

**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 17, 2024

FORTY FIRST SUNDAY AFTER PENTECOST  
*CHEESEFARE SUNDAY*

**EPISTLE: Romans 13:11-14:4**

Brethren: Now it is high time to awake out of sleep; for now, our salvation is nearer than when we first believed. The night is far spent, the day is at hand. Therefore, let us cast off the works of darkness, and let us put on the armor of light. Let us walk properly, as in the day, not in revelry and drunkenness, not in lewdness and lust, not in strife and envy. But put on the Lord Jesus Christ, and make no provision for the flesh, to fulfill its lusts. Receive one who is weak in the faith, but not to disputes over doubtful things. For one believes he may eat all things, but he who is weak eats only vegetables. Let not him who eats despise him who does not eat, and let not him who does not eat judge him who eats; for God has received him. Who are you to judge another's servant? To his own master he stands or falls. Indeed, he will be made to stand, for God is able to make him stand.

**GOSPEL: Matthew 6:14-21**

The Lord said: If you forgive men their trespasses, your heavenly Father will also forgive you. But if you do not forgive men their trespasses, neither will your Father forgive your trespasses. Moreover, when you fast, do not be like the hypocrites, with a sad countenance. For they disfigure their faces that they



**Expulsion of Adam from Paradise**

may appear to men to be fasting. Assuredly, I say to you, they have their reward. But you, when you fast, anoint your head and wash your face, so that you do not appear to men to be fasting, but to your Father who is in the secret place; and your Father who sees in secret will reward you openly. Do not lay up for yourselves treasures on earth, where moth and rust destroy and where thieves break in and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust destroys and where thieves do not break in and steal. For where your treasure is, there your heart will be also.

### LITURGICAL SCHEDULE

|                    |   |
|--------------------|---|
| <b>MON. Mar 18</b> | Beginning of Great Lent, St. Cyril, Archbishop of Jerusalem; Gen 1:1-13, Prov 1:1-20            |
| <b>6:00 PM</b>     | <b>GREAT CANON OF ST. ANDREW</b>  |
| <b>TUE. Mar 19</b> | Martyrs Chrysanthus and Daria, and those with them at Rome; Gen 1:14-23, Prov 1:20-33           |
| <b>6:00 PM</b>     | <b>GREAT CANON OF ST. ANDREW</b>  |
| <b>WED. Mar 20</b> | Martyred Holy Fathers who were slain at the Monastery of Saint Savva; Gen 1:24-2:3, Prov 2:1-22 |
| <b>6:00 PM</b>     | <b>PRESANCTIFIED LITURGY, Followed by Lenten soup social</b>                                    |
| <b>THU. Mar 21</b> | Saint James the Confessor, Bishop of Catania; Gen 2:4-19, Prov 3:1-18                           |
| <b>6:00 PM</b>     | <b>GREAT CANON OF ST. ANDREW</b>  |
| <b>FRI. Mar 22</b> | Hieromartyr Basil of Ancyra; Gen 2:20-3:20, Prov 3:19-34  |
| <b>6:00 PM</b>     | <b>AKATHIST TO THE PASSION OF CHRIST, Followed by Book Club</b>                                 |
| <b>SAT. Mar 23</b> | Martyr Nikon and 199 disciples with him in Sicily; Heb 1:1-12, Mk. 2:23-3:5                     |
| <b>4:00 PM</b>     | <b>VESPERS</b>  |
| <b>SUN. Mar 24</b> | <b><i>1st SUNDAY OF GREAT LENT – Tone 1<br/>Sunday of Orthodoxy</i></b>                         |
| <b>9:10 AM</b>     | <b>HOURS</b>  |
| <b>9:30 AM</b>     | <b>DIVINE LITURGY</b> Followed by Procession with the Holy Icons and Coffee hour                |



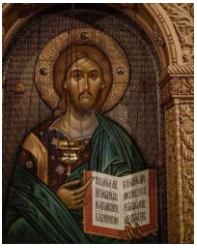
### FOR YOUR PRAYERS

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:** Fr. Peter & Mat. Michelle, For Health and God's Blessings for Barbara Wroblewski, Matushka's mother (**\$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)



## VIGILS FOR MARCH 10

**Susan Guzy 1** In loving memory of father, Frank (3/6) Vichnaya Pamyat

**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 for Sarah & Ben and Tina & Tony.  
Birthday blessings and many years to Blake.

