

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***

JANUARY 26, 2025

**THIRTY FIRST SUNDAY AFTER PENTECOST
NEW MARTYRS AND CONFESSORS OF RUSSIA**

EPISTLE: 1 Timothy 1:15-17

Brethren: This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief. However, for this reason I obtained mercy, that in me first Jesus Christ might show all longsuffering, as a pattern to those who are going to believe on Him for everlasting life. Now to the King eternal, immortal, invisible, to God who alone is wise, be honor and glory forever and ever. Amen.

EPISTLE: Romans 8:28-39

Brethren: We know that all things work together for good to those who love God, to those who are the called according to His purpose. For whom He foreknew, He also predestined to be conformed to the image of His Son, that He might be the firstborn among many brethren. Moreover whom He predestined, these He also called; whom He called, these He also justified; and whom He justified, these He also glorified.

What then shall we say to these things? If God is for us, who can be against us? He who did not spare



Holy New Martyrs and Confessors of Russia

His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things? Who shall bring a charge against God's elect? It is God who justifies. Who is he who condemns? It is Christ who died, and furthermore is also risen, who is even at the right hand of God, who also makes intercession for us. Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written: "For Your sake we are killed all day long; We are accounted as sheep for the slaughter." Yet in all these things we are more than conquerors through Him who loved us. For I am persuaded that neither death nor life, nor angels nor principalities nor powers, nor things present nor things to come, nor height nor depth, nor any other created thing, shall be able to separate us from the love of God which is in Christ Jesus our Lord.

GOSPEL: Mt 15:21-28

At that time, Jesus went out from there and departed to the region of Tyre and Sidon. And behold, a woman of Canaan came from that region and cried out to Him, saying, "Have mercy on me, O Lord, Son of David! My daughter is severely demon-possessed." But He answered her not a word. And His disciples came and urged Him, saying, "Send her away, for she cries out after us." But He answered and said, "I was not sent except to the lost sheep of the house of Israel." Then she came and worshiped Him, saying, "Lord, help me!" But He answered and said, "It is not good to take the children's bread and throw it to the little dogs." And she said, "Yes, Lord, yet even the little dogs eat the crumbs which fall from their masters' table." Then Jesus answered and said to her, "O woman, great is your faith! Let it be to you as you desire." And her daughter was healed from that very hour.

GOSPEL: Luke 21:8-19

The Lord said: "Take heed that you not be deceived. For many will come in My name, saying, 'I am He,' and, 'The time has drawn near.' Therefore do not go after them. But when you hear of wars and commotions, do not be terrified; for these things must come to pass first, but the end will not come immediately." Then He said to them, "Nation will rise against nation, and kingdom against kingdom. And there will be great earthquakes in various places, and famines and pestilences; and there will be fearful sights and great signs from heaven. But before all these things, they will lay their hands on you and persecute you, delivering you up to the synagogues and prisons. You will be brought before kings and rulers for My name's sake. But it will turn out for you as an occasion for testimony. Therefore settle it in your hearts not to meditate beforehand on what you will answer; for I will give you a mouth and wisdom which all your adversaries will not be able to contradict or resist. You will be betrayed even by parents and brothers, relatives and friends; and they will put some of you to death. And you will be hated by all for My name's sake. But not a hair of your head shall be lost. By your patience possess your souls.



