

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***

MARCH 3, 2024

THIRTY NINTH SUNDAY AFTER PENTECOST
SUNDAY OF THE PRODIGAL SON

EPISTLE: 1 Corinthians 6:12-20

Brethren: 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 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.



The Parable of the Prodigal Son

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

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; Diane Tryon, 109 Joslyn Street, Arcadia, OH 44804; Ed & Irene Vangeloff, 454 Strouse Lane, Sandusky, OH 44870



MARCH CANDLE SPONSORS

Altar Candles: Available **(\$50)**; **Chandelier:** Available **(\$50)**; **Eternal Light & Icon Screen:** Available **(\$25)**; **Candles at the Cross:** Laura Kovach, Birthday blessings to Greg and in memory of Russ **(\$20)**; **Candles at St. Tikhon Icon:** For Safety and Health of Nicholas, Tikhon, Gleice, & Chloe **(\$20)**



MARCH REPOSED

Michael Elchisko (1909) No date provided; Helen Millie (1910) No date provided; George Danchisen (1912) No date provided; **1-** George Danchisen (2018); **3-** Anna Stoyka (2018); **4-** Andrew Mazur (2001); **6-** Frank Guzy (2002); **6-** Robert Haynal (2022); **8-** Mat. Sonya Tutko (2021); **11-** Ella Mazur (1918); **13-** Richard Michael Benya (1983); **17-** Frank Holodnak (1961); **23-** Eva Pondillo (2001); **23-** Ella Mazurik (1985); **23-** Francis Mitchell (2008); **23-** Barbara Ann Wasylenko (2017); **29-** Todd Pollack (2019); **29-** Carolyn Woodward (2000); **30-** John Rofkar (2019)

LITURGICAL SCHEDULE

MON. Mar 4	Venerable Gerasimus of the Jordan; 1 John 2:18-3:10, Mk. 11:1-11
TUE. Mar 5	Martyr Conon of Isauria; 1 John 3:10-20, Mk. 14:10-42
WED. Mar 6	42 Martyrs of Ammoria in Phrygia; 1 John 3:31-4:6, Mk. 14:43-15:1
THU. Mar 7	The Holy Hieromartyrs of Cherson: Basil, Ephraim, Capito, Eugene, Aetherius, Elpidius, and Agathodorus; 1 John 4:20-5:21, Mk. 15:1-15
FRI. Mar 8	Saint Theophylactus, Bishop of Nicomedia; 2 John 1:1-13, Mk. 15:22,33-41
SAT. Mar 9	<i>Memorial Saturday</i> , 40 Holy Martyrs of Sebaste: 1 Cor 10:23-28, Lk. 21:8, 25-27, 33-36
9:10 AM	HOURS
9:30 AM	DIVINE LITURGY
4:00 PM	VESPERS
SUN. Mar 10	40th SUNDAY AFTER PENTECOST – Tone 7 Meatfare Sunday, Sunday of the Last Judgment
9:10 AM	HOURS
9:30 AM	DIVINE LITURGY Followed by Potluck



VIGILS FOR FEBRUARY 25

Tim Glovinsky 1 Birthday blessings for dad

Susan Guzy 1 Special Intentions

Laura Kovach 3 For health and/or healing of Cooper S., Marty B., Kathi S., Jim K., Ron R., Diane T., Ruth S., James W., Patti O., Tony M., Hannah S., Barbara D., Pauline O., Margi H., Betty K., Ben F., Mark M., Dana M., Bodhi C., Sharon D., John D., and Karen D.

Safe travel to Sarah and her family

Birthday blessings and many years to Basil and Fellar.

Sandy Martin 1 Special intentions

Diane Tryon 1 In loving memory of Mike's sister Mary 2/11/24

Natalie Twarek 8 In loving memory of Tom Twarek, Birthday blessing and good health to Basil, For the health of Randy Gorman, Patrick and Marty, For the health and recovery of Ruth, Pam, Diane, Ron, Jim Twarek and Ed Garrity, Health and healing for Father's dad Michal and Matushka's mom Barbara, For the health and recovery of child Ambrielle, and child Ezra, Rita Mumea(Gigi), For the health of Tony, Bev, Ed, Irene, Father David, Pauline, Judy, Tina, Carole, Gary, Sharon, Tina's dad, Earl, Sonya, Margi & Joe, Betty, Jackie, MaryAnn & Bob, Bodhi, Stella, Jake, Pat, special intentions