**Sandy Martin 2** For health and recovery of Pam, Special intentions

**Diane Tryon 1** In loving memory of Rick 3/13/84

**Natalie Twarek 8** Safe travel for Tina & Tony, Safe travel for Zach & Amber, Carter and Hayes & Safe Travel for Missy & Andy, Wyatt and Lily, Safe travel for Matushka, For the health & recovery of Pam, For the health of Randy Gorman, Patrick and Marty, For the health and recovery of Ruth, 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), 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 17 – Tim  
Sunday Mar 24 – Ron  
Sunday Mar 31 – Joe  
Sunday Apr 7 – Natalie



## ATTENDANCE

03/09 Divine Liturgy, 11 attending; 03/09 Vespers, 6 attending; 03/10 Divine Liturgy, 26 attending (4 guests)



## MARCH BIRTHDAYS AND ANNIVERSARIES

**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, March 10, 2024

|                                 |                   |
|---------------------------------|-------------------|
| Tithe                           | \$1,765.00        |
| Candles                         | \$ 58.00          |
| Vigils                          | \$ 120.00         |
| Donations                       | \$ 40.00          |
| Holy Day Donation               | \$ 415.00         |
| Candles at the Cross            | \$ 20.00          |
| Mission Boxes Food Pantry (Mar) | \$ 235.00         |
| <b>Total:</b>                   | <b>\$2,653.00</b> |

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

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

- Mar 18<sup>th</sup>** Beginning of the Great Fast (*Monday*)
- Mar 25<sup>th</sup>** ANNUNCIATION OF THE MOST HOLY THEOTOKOS (*Monday*)
- Mar 30<sup>th</sup>** 2. Memorial Saturday
- Apr 6<sup>th</sup>** 3. Memorial Saturday
- Apr 13<sup>th</sup>** 4. Memorial Saturday
- Apr 28<sup>th</sup>** Palm Sunday
- May 5<sup>th</sup>** GREAT AND HOLY PASCHA
- Consider sponsoring a Sunday coffee hour following the Divine Liturgy



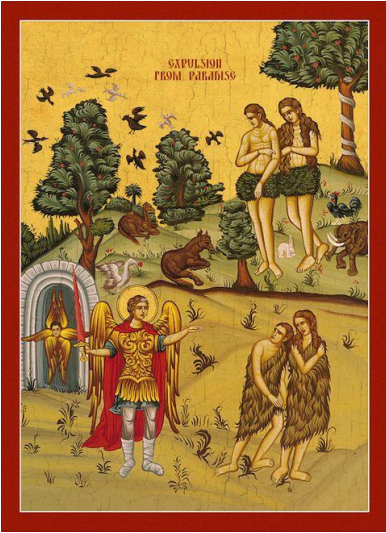
## CLEANING SCHEDULE

- Mar 18, Stephanie
- Mar 25, Sandy
- Apr 1, Greg
- Apr 8, Roddie & David

## PARISH COUNCIL

The Installation of the new officers will take place after the procession with the holy icons next **Sunday, March 24<sup>th</sup>**. We kindly ask the all the elected members of the Parish Council be present.





## Sunday of Cheesefare: Expulsion of Adam from Paradise

Commemorated on March 17

As we begin the Great Fast, the Church reminds us of Adam's expulsion from Paradise. God commanded Adam to fast (Gen. 2:16), but he did not obey. Because of their disobedience, Adam and Eve were cast out of Eden and lost the life of blessedness, knowledge of God, and communion with Him, for which they were created. Both they and their descendants became heirs of death and corruption.