JANUARY REPOSED

Andrew Matway (1906) No date provided; William Gratson (1908) No date provided; Eva Hritsko (1908) No date provided; Sara Rose (2005) No date provided; **3-** Mat. Marilyn Federoff (2019); **3-** Larry Naiser (2019); **3-** Elinor Williams (2021); **4-** Margaret Reavley

(1965); **4-** Baby Clyde Madison (2020); **5-** Russell (2019) Heidi's relative; **5-** Donald (2019) Waynes Relative; **5-** Maria Semionow (1981); **11-** Anna Tomko (1960); **15-** Archpriest Pavel Soucek (2009) Former Pastor; **21-** Daniel Kowal (2006); **21-** Philip Kobb (2018); **23-** Helen Beadle (1988); **23-** Deborah Pribanic (2020); **25-** Jane (2019) Ron's Aunt; **25-** William "Bill" Alber (2021); **28-** Michael Tarasavage (2021); **29-** Anna Kravetz (1973); **29-** Marjorie Kowal (2003); **29-** Ernest Gresh (2020); **29-** Rick Schlotterer (2020); **30-** Anna Schofield (2021)



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

LITURGICAL SCHEDULE FOR THE WEEK

MON. Jan 27	Translation of the relics of Saint John Chrysostom, Archbishop of Constantinople; James 2:14-26, Mk 10:46-52
TUE. Jan 28	Venerable Ephraim the Syrian; James 3:1-10, Mk 11:11-23
WED. Jan 29	Translation of the relics of the Hieromartyr Ignatius; James 3:11-4:6, Mk 11:22-26
THU. Jan 30	Synaxis of the Ecumenical Teachers and Hierarchs: Basil the Great, Gregory the Theologian, and John Chrysostom; James 4:7-5:9, Mk 11:27-33
FRI. Jan 31	Holy Wonderworkers and Unmercenaries Cyrus and John; 1 Peter 1:1-2, 10-12, 2:6-10, Mk 12:1-12
SAT. Feb 1	Forefeast of the Meeting of our Lord, Martyr Tryphon; 1 Thess 1:5-14-23, Lk 17:3-10
	4:00 PM VESPERS
SUN. Feb 2	32nd SUNDAY AFTER PENTECOST, MEETING OF THE LORD IN THE TEMPLE, Zacchaeus Sunday - Tone 7
	9:10 AM HOURS
	9:30 AM DIVINE LITURGY Followed by Coffee Hour

PRAYER LIST

Parishioners & Family: Norb / Greg Twarek / Heidi Golob / Ron & Bobbie Royhab / Rodney Clevenger / Jennifer Heffernan / Tom Hileman / Pam / Jim Twarek / Ed Garrity / Patti Owens / Barbara Wroblewski / Michal Tomáš / Helena Tomášová / Ruth Sheller / Basil Glovinsky / Dale / Sophie / 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 / Betty Kovach / Child Stella Miller / William Pipenur / Earl Rindfleisch / Helen Jean Rofkar / George Royhab / Marianne Royhab / Kathy Jacob / the child Bodhi Cassell / Gleice, Sophie & Chloe / Carol / Nora.

Other Requests: Tom Osborne / Sarah King / Catechumen Blake Shoemaker / Catechumen Nickolas Dawenport / Catechumen Joshua Paull / Catechumen Danielle Paull / Catechumen Wrenley Paull / Catechumen Joshua Schulden / Catechumen Ryan Stamp / Matushka Melania / Sharyn Osborne / Christine Zahm / Amy / Bill Byrnes / Michael Heffernan / Susanne / Barbara Heffernan / 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



VIGILS FOR JANUARY 19

Angela Bricker 2 For family and Special Intentions

Susan Guzy 1 Birthday blessings and many years to Matushka Michelle

Laura Kovach 3 For health and/or healing of Matushka Melania, Ron R., Betty K., Margaret M., David M., Hannah S., Mark M., Dana M., Bodhi C., Kathie J., Jerry P., Ed & Irene V, Heidi & Wayne G., Greg T., Sarah K. and Brett D.

