

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

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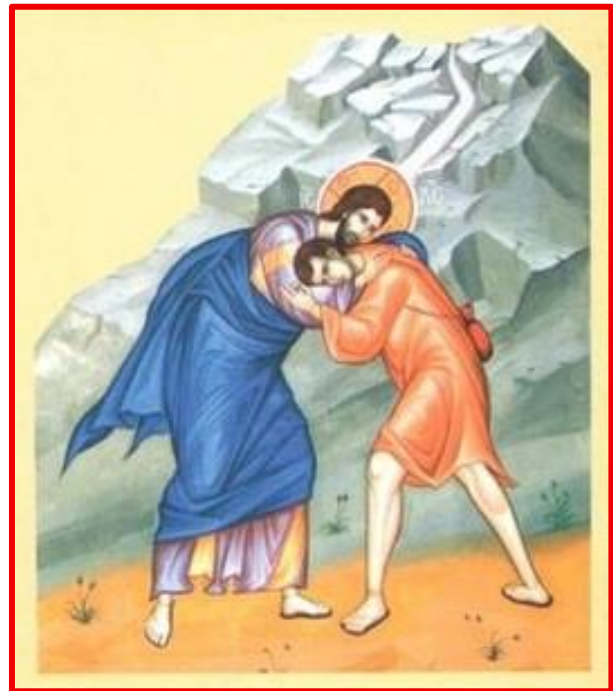
*Holy Assumption Orthodox Church is a parish of the Orthodox Church in America,
Diocese of the Midwest*

FEBRUARY 8, 2026

**THIRTY FIFTH SUNDAY AFTER PENTECOST
SUNDAY OF THE PRODIGAL SON**

EPISTLE: Corinthians 6:12-20

Bretheren: All things are lawful for me, but all things are not helpful. All things are lawful for me, but I will not be brought under the power of any. Foods for the stomach and the stomach for foods, but God will destroy both it and them. Now the body is not for sexual immorality but for the Lord, and the Lord for the body. And God both raised up the Lord and will also raise us up by His power. Do you not know that your bodies are members of Christ? Shall I then take the members of Christ and make them members of a harlot? Certainly not! Or do you not know that he who is joined to a harlot is one body with her? For "the two," He says, "shall become one flesh." But he who is joined to the Lord is one spirit with Him. Flee sexual immorality. Every sin that a man does is outside the body, but



Parable of the Prodigal Son

he who commits sexual immorality sins against his own body. Or do you not know that your body is the temple of the Holy Spirit who is in you, whom you have from God, and you are not your own? For you were bought at a price; therefore glorify God in your body and in your spirit, which are God's.

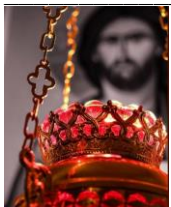
GOSPEL: Luke 15:11-32

The Lord spoke this parable: “A certain man had two sons. And the younger of them said to his father, ‘Father, give me the portion of goods that falls to me.’ So, he divided to them his livelihood. And not many days after, the younger son gathered all together, journeyed to a far country, and there wasted his possessions with prodigal living. But when he had spent all, there arose a severe famine in that land, and he began to be in want. Then he went and joined himself to a citizen of that country, and he sent him into his fields to feed swine. And he would gladly have filled his stomach with the pods that the swine ate, and no one gave him anything. But when he came to himself, he said, ‘How many of my father’s hired servants have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say to him, “Father, I have sinned against heaven and before you, and I am no longer worthy to be called your son. Make me like one of your hired servants.”’ And he arose and came to his father. But when he was still a great way off, his father saw him and had compassion, and ran and fell on his neck and kissed him. And the son said to him, ‘Father, I have sinned against heaven and in your sight, and am no longer worthy to be called your son.’ But the father said to his servants, ‘Bring out the best robe and put it on him, and put a ring on his hand and sandals on his feet. And bring the fatted calf here and kill it, and let us eat and be merry; for this my son was dead and is alive again; he was lost and is found.’ And they began to be merry. Now his older son was in the field. And as he came and drew near to the house, he heard music and dancing. So, he called one of the servants and asked what these things meant. And he said to him, ‘Your brother has come, and because he has received him safe and sound, your father has killed the fatted calf.’ But he was angry and would not go in. Therefore, his father came out and pleaded with him. So, he answered and said to his father, ‘Lo, these many years I have been serving you; I never transgressed your commandment at any time; and yet you never gave me a young goat, that I might make merry with my friends. But as soon as this son of yours came, who has devoured your livelihood with harlots, you killed the fatted calf for him.’ And he said to him, ‘Son, you are always with me, and all that I have is yours. It was right that we should make merry and be glad, for your brother was dead and is alive again, and was lost and is found.’”