PRAYER LIST

Parishioners & Family: 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 / Diane Tryon / 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 / Stephanie Royhab / Kathy Jacob / the child Bodhi Cassell / Gleice, her unborn baby & Chloe / Carol / Debbie & Marco / Nora. **Other Requests:** Michelle / Susanne / Barbara Heffernan, Rita Mumea / Charles Schlett / Kathy Debevits / Maxwell Chaney / Sidharth Bijilani – friend of Subdeacon Roger and Debbie Pinta / Anthony / Archpriest David Lis / Bishop Matthias / Archpriest Emilian & Matushka Laryssa Hutnyan / Kurt Franck / Ben Franklin / 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 Mar 3 – Natalie
 Sunday Mar 10 – Jake
 Sunday Mar 17 – Tim
 Sunday Mar 24 – Ron



ATTENDANCE

02/24 Vespers, 9 attending; 02/25 Divine Liturgy, 24 attending (1 guest)



MARCH BIRTHDAYS AND ANNIVERSARIES

3 – Tony Monastra *; **7** – Tamera Blackford; **15** – Blake Shoemaker; **30** – Bobbie Royhab; **30** – Fred Cassell; **31** – Greg Mazur



CHARITY OF THE MONTH

“Mission Boxes (Danbury Food Pantry)” is the charity we donate to for the month of March.



SUNDAY OFFERING

Sunday, February 25, 2024

Tithe	\$1,095.00
Candles	\$ 41.00
Vigils	\$ 100.00
Donations	\$ 50.00
Holy Day Donation	\$ 175.00
Total:	\$1,461.00

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

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

- Mar 10th** Daylight Saving Time begins (Sunday) 🕒
- Mar 10th** Meetfare Sunday – Potluck after the Divine Liturgy
- Mar 17th** Cheesefare Sunday (*Maslenitsa*) – Potluck after the Divine Liturgy
- Mar 18th** Beginning of the Great Fast (*Monday*)
- Mar 25th** ANNUNCIATION OF THE MOST HOLY THEOTOKOS (*Monday*)
- Mar 30th** Memorial Saturday
- Consider sponsoring a Sunday coffee hour following the Divine Liturgy





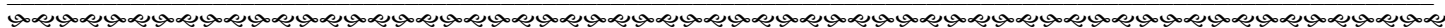
CLEANING SCHEDULE

Mar 4, Susan
Mar 11, Jean
Mar 18, Stephanie
Mar 25, Sandy



MEMORIAL SATURDAYS

We would like to ask all of you if you have any new names to be commemorated during the Memorial Services to kindly submit the names to Fr. Peter before this Saturday. You may email or text the names that need to be added.



Sunday of the Prodigal Son

Commemorated on March 3

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.

SUNDAY OF THE PRODIGAL SON (Luke 15:11-32).

This Parable relates to man's prodigality with the divine gifts to man. It is the consequence of arrogance. Prodigality is the unreckoning extravagance in sensuality. The prodigal is one who cannot be saved, whose life is dissolute, who squandered his father's property. Prodigality, then, is the second basic corruption toward which man is inclined. This is why this Parable is known as the Parable of the Prodigal Son, the subject matter of this week. Despite the characterization in this Parable, its main subject is the warm parental love of the Father. The father's love was unbroken and firm for his prodigal son. His love was shown more at the return of his son than in the beginning, despite the fact that his son squandered his "properties". In the end, however, the son exchanged his prodigality for repentance, and this is the crux of the parable. This moment changes the prodigal son into the prudent son, expelling arrogance with repentance. While the son was returning to his father, he kept rehearsing over and over again: "Father, I have sinned against heaven and before you". But when the son saw his father's house from afar, his father saw him, and ran to him and embraced him warmly. Thus, the son did not have

the opportunity to tell his father what he had been rehearsing. The son at the beginning said, "give me", but in the end he asked, "make me", which is the depth of repentance and obedience, the challenging factors of a Christian.



How Our Prayers Can Help the Departed: Some Practical Examples *by Anastasia Parkhomchik*

Saint Theophan the Recluse once remarked, "We pray for the departed like for the living, whether or not they had been following the way of righteousness, or designated as saints or sinners." Many saints have said that our prayer for the deceased can pull them out of hell. God will hear our prayer as an expression of our love and will show mercy for the soul of the deceased sinner. How do we know about the torments of our dead and their need for our prayer? How do

they benefit when we mention their name? We can find out, by the grace of God, from those to whom these souls have appeared.

How our prayer helps our dead

Saint Paisios of the Holy Mount received this question from his spiritual daughter, and he answered it with a real-life example.

— What if you found me one day in a deep cellar and asked the Hegumeness to show pity for me and put me somewhere above the ground so I could see the sun while I am still alive. Do you think the Hegumeness would listen?

"Certainly, father."

"Well, if you think the Hegumeness would listen, would not God intervene to ease the plight of the departed because we ask for it? Would not He bring that man from his dungeon and accommodate him in some better dwelling, maybe even a separate flat?"