Birthday blessings and many years to Sarah

Special Intentions

Sandy Martin 1 Special Intentions

Darlene Mazurik 1 Prayers for thanksgiving, health, and guidance

Ron & Bobbie Royhab 1 In loving memory of niece, Stacy Kaplan

Natalie Twarek 8 For the health Fr Peter & Matushka Michelle, For the health & recovery of Matushka Melania, For the health and recovery on Basil, Ron, Rodney, Betty, Carol, Kayla, Pam, Jim, Heidi, Father Emilian, Barbara Heffernan, Health and healing for Father's parents Michal & Helena and Matushka's mom Barbara, and 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

JANUARY CANDLE SPONSORS



Altar Candles: Fr. Peter and Mat. Michelle, For Health and God's Blessings for Barbara Wroblewski, and Michal & Helena Tomáš (**\$50**); **Chandelier:** The Vangeloff family, For the health and healing of Dad, Ed (**\$50**); **Eternal Light & Icon Screen:** Jean Hileman, In loving memory of Elaine Hileman (**\$25**); **Candles at the Cross:** Laura Kovach, Birthday blessings to Jim and Sarah (**\$20**); **Candles at St. Tikhon Icon:** For Safety and Health of Nicholas, Tikhon, Gleice, Sophie & Chloe (**\$20**)

READERS LIST



Sunday Jan 26 – Joe

Sunday Feb 2 – Jake

Sunday Feb 9 – Tim

Sunday Feb 16 – Jake

ATTENDANCE



01/18 Vespers, **4** attending; **01/19** Divine Liturgy, **29** attending (6 guests)

UP-COMING EVENTS IN OUR PARISH – MARK YOUR CALENDAR

Feb 2nd MEETING OF OUR LORD IN THE TEMPLE (*Sunday*)

Feb 20th Monthly social 3rd Thursday 6:00 pm at local restaurant

Feb 22nd Memorial Saturday (*Saturday*)



Mar 3rd Beginning of the Great Fast (*Monday*)

Apr 13th Palm Sunday (*Sunday*)

Apr 20th HOLY PASCHA (*Sunday*)



SUNDAY OFFERING

Sunday, January 19, 2025

Tithe	\$ 770.00
Donations	\$ 34.00
Candles	\$ 35.06
Vigils	\$ 90.00
Holy Day Donation	\$ 50.00
Support Priest (OCMC)	\$ 50.00
Candles at the Cross	\$ 25.00
Total:	<u>\$1,054.06</u>

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



CHARITY OF THE MONTH

“Support a Priest (OCMC);” is the charity we donate to for the month of January.

MATUSHKA’S CORNER

Glory to Jesus Christ!

Thank you! Thank you! Thank YOU! I don’t know what to say in gratitude to all of you for your loving kindness, but I will give it my best. I was truly surprised last Sunday when I came down to the hall and everyone started singing Happy Birthday! I was looking around and wondering what did I miss? Someone was celebrating a special birthday or anniversary and no one told me? Then I shockingly realized that you were all singing for me! Well, I must say, that not once in our 30 years of serving many, many churches, did I ever have a cake, luncheon, and surprise for me! You are all such a dear treasure! The cake was beautiful and the food was delicious, but most of



all I enjoyed spending time with my Orthodox brothers and sisters. I truly love, appreciate and care for each and every one of you.

I pray that the all-pure blessed Virgin Theotokos, who gave birth to God the Word, open the doors of compassion to us whose hope is in you, that we may not perish but be delivered from adversity.

Rejoice! O Virgin Theotokos! Mary, full of Grace, the Lord is with you. Blessed are you among women, and blessed is the fruit of your womb, for



you have borne Christ, the Savior of our souls!

O victorious leader of triumphant host! We, your servants, delivered from evil, sing our grateful thanks to you, O Theotokos! As you possess invincible might set us free from every calamity so that we may sing: Rejoice! O unwedded Bride!



With abundant love and prayers, your servant, Matushka Michelle



HOLY WATER

You may take some Holy Water home for your private use at any time. Just bring your own container and help yourself. The Holy Water Font is in the church and easily accessible.



