM SUNDAY!**

<b>Hours</b>	<b>9:10 AM</b>
<b>Divine Liturgy</b>	<b>9:30 AM</b>
<b>Coffee Hour</b>	<b>11:15 AM</b>

Going to miss a service? Listen online to our Divine Liturgy and other Orthodox Christian Teachings INBN.net

#### Coffee Hour Schedule

**APRIL 6** GATES , MANOS ,  
MANOS , HOFFMAN  
**APRIL 13** HUBA , BYRNES ,  
RICHTER  
**APRIL 20 PASCHA!**  
**APRIL 27** KRAJCI , CONDO ,  
TAPYRIK  
**MAY 4** KISHA , KISHA-  
WISE , MONAHAN ,  
MATHEWSON  
**MAY 11** GATES ,  
MANOS , MANOS ,  
HOFFMAN



## Spirituality, Part 3

# What Should Govern the Outward Ordering of our Lives?

“In Him was life, and that life was the light of men.” (John 1:4)

“My people have committed two evils: they have forsaken me, the spring of living water, and dug out cisterns for themselves, cracked cisterns that can hold no water.” (Jeremiah 2:13)

In part one of this series; I mentioned that we *need* God. In fact, He is the ultimate answer to *all* of our problems, our deepest need. He is the way, the truth, and the life (John 14:6), and the fountain of living water. Yet as the prophet Jeremiah pointed out many centuries ago, people consistently don't look to God as the answer, but have developed their own strategies to meet their needs (cracked cisterns!) But our strategies, even at their best, work only imperfectly. In the end, they do not satisfy. Here are two questions that we should ask ourselves:

1. What strategies do I have for handling my problems, or the stress, monotony, boredom, frustration, etc. of my life?
2. How have these been working for me?

Even if we can argue that our strategies have been working well, a further question to ask ourselves is: “By doing this, am I

doing my own will, or God's will? For our most basic sin, our most basic problem is self-willfulness. We have left God as our rightful Master, and we have gone our own way, taken command of our own lives. In this sense, “I did it my way” is the basic sin of mankind, the very story of the prodigal son. “We all like sheep have gone astray; each of us has turned to his own way.” (Isaiah 53:6) We want to order our own lives. This is a most basic manifestation of self-will. Yet, self-will is our *enemy*! We are called to make war on it! This is what “asceticism” (the ascetic struggle, the war against the sinful passions) is all about. It is an ironic fact that there is ultimately no long-term happiness in self-will. Think about it. Is it not a demonstrable fact of history and everyday life that the most selfish people are the most miserable? The saints were basically self-less and filled with love and peace and joy. True growth in the spiritual life involves *surrender*, which means a “giving up” of self-will. Our Lord Jesus modelled true spiritual surrender in the Garden of Gethsemane when he prayed to the Father; “Your will, not mine, be done!”

How many Christians are *not surrendered*! Many, many call Christ “Lord,” and yet all they have done is added a Christian veneer to a self-run life. In the end, it is they who are in charge of their lives, not God. But in this, we have to die. Our Lord Jesus was crystal clear when he said: “If anyone wishes to come after Me, let him *deny himself*, and *take up his cross*, and follow Me. For whoever wishes to save his life

will lose it; but whoever loses his life for My sake, and for the sake of the gospel, will save it.” (Mark 8:34-35) The essence of this death is dying to our self-will.

Brothers and sisters in Christ! It is time to give our lives back to their rightful Master! “Repent, for the Kingdom of God is here!” (Matt. 4:17) “Seek first the Kingdom of God and His righteousness, and all these things (all the things you are worried about) will be added to you as well.” (see Matt 6:25-33) If we will just put God first, i.e. doing his will, rather than our own, He *promises* to take care of us. He will take care of the rest, but we have to *trust* Him.

What does it mean in actual practice to trust God? In practice, this means that we need to *trust the Church*. We have to give up self-reliance, which is another form of self-will. If I rely on “my own understanding of the faith,” or “my own interpretation of the Bible,” I am ultimately still just relying on myself!

“When the Spirit of truth comes, He will guide you (plural in Greek – “you all”) into all the truth.” (John 16:13) This is a promise concerning the Church. As Orthodox Christians we *believe* in the Church. We believe that Jesus Christ is truly the “head” of His Church, in other words, He is the leader of the Church; He is in charge. And we also believe that the Holy Spirit guides the Church, and has guided her throughout her 2000 year history. The gates of Hades (Hell, Death) will not prevail against the Church of Christ! (Matt. 16:18) We mean all of this, when we say

in the Creed “I believe in one, Holy, Catholic, and Apostolic Church.” We also say that we believe “in the Holy Spirit.” Do we mean what we say?

“So what, then, should govern the outward ordering of our lives? For those who want to put God first, the answer has to be His Church. So this means that we trust the Church, and we *listen to what the Church tells us*. So when the Church tells us to fast in Lent – we fast! When the Church tells us that we need to go to confession in Lent – we go! We are called to let the Church guide us on how to order our lives. But for this to happen, we have to surrender! We have to die to our self-will, our *rebelliousness*. Many go to church, yet do not listen to the Church’s guidance. This is like going to the spring of living water, yet refusing to drink! In part 4, we will discuss the most important spiritual discipline.

Fr Stacey