"The Lord wants to help the dead because He has sympathy for them, but He has a sense of propriety. He does not want to give the devil any reason to say to Him, "Why are you saving this sinner – he worked so little in his life!" Our prayer for the dead is His entitlement to intervene», – taught the elder. Out of His love for every soul, the Lord arranges for all deceased to have someone on earth to pray for them. Every soul has a chance to be saved until His second coming and the Day of Judgement.

A mortally wounded soldier on a battlefield asked a chaplain for some water, but he did not give him anything to drink, even though he had some in his flask. He showed indifference that was untypical of him. When the soldier died, the priest realized his misdeed, fell into despair and started mentioning him in all his prayers. He brought his grief to Elder Paisios. Normally sympathetic, the priest did not know why he had acted that way with the soldier. Elder Paisios explained that God had withdrawn His grace from the priest temporarily because the soldier needed his prayers. If he had given water to the wounded soldier, he would not have remembered him. But his remorse motivated him to pray for him all the time.

"When I pray for the deceased, I usually begin with those who have the greatest need, then for those with smaller needs, and then for everybody else. I do not spend time thinking about my kin, but if I neglect to pray for the deceased through fatigue or shortage of time, my parents will appear to me in

my dream. That is because my prayers help the dead and give them reassurance, and the absence of my prayers deprives them of this much-needed relief. If our humble prayers relieve the suffering of our deceased even to the slightest extent, we monastics should have our skin torn off and salt put under it if we did not do it,” wrote Elder Paisios. Our dead cannot repent their sins, and they live only by our prayers.

The importance of remembering the dead during Liturgy

At the beginning of each liturgy, the priest takes pieces from the Prosphora for the living and departed named in the prayer notes. He puts them in the Holy Cup after the Communion. These pieces have contact with the Body and Blood of Christ, and the deceased are cleansed of their sins by the expiatory torments of Christ. Ordering forty days’ prayers for the dead and submitting prayer notes are a good way to ease the plight of our deceased.

As Saint John of Shanghai wrote, “The best way to give our love for the deceased and ease their progress is by praying for them, and especially by leaving a prayer note for commemoration at the Divine Liturgy. There is nothing more or better that we can do for them. They need our prayers always.”

We find numerous examples in the lives of the Holy Fathers and ordinary priests showing how even a few offertories and intense prayers can change the situation of our dead.

Saint Gregory the Dialogist left a narrative about a presbyter with whom he was acquainted. A known sinner once visited the presbyter. He was enjoying his visit to a sauna when he noticed a stranger who immediately began to assist him. He met him again and again on his every visit to the sauna. To thank the good stranger for his service, he brought with him two Prosphora and offered them to the man. But he could not take them, and cried bitterly, “Father! You may not know this, but I cannot take this holy bread and eat it. In my life, I was the owner of this place, but I have been condemned for my sins. If you wish to give me your love, please offer this bread to the Lord and pray for me at His throne. If you do not see me again, consider it the sign that your prayer has been heard. The presbyter prayed tearfully for the sinner every day of the week, offering the bloodless sacrifice to the Lord on his behalf. On his next visit to the sauna, he was relieved not to see the stranger there anymore.

“At each forty days prayer, a sinner is released from hell,” taught Elder Nikolay Guryanov.

The blessed elder of the Church knew it well. Schema-nun Maria, a spiritual friend of Hegumen Savva (Ostapenko), told this story. At the departure of Schema-nun Sergiya, a monastic sister, the far-sighted Savva said to the people at church, “The soul of the blessed Eldress Sergiya is now standing before an ice mountain. She tries to climb it, but every time she reaches the half-point, she slides to its foot; she almost reaches the top and goes down all the way again. She was allowed this trial for the sin of grumbling. She committed it as the sisters were caring for her before her death,” explained Father Savva and added joyfully, “But we can help her now. We will pray together and clear this hindrance out of her way, so she could proceed on her journey. On the fortieth day of her departure, the Lord will welcome her soul and grant her eternal comfort and glory.”

Details about the life of the righteous soul in the first forty days after departure were revealed to Elder Paisios. He said that these days were a time of trouble for the soul, still uncertain what awaits her after the Last Judgement. But she finds comfort and reassurance in the prayers of the living. One day, the elder met an old woman outside a hotel. She took his blessing, and he kissed her hand in return, noticing the light of grace emanating from her. Soon, she became a nun. After her departure, the elder came to venerate her precious relics. Some days later, several wondrous incidents happened to him. On the seventh day after the nun’s repose, elder Paisios saw her soul. It looked like an angel, resembling in her appearance a twelve-year-old girl, and it glowed. “In the life to come, everyone will be like an angel; there will be no men or women, no old or newborn; all will be of the same sex and age. If we could see a soul departing from a body, it would appear to us like a young child. The face of each will have distinctive features, but all will look like children”, — said the elder. When the elder saw the soul of the

newly departed nun a second time, she came to him in a dream and bowed to him in gratitude for his prayers. Father Paisios felt great joy. He counted the days and realized that it happened exactly after forty days from her repose.