CLEANING SCHEDULE

Jan 27, Stephanie
Feb 3, Sandy
Feb 10, Greg
Feb 17, Susan



COFFEE HOUR SPONSOR LIST

Jan 26– Pot Luck lunch
Feb 2 – Danielle & Josh
Feb 9 – Available
Feb 16– Available

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



New Martyrs and Confessors of Russia

Commemorated on January 26

On the Sunday closest to January 25, the Church commemorates the Synaxis of the Holy New Martyrs and Confessors of Russia, remembering all those Orthodox Christians who suffered for Christ at the hands of the godless Soviets during the years of persecution. These include the royal Passion Bearers Tsar Nicholas II and his family, and the Grand Duchess Elizabeth. Countless thousands of martyrs, both clergy and laity also suffered, some of whose names are known, as well as millions of simple believers whose names have been lost to history.

It is estimated that the number of the New Martyrs of Russia, who were glorified by the Russian Orthodox Church at the Jubilee Council of 2000, far exceeds that of all the martyrs who died for Christ during the first three centuries of Christianity. The Russian Church lost millions of its sons and daughters, not only at the hands of external enemies, but also those of their own country. Among those who were murdered and tortured in the years of persecution were countless Orthodox: laity, monks, priests, and bishops, whose only “crime” was their unshakable faith in God.

In the long history of the world, never have so many new heavenly intercessors been glorified by the Church in such a way (more than one thousand New Martyrs were numbered among the saints). Among those who suffered for their faith were some who labored in America before the Russian Revolution: St. Tikhon, Patriarch of Moscow and All Russia (April 7); St. Alexander Hotovitzky (Dec. 4); St. John Kochurov (Oct. 31).



The Image of God the Father in Orthodox Iconography by Reader John Malov

The fact that God the Father is traditionally not depicted on icons is theologically justified. However, there are a number of known depictions of God the Father, the most widespread of which even had to be condemned synodically. Most of these icons have been forgotten, and finding one today is an unlikely event. There is however an exceptional case, the canonical icon of the Most Holy Trinity, universally venerated to this day. More on all this below.

God of hosts – Victor Mikhailovich Vasnetsov. 1885.

Why Can't We Portray God the Father?

The answer is obvious: we do not know what He looks like. God the Son appeared in the Old Testament times (for example, in the Burning Bush) and completely

assumed human nature in the New Testament. The Holy Spirit is known to have appeared in the form of a dove. However, the image of God the Father is unknown to us. St. John Damascene said at the Seventh Ecumenical Council, “We do not depict God the Father because we cannot see Him. If we could see Him, we would depict Him”.

At that time, the icons of God the Father were based on the vision of the prophet Daniel, “As I watched, thrones were set in place, and an Ancient of Days took his throne, his clothing was white as snow, and the hair of his head like pure wool; his throne was fiery flames, and its wheels were burning fire ... As I watched in the night visions, I saw one like a son of man coming with the clouds of heaven. And he came to the Ancient of Days and was presented before him. To him was given dominion and glory and kingship, that all peoples, nations, and languages should serve him. His dominion is an everlasting dominion that shall not pass away, and his kingship is one that shall never be destroyed.”(Dan. 7: 9,13,14).

Many interpreters of this vision identify the Son of Man with the Ancient of Days: “Interpreting ‘coming to the Ancient of Days’ spatially would be ignorant, because the Godhead is not present in space, but fills everything. These words really mean that the Son has attained the glory of the Father” (St. Cyril of Alexandria). This interpretation was firmly established in the teaching of the Church and expressed in her hymnography, “Mentally perceiving Thy secrets, O Lover of mankind, in purity of mind Daniel beheld Thee on the cloud, like the coming Son of Man, O Judge and King of all nations” (Canon to the Prophet Daniel and the three youths). Since God appears here in a vision of a single person and due to the heterogeneity of interpretations, the Church decided not to rely entirely on this prophetic vision, thereby not considering it a sufficient basis for the depiction of God the Father.