FOR YOUR PRAYERS

Tina Rindfleisch & Tony Monastra, 524 Woodshire Ln., Apt. E11, Naples, FL 34105; **Greg Twarek**, 117 Lucien Drive, Marblehead, OH 43440 **Patti Owens**, 311 Woodbridge Road Vermilion, OH 44089; **Irene Vangeloff**, 3580 Shaw Ave., Apt. 305, Cincinnati, OH 45208 Tel.: (513) 376-9693



FEBRUARY REPOSED

Helen Hritsko (1908) No date provided; Alexandra Brendza (1909) No date provided; Steve Danchisen (1909) No date provided; **2-** Nancy Pipenur (2018); **5-** Peter Kowal (2004); **6-** Steve Michael Mazur (1970); **6-** Elizabeth Kravetz Mc Mahon (1984); **12-** Glenn Schoonmaker (2002); **12-** Lawrence Beck (2018); **14-** Rose Polosky (1953); **17-** Stanley Guzy (1986); **17-** Ed Vangeloff (2025); **20-** Linda Sue Alber & infant (1969); **20-** Dc. Mike Cinalli (2020); **21-** Mary Tomka Matso (1956); **21-** John Richard Elchisco (2021); **22-** Metro Mazur (1973); **22-** Marguerite Bird (2022); **23-** George Elchisco Sr. (1961); **23-** Tom Twarek (2024); **26-** Elizabeth Millie (1998); **29-** Mary Uka Kostearly (1996)

LITURGICAL SCHEDULE FOR THE WEEK

MON. Feb 9	Leavetaking of the Meeting, Martyr Nikephoros; 1 John 2:18-3:10, Mk 11:1-11
TUE. Feb 10	Hieromartyr Haralambos; 1 John 3:11-20, Mk 14:10-42
WED. Feb 11	Hieromartyr Blaise; 1 John 3:21-4:6, Mk 14:43-15:1
THU. Feb 12	Saint Meletius; 1 John 4:20-5:21, Mk 15:1-15
FRI. Feb 13	Saints Martinian; 2 John 1:1-13, Mk 15:22, 25, 33-41
SAT. Feb 14	Memorial Saturday , Venerable Auxentius; 1 Cor. 10:23-28, Lk 21:8-9:25-27,33-36
9:10 AM	HOURS
9:30 AM	DIVINE LITURGY
4:00 PM	VESPERS
SUN. Feb 15	36th SUNDAY AFTER PENTECOST, <i>Meatfare Sunday, Tone 3</i>
9:10 AM	HOURS
9:30 AM	DIVINE LITURGY Followed by Parish Potluck

PRAYER LIST

Parishioners & Family: Greg Twarek / Amber Twarek / Richard Williams / Christine Twarek / Tony Monastra / Alvin Foland / Delaine Ward (Ron Royhab's sister) / Rachel and her newborn baby / Danielle and her unborn baby / Kristen Cassell / Laura DeKemper / Tom Hileman / Cliff & Kathy Ruggles / Sandra / Renee Haynal / Sharon Shaheen (Patti Owen's sister) / Heidi Golob / Ron & Bobbie Royhab / Rodney Clevenger / Jennifer Heffernan / Pam / Jim Twarek / Ed Garrity / Patti Owens / Barbara Wroblewski / Michal Tomáš / Helena Tomášová / Ruth Sheller / Carol / David Martin / Fred Soski / Irene Vangeloff / Sonja Rose / James Bargdill / Carole Conaway / Gary Conaway / Sharon Dietrich / Michael Glovinsky / Shirley Gresh / Betty Kovach / Child Stella Miller / William Pipenur / Helen Jean Rofkar / George Royhab / Marianne Royhab / Kathy Jacob / the child Bodhi Cassell / Gleice, Sophie & Chloe / Carol / Nora.