Let us consider the benefits of fasting, the consequences of disobedience, and recall our fallen state. Today we are invited to cleanse ourselves of evil through fasting and obedience to God. Our fasting should not be a negative thing, a mere abstention from certain foods. It is an opportunity to free ourselves from the sinful desires and urges of our fallen nature,

and to nourish our souls with prayer, repentance, to participate in church services, and partake of the life-giving Mysteries of Christ.

At Forgiveness Vespers we sing: "Let us begin the time of fasting in light, preparing ourselves for spiritual efforts. Let us purify our soul, let us purify our body. As we abstain from food, let us abstain from all passion and enjoy the virtues of the spirit...."



## Exiles at the Gates of Paradise. Purpose and Meaning of Lent

by Archimandrite Savva (Mazhuko)

Today I would like to talk about the purpose of the Great Lent. Spiritual exercises like fasting, prayer, reading the holy fathers, Confession and participation in the Sacraments constitute every Christian's daily necessities. What is the meaning of fasting during this period? Why should we observe this fast?

Chronologically, Great Lent precedes the eve of the Holy Easter. It begins with Forgiveness Sunday, when Adam's expulsion from paradise is remembered at the evening service: "Adam sat before the gates of Eden, bewailing his nakedness and crying out..." This hymn is repeated several times during the All-Night Vigil, along with the penitential troparia "On the rivers of Babylon" and "Open to me the gates of repentance". Thus, we enter Lent, identifying with exiles "at the gates of paradise". Everyone remembers the uniqueness of Paschal services when the holy doors (and all other altar doors) are open at any time of the day throughout Bright Week, starting from the Paschal Midnight Office. This is not an accidental symbol. Being exiled from paradise and seeing its doors close before us, we then walk the path of Great Lent to find ourselves in front of the open gates once again. The Easter procession has a similar symbolic feature. According to the Typicon, as the Easter bell ringing begins, all believers leave the church, carrying banners and singing Easter hymns. After making a circle around the church, they stop at the closed entrance doors. The doors of the church are opened with the singing of the Paschal troparia only after the priest proclaims the prayer "Glory to the Consubstantial and Life-Giving Trinity!"

The symbolism of the gates is very important in understanding the true meaning of fasting. Lent is not simply a tradition, or an ascetic experiment, exhausting our body and soul. It is an exercise preparing our spirit, soul and body for entering the days of Holy Pascha. What should we focus on? We absolutely must not lose sight of our ultimate goal, i. e. the image of the open holy doors of Pascha. Not for one day. As soon as we forget this, Lent loses its meaning. The state for which the entire 40-day fast is

preparing us is the experience of contemplating the Passion of Christ and His Pascha. The services of Holy Week act as the spiritual beacon, showing us the way during this time. These services differ from the services of Great Lent in that the prayers and chants, sung during Holy Week, are “impersonal”, that is, we do not ask anything for ourselves. Instead, they represent our contemplation of the Passion of Christ.

We see the Lord entering Jerusalem, and we hear the people crying out “Hosanna to the son of David!”; we listen to His parables in the temple; we contemplate the betrayal of Judas, almost feeling the coldness of silver coins in his palms. Then we see how Christ is betrayed and committed to the trial of Pilate; we hear the sound of scourging... Great Lent prepares us for this moment of contemplation, when we forget ourselves. This is the main purpose of Lent. If we do not forget ourselves and continue looking for some kind of self-interest, then we have fasted wrong.

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### **Forgiveness Sunday Homily**