Non-canonical Icons of God the Father and the Response of the Church



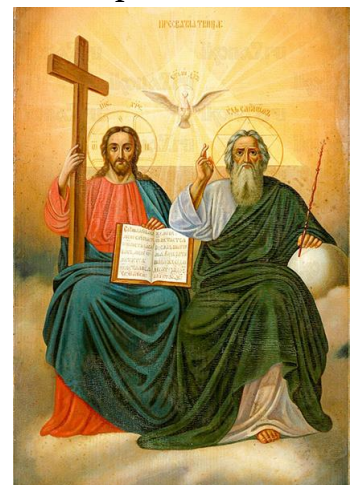
“Fatherhood”

The issue of depicting God the Father was not considered formally at the 7th Ecumenical Council, and consequently there was no canon prohibiting it. The main criterion for the possibility of depicting the Godhead was His visible incarnation. Due to the absence of a direct prohibition and misinterpretation of Scripture, icons with God the Father continued to appear despite not being recognized by the Church. Over time, their widespread acceptance in Russia began to require a council discussion.

The Stoglav Synod of 1551 banned the images of God the Father. The common icons of that time (Soprestolie, Fatherhood, Ancient of Days, Crucifixion in the Bosom of the Father, the God of Hosts, Six Days, the All-Seeing Eye, Our Father, Wisdom etc.) were prohibited.

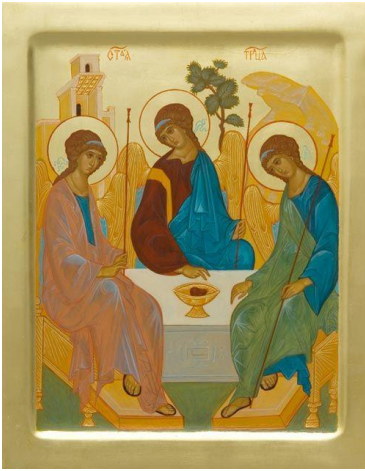
Apparently, this prohibition did not have much effect, since the Great Moscow Synod (1666) had to condemn this phenomenon once again. From the decisions of this council, we can see the scale of the spread of such icons, “It is good and proper to place a Cross, that is, the Crucifixion of our Lord and Savior Jesus Christ, above the Deisis in the holy churches in the place of Lord Sabaoth...”

An icon painting guide titled Erminia contained the following words in favor of depicting God the Father, “We depict the Unoriginate Father in the form of an Elder, as Daniel saw him”. It also argued that such images were already established in the more ancient practice of the Church. The Council, on the contrary, adhered to the traditional patristic interpretation of this prophetic passage, as well as the principle of the 7th Ecumenical Council that only that which is visible can be depicted. Ultimately, the Synod decreed, “We say this to shame the iconographers so that they stop making false and vain paintings, and from now on paint nothing according to their own ideas, without an authentic reference.”



“Soprestolie”

The Only Canonical Icon Depicting God the Father



“Icon of the Holy Trinity”

The only approved icon containing images of all Persons of the Most Holy Trinity was the Trinity icon by Andrei Rublev. It depicts the three angels appearing to Abraham in Gen. 18: 1-8.

St Caesarius of Arles interprets this passage as follows, “Now where did this happen? ‘Near the holm-oak of Mamre, which in Latin is interpreted as ‘vision’ or ‘discernment.’ ... Of this vision our Lord spoke to the Jews in the Gospel when He said: ‘Abraham rejoiced that he was to see my day. He saw it and was glad. He saw my day, He says, because he recognized the mystery of the Trinity. He saw the Father as day, the Son as day, the Holy Ghost as day, and in these three one day. Thus, the Father is God, the Son is God, the Holy Ghost is God, and these three are one God’” (Sermons).