Other Requests: Jim Rinaldo / Roy / Greg / Patty Wandover / Russ M. / Suzeann / Laura Engler / Robin (Niece of Kathy Ruggles) / Catechumen Sessely / Catechumen Daniel / Catechumen Adam / Catechumen Joshua / Catechumen Stephanie / Catechumen Max / Catechumen Michael / Catechumen Sharon / Steve Rohweder / Nicole Williams / John Couture / Ann Turinsky / Marcia / Catechumen Blake Shoemaker / Linkoln Paull / Matushka Melania / Sharyn Osborne / Amy / Bill Byrnes / Susanne / Charles Schlett / Kathy Debevits / Anthony / Archpriest Ján Čížmár / Archpriest David Lis / Archpriest Emilian & Matushka Laryssa Hutnyan / Donald Gresh / Mark Ludvik / Robert Piznar / William / Rick Rowe / Chris.

Military: Craig Cassell / Jake Ellithorpe / Jordon Fulton / Justin Issler / Tikhon / Nicholas / & All Military



VIGILS FOR FEBRUARY 1

Susan Guzy 1 Special intentions

Jean Hileman 1 Special intentions

Laura Kovach 3 For health and/or healing of Tina R., Greg T., Lindsay & Janet, Jerry Z., Patti O., Deb F., Tony M., Russ M, Burt K., Bobbie & Ron R., Peggy S., Brenda T., Betty K., Margaret M., Mark M., Dana M., Bodhi C.

Memory eternal to Vern Patton and Sara Melsted
Special Intentions

Sandy Martin 1 In memory of Dr. Morrow

Natalie Twarek 8 Memory Eternal for Dan's mom Kelly, Health and recovery of Greg, Amber, Nikki, Tina and Dina , For the health of Fr Peter & Matushka Michelle, For the health and recovery of Richard, Patty, Cathy, Patti, Laura, Kathy & Cliff, Irene, Ron & Bobbie, Rodney, Betty, Carol, Kayla, Pam, Jim, Heidi, Wayne, Peggy, Marcia, Health and healing for Father's parents Michal & Helena and Matushka's mom Barbara, and Walter, For the health of Elaine, Christine, Jen, Tony, Father David, Carole, Gary, Sharon, Sonya, Margi & Joe, MaryAnn & Bob, Bodhi, Stella, Jake, Pat, Special Intentions

FEBRUARY CANDLE SPONSORS



Altar Candles: Fr. Peter and Mat. Michelle, For Health and God's Blessings for Barbara Wroblewski, and Michal & Helena Tomáš (**\$50**); **Chandelier:** Ron & Bobbie Royhab, In memory of Roberta's three brothers, David, Randy & Bill (**\$50**); **Eternal Light & Icon Screen:** Available (**\$25**); **Candles at the Cross:** Laura Kovach, In memory of my dad Steven and birthday memory of my mom Margaret (**\$20**); **Candles at St. Tikhon Icon:** Available (**\$20**)

READERS LIST



Sunday Feb 8 – Tim
Sunday Feb 15 – Joe

ATTENDANCE



01/31 Vespers, **8** attending; **02/01** Divine Liturgy, **30** attending (4 guests); **02/01** Vespers, **5** attending; **02/02** Divine Liturgy, **8** attending

SUNDAY OFFERING



Sunday, February 1, 2026

Tithe	\$1,608.00
Donations	\$ 22.00
Candles	\$ 67.00
Vigils	\$ 125.00
Holy Day Donation	\$ 395.00
Chandelier	\$ 50.00
Candles at the Cross	\$ 25.00
Memorial Donation	\$ 20.00
Building restoration	\$ 880.00
Total:	\$3,192.00