Private prayer

Church prayer is not the only thing that can help the deceased. Elder Joseph Hesychast told this story about the righteous priest Father George who baptized him in his native village and for whom the elder prayed all his life. Father George lived in celibacy, gave alms and drove out demons. He served liturgy every day, remembering thousands, and walked around the cemetery serving memorials for the dead. That way, he hoped to deliver the sinners from hell.

Eventually, the elder saw Father George in his dream, and the priest said to him, “In my life, I used to think that only liturgical commemoration could save a soul from hell. But after my death, I also realized that the prayers that you do also deliver the deceased from the torments of hell.”

From that moment on, the Venerable Joseph instructed all his monks to pray with beads for all the dead to save as many souls as possible.

“Great is the comfort and tremendous is the reward to everyone who saves another from a temporary sorrow; even greater will be the comfort of those who pray for a deceased for the forgiveness of their sins and their passage from the darkness of hell to the dominions in heaven,” — said Archimandrite Kirill (Pavlov) in a sermon.

As we are making progress to the Great Lent let us remember our departed family and kin, and all deceased in the spirit of Christian love. Let us do so vehemently, during liturgy and in our private prayers. May the Lord forgive them their transgressions and place them in His Heavenly Kingdom, a place where all sickness, sighing, and sorrow have fled away. Then, when the time for our departure comes, He will find the living who will pray for us. “For in the same way you judge others, you will be judged, and with the measure you use, it will be measured to you.” (Matthew 7:2)



MARCH 2024

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
Feb 25 Publican and Pharisee 9:10 Hours 9:30am Divine Liturgy followed by coffee hour/fellowship	Feb 26 Fast free	Feb 27 Fast free	Feb 28 Fast free	Feb 29 Fast free	1 Fast free	2 3:30pm Choir rehearsal 4:00pm Great Vespers Fast free
3 Prodigal Son 9:10 Hours 9:30am Divine Liturgy followed by coffee hour/fellowship	4	5	6 Fast	7	8 Fast	9 Memorial Saturday 9:30 Divine Liturgy 3:30pm Choir rehearsal 4:00pm Great Vespers
10 Meatfare 9:10 Hours 9:30am Divine Liturgy followed by Parish Potluck	11 Fast: dairy, fish, wine, & oil	12 Fast: dairy, fish, wine, & oil	13 Fast: dairy, fish, wine, & oil	14 Fast: dairy, fish, wine, & oil	15 Fast: dairy, fish, wine, & oil	16 3:30pm Choir rehearsal 4:00pm Great Vespers Fast: dairy, fish, wine, & oil
17 Cheesefare/Forgiveness 9:10 Hours 9:30am Divine Liturgy followed by Maslenitsa, Parish Meatless Potluck Fast: dairy, fish, wine, & oil	18 Great Lent begins 6:00pm Canon of St Andrew Fast	19 6:00pm Canon of St Andrew Fast	20 6:00pm Presanctified Liturgy followed by light soup meal Fast	21 6:00pm Canon of St Andrew Fast	22 6:00pm Akathist followed by book club Fast	23 3:30pm Choir rehearsal 4:00pm Great Vespers Fast: wine & oil
24 Sunday of Orthodoxy 9:10 Hours 9:30am Divine Liturgy with procession of Icons followed by coffee hour/fellowship Fast: wine & oil	25 ANNUNCIATION 9:10am Hours 9:30am Divine Liturgy Fast: fish, wine, & oil	26 Fast	27 6:00pm Presanctified Liturgy followed by light soup meal Fast	28 Fast	29 6:00pm Akathist followed by book club Fast	30 Memorial Saturday 9:30 Divine Liturgy 3:30pm Choir rehearsal 4:00pm Great Vespers Fast: wine & oil
31 Sunday of St. Gregory Palamas 9:10 Hours 9:30am Divine Liturgy followed by coffee hour/fellowship Fast: wine & oil	Apr 1 Fast	Apr 2 Fast	Apr 3 6:00pm Presanctified Liturgy followed by light soup meal Fast	Apr 4 Fast	Apr 5 6:00pm Akathist followed by book club Fast	Apr 6 3:30pm Choir rehearsal 4:00pm Great Vespers Fast: wine & oil