The Stoglav Synod allowed the use of this icon because it depicts the Holy Trinity appearing clearly and visibly, and also because the faces of the Trinity depicted on it are symbolic, and the icon makes no claim to reflect the essence of God. In order to preserve their canonicity, the subsequent copies of this icon have to suit certain requirements. There should be no differences in the appearance of the angels, so as not to point to any differences between the persons of the Holy Trinity (in some copies, the clothes of the angels are also identical). Besides, the icon should be inscribed only with the words “Holy Trinity”, not ascribing a particular person of the Trinity to any of the depicted angels.

As much as we sometimes desire to lift the veil of divine secrets, it cannot be done, unless God Himself so wills. “No one has ever seen God” (John 1:18), and therefore, looking at the image of God the Father, we should understand that it is purely symbolic and cannot have a real connection with the essence of God.

His Beatitude Metropolitan Tikhon Announces Sanctity of Life Sunday, January 26, 2025 SPRINGFIELD, VA [OCA]



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

As we mark our annual Sanctity of Life Sunday, I would like to speak to you about martyrdom. Specifically, by understanding martyrdom, which we might consider the most pure, fundamental realization of the Christian vocation, we understand just why we hold life sacred.

At first, this may appear paradoxical. Martyrdom, after all, is willingly surrendering one’s life for the sake of the Christian faith. Martyrdom teaches us that life in this world is not to be compared with the glorious and everlasting life that awaits us in the world to come. As the Lord says, “Whosoever shall lose his life for my sake and the Gospel’s, the same shall save it” (Mk. 8:35).

Christ promises us in his Beatitudes that “blessed are you when men shall revile you, and persecute you, and say all manner of evil against you falsely for my sake. Rejoice, and be exceedingly glad, for great is your reward in heaven” (Matt. 5:11–12). When we are rejected by the world because we accept the Gospel—when we reject the world in order to take up our Cross—then we display the Christian faith in all its truth and power and glory. Martyrdom, etymologically and in fact, always means “bearing witness,” and the greatest and most fundamental way to bear witness to the Gospel is to die for the sake of the Gospel.

However, martyrdom, even when it points us towards the next life, also testifies to the immeasurable sacredness of our mortal life in this world. Here, in this life, it is possible for us to bear witness; here, in this life, we have the possibility of accepting Christ's gift of salvation. This is true for the literal martyrs, but it is also possible for every Christian through the bloodless martyrdom of asceticism. Whenever we die to our fleshly desires for the sake of the Gospel, we suffer a little martyrdom. Whenever we forgo power or wealth or gratification for the sake of Christ's commandments, we are bearing witness, in a small way, to the truth of the Christian faith.

In other words, martyrdom proper, as well as the ascetic martyrdom to which we are all called, are a way of "redeeming the time" (Eph. 5:16). Through Christ's Incarnation and Passion, the fallen world and passing present age have become an arena of spiritual struggle and the place where salvation is accomplished.

Seen from this perspective, life in this world is not something cheap and utilitarian, but incredibly dear. The Lord gives us this life that we might offer it back to him, fulfilling our primordial role as priest and mediator of creation: man is called to commend himself and his fellow-men and all his life to Christ our God.