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

FEBRUARY BIRTHDAYS AND ANNIVERSARIES



11 – Dan Maciejewski; **14** – Sandy Martin; **16** – David Mazurik; **22** – Wayne Golob; **24** – Sonya Rose; **25** – Heidi Golob *



CLEANING SCHEDULE

Feb 9, Greg
Feb 16, Roddie & David
Feb 23, Natalie
Mar 2, Tim



CHARITY OF THE MONTH

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

UP-COMING EVENTS IN OUR PARISH – MARK YOUR CALENDAR



- Feb 14th** Memorial Saturday (*Saturday*)
- Feb 23rd** Beginning of the Great Fast (*Monday*)
- Apr 5th** Palm Sunday (*Sunday*)
- Apr 12th** HOLY PASCHA (*Sunday*)
- Apr 25th** Visit from St. Tikhon Seminary (*Saturday*)

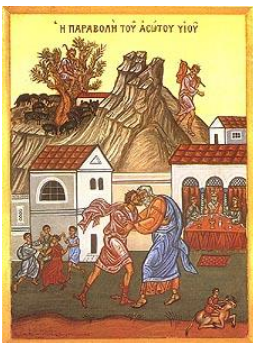


COFFEE HOUR SPONSOR LIST

- Feb 8 – Mike & Sharon Cole
- Feb 15 – Parish Potluck
- Feb 22 – Meatless Parish Potluck

MIDWINTER FEAST

Saint Mary Byzantine Catholic Church will hold their Midwinter Feast on **February 14, 2026** - Valentine's Day from 6:00 PM -9:00 PM at Saint Mary Byzantine Catholic Church Hall, 506 East Main Street, Marblehead, Ohio. Dinner will include Charcuterie and Cheese, Seared Airline Chicken Breast, Rice Pilaf, Salad, Fresh vegetables, Chocolate brownie with whipped Cream. Music/Entertainment and Silent Auction. \$50.00 per person BYOB. Call **419-626-0375** before **FEB. 9th** FOR RESERVATIONS. Proceeds to Church Building Fund. Any questions or concerns, please call 419-357-3758.



Sunday of the Prodigal Son

Commemorated on February 8

The Sunday after the Sunday of the Publican and the Pharisee is the Sunday of the Prodigal Son. This parable of God’s forgiveness calls us to “come to ourselves” as did the prodigal son, to see ourselves as being “in a far country” far from the Father’s house, and to make the journey of return to God. We are given every assurance by the Master that our heavenly Father will receive us with joy and gladness. We must only “arise and go,” confessing our self-inflicted and sinful separation from that “home” where we truly belong (Luke 15:11-24).

After the Polyeleion at Matins, we first hear the lenten hymn “By the Waters of Babylon.” It will be sung for the next two Sundays before Lent begins, and it serves to reinforce the theme of exile in today’s Gospel.

Starting tomorrow, the weekday readings summarize the events of Holy Week. On Monday we read Saint Mark's account of the Entry into Jerusalem. On Tuesday we read how Judas went to the chief priests and offered to betray the Lord. On the night before His death Christ tells His disciples that one of them will betray Him. He also predicts that they will desert Him, and that Peter will deny Him three

times. On Wednesday the Gospel describes how Judas betrayed the Savior with a kiss. Thursday's Gospel tells how Jesus was questioned by Pilate. On Friday we read the narrative of Christ's crucifixion and death.



What on Earth Can I Eat Since the Church Forbids Eating Meat, Fish, and Dairy During Great Lent? *by Fr. Lawrence Farley*

The first question which presents itself during the Lenten season is one of cuisine: “What on earth can I eat since the Church forbids eating meat, fish, and dairy?” It is a reasonable question, but must not be allowed to skew one’s understanding of what Lenten fasting is all about or give the impression that Lent is primarily about food.

For one thing, the Church does not have any food laws in the same way that Judaism, Islam, or Hinduism have food laws. Religions often have food laws, but Christianity is not a religion. Rather it is our participation in this age of the powers of the age to come, and as such it transcends religion with all its categories, including the category of unclean food. Religions have such a category, and both Judaism and Islam forbid the eating of pork. Hinduism (at least as practiced by some) famously forbids eating cows, and some of its literature declares that no one who eats meat can have any knowledge of God. These are true food laws, and no one can obtain a dispensation from them to eat pork any more than they could obtain a dispensation from the law of gravity. They are not “food guidelines”, but “food laws”. Unclean food remains unclean, no matter what.