by Fr. John Parker

*St John Chrysostom's Catechetical Homily, proclaimed during the Paschal Vigil at Matins, is one of the most profound moments of the Resurrectional Celebration. It paves the way for the rich celebration of the Paschal Divine Liturgy, leaving no one without cause for receiving with joy the triumphal news, "Christ is Risen!" It marks the passing of weeks of ascetical labors, the goal of which will have been to arrive at the glorious three-day Pascha, and to live our lives in that context. Already at the beginning of Great Lent, during the Rite of Forgiveness at Vespers on the eve of the first day, we sing the bright and joyful Paschal Canon, which will resound through the church during Pascha and Bright Week. We don't commence our fasting wondering what will happen at the end of the 40 days. Rather, we begin the Fast with forgiveness, knowing that God so loved the world that He gave His Only-begotten Son for the forgiveness of sins and for the life of the world. In view of this marvel, of which we are entirely unworthy, I wanted to help us bookend the Paschal Mystery by offering a homily inspired by St John Chrysostom's Catechetical oration—one which would clearly echo now, in our minds and hearts and souls, that which we know to be true of the Risen Lord, and which would call us, on this side of Great Lent, to repentance, conversion, humility, return—the themes of all the preparatory weeks, and indeed of the whole fast. Through the prayers of our father among the saints, John Chrysostom, Patriarch of Constantinople, may the Lord God grant us every grace and strength to complete the course of the Great Fast, in order to live every moment in the blinding, healing light of the Resurrection!*

If anyone be devout and love God,  
Let him commence this radiant fast with joy!  
If anyone be a wise servant,  
Let him, rejoicing, enter into the school of repentance.  
We who have wallowed long in sin,  
Let us now begin our return.  
If anyone has strayed from the first hour,  
Let him today repent with zeal.  
If anyone has sinned from the third hour,  
Let him with gratitude embrace the fast.  
If anyone has fled God from the sixth hour,  
Let him have no misgivings about his prompt return;  
Because he shall in nowise be turned away therefore.  
If anyone has indulged the flesh since the ninth hour,  
Let him draw near, fearing God alone and trusting in His mercy.  
And if anyone has turned away only at the eleventh hour, let him also not hesitate to turn back with haste.

For the Lord, who is longsuffering and full of compassion and mercy, will accept the last even as the first.

He restores him who repents at the first hour,  
As He does him who turns back at the eleventh.

And He shows mercy upon the last,  
And cares for the first;

And to the one He gives,  
And upon the other He bestows gifts.

And He both accepts the confession,  
And welcomes the intention,

And honors the contrite heart and rejoices in the return.

Wherefore, enter all of you into the holiness of your Lord;

Offer your repentance,

Both the last, and likewise the first.

You rich and poor together, repent, for today we stand outside the closed gates of paradise.

You sober and you heedless, prostrate yourselves before your King!

Return to the Lord today, both you who have sinned with knowledge and those who have done so in ignorance.

Your pantries are full; empty them to the hungry.

The belly enslaves us, let no one be dominated thereby.

Enter all of you into the Great Fast;

Stripped of heavenly wealth by sin, all draw near to God's rich loving-kindness!

Let no one despair in his sinfulness,

For the Bridegroom comes at midnight.

Weep all of you for your iniquities,

And draw near to the life-giving Cross of our Lord.

Let no one put confidence in the flesh,

For the Devil has deceived us all thereby, and therewith enslaves us to sin.

By turning from God, we are made captives.

We have called good evil and evil good, and put bitter for sweet, and sweet for bitter.

And Isaiah, foretelling this, did cry:

Woe to those who put darkness for light, and light for darkness!

We are embittered, for we are banned from Eden.

We are embittered, but it is we who have mocked God.

We are embittered, for now we shall surely die.

We are embittered, for we have succumbed to the serpent.

We are embittered, for we are fettered in chains.

We partook of a fruit, and met the deceiver.

We were entrusted with Paradise, but we chose Hell.

Our eyes were opened to see the nakedness of sin.

Be pleased, O Lord, to deliver us!

O Lord, make haste to help us!

This is the acceptable time, let us repent!

This is the day of salvation, let us crucify the passions!

The end is at hand and destruction hangs over us!

The end draws nigh, let us come again to our senses!

The Kingdom of Heaven is at hand, what first-fruits shall we offer?

Let us delay not, lest we remain dead in the grave, sold under sin!

For God desires not the death of the sinner, but that he should turn from his wickedness and live!

So, let us choose life, and live, for the mercy of God endures forever!

To Him be glory and dominion

Unto ages of ages. Amen.