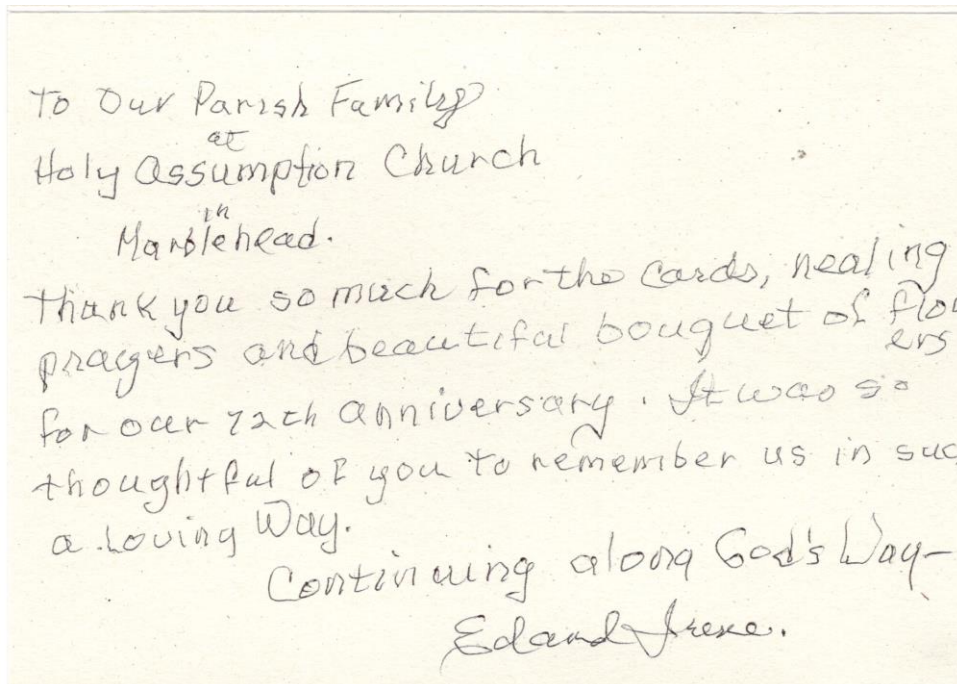
All life comes from God; all life belongs to God; and through the saving work of our Lord and God and Savior Jesus Christ, biological life in this world is now open to the possibility of true and everlasting life in the world to come.

Thus, on this Sanctity of Life Sunday, we bear witness to the truth that all human life, from conception to natural death, is sacred. We pray that the scales will fall from the eyes of our countrymen who do not recognize this basic truth, and we beseech the Lord that all violations of this holy principle—abortion, infanticide, euthanasia, and the rest—would come to a swift end in our age and our land. Finally, we pray that we might find the strength to live in accordance with this teaching, showing forth the sanctity of life by devoting our own life to the pursuit of sanctity, thus bearing witness in our flesh to the truth of the holy Orthodox Christian faith.

Sincerely yours in Christ,

+Tikhon

Archbishop of Washington
Metropolitan of All America and Canada



To Our Parish Family
at
Holy Assumption Church
Marblehead.
Thank you so much for the cards, healing
prayers and beautiful bouquet of flowers
for our 72th anniversary. It was so
thoughtful of you to remember us in such
a loving way.
Continuing along God's Way—
Edward J. Jurek.



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



FEBRUARY 2025


Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
Jan 26 9:10 Hours 9:30am Divine Liturgy followed by Parish Potluck and Annual Parish Meeting	Jan 27	Jan 28	Jan 29 Fast	Jan 30 <i>Three Holy Hierarchs</i>	Jan 31 Fast	1 4:00pm Great Vespers
2 MEETING OF THE LORD 9:10 Hours 9:30am Divine Liturgy followed by coffee hour/fellowship	3	4	5 6:00pm Choir rehearsal Fast	6	7 Fast	8 4:00pm Great Vespers
9 Publiccan & Pharisee 9:10 Hours 9:30am Divine Liturgy followed by coffee hour/fellowship	10 Fast free	11 Fast free	12 6:00pm Choir rehearsal Fast free	13 Fast free	14 Fast free	15 4:00pm Great Vespers Fast free
16 Prodigal Son 9:10 Hours 9:30am Divine Liturgy followed by coffee hour/fellowship	17	18	19 6:00pm Choir rehearsal Fast	20 6:00pm Monthly parish social, location TBA	21 Fast	22 Memorial Saturday 9:15am Hours 9:30am Divine Liturgy 4:00pm Great Vespers
23 Meatfare 9:10 Hours 9:30am Divine Liturgy followed by Pre Lent Potluck	24 Fast: dairy, fish, wine, & oil	25 Fast: dairy, fish, wine, & oil	26 6:00pm Choir rehearsal Fast: dairy, fish, wine, & oil	27 Fast: dairy, fish, wine, & oil	28 Fast: dairy, fish, wine, & oil	Mar 1 4:00pm Great Vespers Fast: dairy, fish, wine, & oil

See Sunday Bulletin for changes.