Christianity knows nothing of this. St. Paul declared that “nothing is unclean in itself” (Romans 14:14), and that “nothing is to be rejected if it is received with thanksgiving, for then it is sanctified by the Word of God and prayer”. To deny this in the Church, he says, is one of the “doctrines of demons” (1 Timothy 4:1-5). Our fasting rules are not food laws.

What then is the point of them? The rules and abstinence have less to do with the stomach and more to do with the heart. God originally made us as spirit, soul, and body, with these three hierarchically ordered: our bodies submitted to our souls and our souls submitted to the spirit. Now everything is topsy-turvy and inverted: our bodily appetites rule over us, with our souls and personalities following obediently these bodily desires. The spiritual life comes a distant third. Fasting is meant to overturn all this, and restore us to proper balance. By fasting from good things such as meat, fish, dairy, and wine, we train our appetites to submit. Have you ever seen a dog with a treat balanced on its nose? The dog longs for the treat, but has been trained by its master not to eat the treat until allowed. Lent disciplines us to imitate the obedience of the well-trained dog, and not to eat the treat of more luxurious cuisine until allowed at Pascha. Lent says to our imperious desires, “You’re not the boss of me—the Lord is”, and demands that it submit to the spiritual life.

The fasting rules fulfill another function—that of binding us together as one family. If simple ascetic abstinence were the sole function of Lent, then rules would not be necessary. Each person could decide for himself “what to give up for Lent” and proceed with his own individual program of disciplining the desires. But Christianity is not a philosophy but a family. Nothing in it is individual and isolated. We do not baptize ourselves when we become Christians, but receive baptism at the hands of another. We do not take bread and wine at home alone, but come to the Eucharistic assembly along with our fellows to receive it from the priest. The New Testament epistles were mostly not written to individuals, but to churches, and the prayer the Lord taught us was not the “My Father”, but the “Our Father”. Christianity is relentlessly corporate, and it binds us together as a single body, a united family. That is why the Church gives a single set of rules for everyone to follow. If one gave up meat, while another gave up chocolate and a third gave up coffee, all might benefit from their asceticism, but corporate meals would

become impossible. So, the Church bids us become one, and to eat together, sharing not only the same Eucharistic Chalice, but also the same fellowship table. The food on that table must be allowed by everyone who approaches it—hence the single set of fasting rules for all.

Finally, the most important thing about the Lenten fasting cuisine is that it helps soften our heart and promote love. An old book once proclaimed, “Real Men Don’t Eat Quiche”, and a wise woman I know once built on that and further proclaimed, “Real Christians Don’t Eat Each Other”. It is tempting to be cannibalistic. As St. Paul once warned his Galatian converts, “If you bite and devour one another, take care that you are not consumed by one another” (Galatians 5:15). It is too easy to speak words which wound, and to destroy another by gossip, criticism, and insult. As Solomon once taught, life and death are in the power of the tongue (Proverbs 18:21), and we often use that power for death and not for life. St. James warned us that the tongue is a restless evil, full of deadly poison. Man stands at the top of the food chain, and has tamed every other species—lions, and tigers and bears. But oh my!—no one can tame the tongue. If one has tamed the tongue, one has arrived, and is mature and perfect man (James 3:1-12).

Lent bids us tame the tongue and to love silence. Some people when they arise in the morning turn on the computer or the television or the radio, and leave it on all day. Most of us do the same with the tongue—when we rise, we turn on the tongue, and leave it on. Lent bids us turn off the tongue, and only turn it on when we need to use it—and then turn it off again. It’s hard work, just as fasting is hard work. But only by doing this can we achieve spiritual maturity.

Lenten cuisine is ultimately not about food, like an Orthodox version of Jenny Craig. It is about spiritual maturity, and drawing near to Christ and to each other. It will be over soon enough, as Pascha draws ever closer. All the more reason to use it while we have the chance.