OUR JOURNEY TO PASCHA! 2025

Created by Fr. Jonathan Bannon (ACROD)

Adapted by Fr Vitalii Stashkevych (BCC) for the Gregorian Calendar

SUNDAYS	THEMES / GOSPEL READING	HOW TO PARTICIPATE:
Fast - Free Week FEBRUARY 9 TH	 Publican and the Pharisee Epistle: 2 Timothy 3:10-15 Gospel: Luke 18:10-14	Show compassion on the poor and distressed. Trust in God, not yourself and ask for His help before every task this week.
Normal Fast Week FEBRUARY 16 TH	 The Prodigal Son Returns! Epistle: 1 Corinthians 6:12-20 Gospel: Luke 15:11-32	Schedule a Confession. Every morning say, "Today I will be humble." Use up/freeze meats this week.
Meatfare FEBRUARY 23 RD FAREWELL TO MEAT TODAY	 The Last Judgement Epistle: 1 Corinthians 8:8-9:2 Gospel: Matthew 25:31-46	Pray facing East this week. Christ is returning from the East and we wait for Him! Use up/freeze dairy this week.
Cheesefare MARCH 2 ND FAREWELL TO CHEESE TODAY	 Adam and Eve are cast from Paradise! FORGIVENESS SUNDAY Epistle: Romans 13:11-14:4 Gospel: Matthew 6:14-21	Ask each other for forgiveness each evening this week before bed.
1 ST Sunday of Lent MARCH 9 TH	 SUNDAY of ORTHODOXY Epistle: Hebrews 11:24-26, 32-12:2 Gospel: John 1:43-51	Bring an icon to church for a procession.
2 ND Sunday of Lent MARCH 16 TH	 ST GREGORY PALAMAS Epistle: Hebrews 1:10-2:3 Gospel: Mark 2:1-12	Bring a prayer rope to be blessed today! Use it and pray the Jesus Prayer each day this week.
3 RD Sunday of Lent MARCH 23 RD	 VENERATION OF THE HOLY CROSS HALF WAY TO PASCHA! Epistle: Hebrews 4:14-5:6 Gospel: Mark 8:34-9:1	Wear your cross to church and kiss the cross each morning with a bow!
4 TH Sunday of Lent MARCH 30 TH	 ST JOHN of the LADDER Epistle: Hebrews 6:13-20 Gospel: Mark 9:17-31	Every time you climb stairs this week ask St. John to help you reach Paradise with the sign of the cross!
5 TH Sunday of Lent APRIL 6 TH	 ST MARY of EGYPT Epistle: Hebrews 9:11-14 Gospel: Mark 10:32-45	Ask the Theotokos to offer you and the world pure thoughts and ideas this week.
PALM SUNDAY APRIL 13 TH GREAT WEEK BEGINS	 ENTRY OF OUR LORD INTO JERUSALEM Epistle: Philippians 4:4-9 Gospel: John 12:1-18	Place your palm branches and pussywillows behind an icon at home and in your car!
GREAT AND HOLY FRIDAY APRIL 18 TH	 GREAT AND HOLY FRIDAY JESUS DIES ON THE CROSS CHECK WITH YOUR PARISH FOR ROYAL HOURS AND VESPERS SCHEDULE	Refrain from TV, Internet & Phones to honor Christ's Death.
FEAST OF FEASTS! APRIL 20 TH NO FASTING!	 HOLY PASCHA! (CHRIST IS RISEN!) Epistle: Acts 1:1-8 Gospel: John 1:1-17	Greet everyone with "CHRIST IS RISEN!" & say it before good morning and goodnight!