

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

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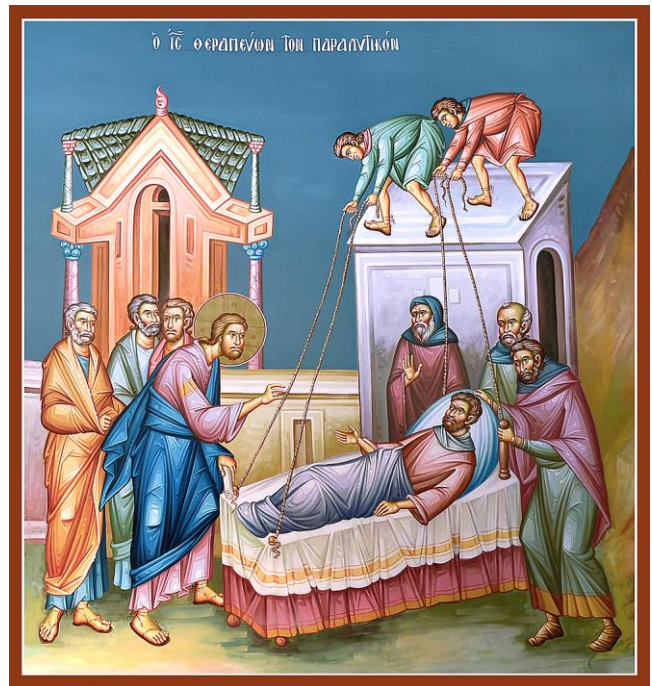
***Holy Assumption Orthodox Church is a parish of the Orthodox Church in America,
Diocese of the Midwest***

MARCH 31, 2024

SECOND SUNDAY OF GREAT LENT
ST. GREGORY PALAMAS

EPISTLE: Hebrews 1:10-2:3, 32-12:2

Brethren: And: "You, LORD, in the beginning laid the foundation of the earth, and the heavens are the work of Your hands. They will perish, but You remain; and they will all grow old like a garment; like a cloak You will fold them up, and they will be changed. But You are the same, and Your years will not fail." But to which of the angels has He ever said: "Sit at My right hand, till I make Your enemies Your footstool"? Are they not all ministering spirits sent forth to minister for those who will inherit salvation? Therefore, we must give the more earnest heed to the things we have heard, lest we drift away. For if the word spoken through angels proved steadfast, and every transgression and disobedience received a just reward, how shall we escape if we neglect so great a salvation, which at the first began to be spoken by the Lord, and was confirmed to us by those who heard Him.



Jesus heals Paralytic

GOSPEL: Mark 2:1-12

At that time And again He entered Capernaum after some days, and it was heard that He was in the house. Immediately many gathered together, so that there was no longer room to receive them, not even near the door. And He preached the word to them. Then they came to Him, bringing a paralytic who

was carried by four men. And when they could not come near Him because of the crowd, they uncovered the roof where He was. So, when they had broken through, they let down the bed on which the paralytic was lying. When Jesus saw their faith, He said to the paralytic, “Son, your sins are forgiven you.” And some of the scribes were sitting there and reasoning in their hearts, “Why does this Man speak blasphemies like this? Who can forgive sins but God alone?” But immediately, when Jesus perceived in His spirit that they reasoned thus within themselves, He said to them, “Why do you reason about these things in your hearts? Which is easier, to say to the paralytic, ‘Your sins are forgiven you,’ or to say, ‘Arise, take up your bed and walk’? But that you may know that the Son of Man has power on earth to forgive sins” – He said to the paralytic, “I say to you, arise, take up your bed, and go to your house.” Immediately he arose, took up the bed, and went out in the presence of them all, so that all were amazed and glorified God, saying, “We never saw anything like this!”

LITURGICAL SCHEDULE

MON. Apr 1	Venerable Mary of Egypt; Gen 6:9-22, Prov 8:1-21
TUE. Apr 2	Ven. Titus the Wonderworker; Gen 7:1-5, Prov 8:32-9:11
WED. Apr 3	Ven. Niketas the Confessor; Gen 7:6-9, Prov 9:12-18
6:00 PM	PRESANCTIFIED LITURGY, Followed by Lenten soup social
THU. Apr 4	Ven. Joseph the Hymnographer; Gen 7:11-8:3, Prov 10:1-22
FRI. Apr 5	Martyrs Agathopodes and Theodulus; Gen 8:4-21, Prov 10:31-11:12
6:00 PM	AKATHIST TO THE PASSION OF CHRIST, Followed by Book Club
SAT. Apr 6	Memorial Saturday , St. Eutychius, Patriarch of Constantinople. St. Methodius, Equal-to-the-Apostles; Heb 10:32-38, Mk. 2:14-17
9:30 AM	DIVINE LITURGY
4:00 PM	VESPERS
SUN. Apr 7	3rd SUNDAY OF GREAT LENT – Tone 3 Veneration of the Precious Cross
9:10 AM	HOURS
9:30 AM	DIVINE LITURGY Followed by 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:** Natalie, In loving memory of Aunt Ella & Aunt Anna (**\$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)



APRIL REPOSED

Michael Elchisco (1913) No date provided; Andrew Kopchock (1914) No date provided; Anna Onyock (1916) No date provided; Dolores Martin (1974) No date provided; Herb Hobson (2004) No date provided; Charles Rose (2015) No date provided; **1-**Larry Twarek (2019); **4-** Sophia Jump (2012); **4-** Harry Flewelling (2018); **5-** Nancy Sitzler (2022); **6-** John Kotch (2022); **7-** Louis M. Benya (1976); **7-** Mitered Archpriest Basil Dziama (1969) Former Pastor; **7-** Bob Mazur (2018); **9-** Julia Guzy (2021); **11-** LaVerne Schutt (2014); **12-** Helen Tomko (1989); **14-** Paul Glovinsky (1978); **15-** Stephen Brooks (2005); **16-** Mary Wright (2005); **17-** Lois Mazurik (1999); **22-** Olga Belenky (1971); **22-** John Beadle (1988); **22-** Fred Millie (1996); **24-** Demasthony Ballan (1968); **26-** Margaret Mazur (1987); **26-** Russell Kovach (1981); **28-**Ann Kovalick (2018); **29-** Olga Kollmeier (1972); **30-** Anthony Hubicki (1977)



VIGILS FOR MARCH 24

Angela Bricker 1 For the Moscow Crocus City Hall victims and their families

Susan Guzy 1 Special Intentions

Laura Kovach 3 For health and/or healing of Marty B., 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.

Anniversary blessings to Sarah and Ben. Birthday blessings to Bobbie and Fred.
Safe travel for family and friends.

Sandy Martin 1 Special intentions

Ron & Bobbie Royhab 2 In memory of newly departed Violet Barrow, In memory of newly departed Kurt Frank

Natalie Twarek 8 Safe travel for Laura & Jim, For the health and recovery of Ruth, Pam, Diane, Ron, Rita(Gigi), Jim, Ed, child Ambrielle, and child Ezra, For the health of Randy, Patrick and Marty, Health and healing for Father's dad Michal and Matushka's mom Barbara, For the health and recovery 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, 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:** Michael Heffernan / 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 / 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 31 – Joe
Sunday Apr 7 – Natalie
Sunday Apr 14 – Jake
Sunday Mar 21 – Tim



ATTENDANCE

03/23 Vespers, 9 attending; 03/24 Divine Liturgy, 27 attending (2 guests); 03/25 Divine Liturgy, 8 attending; 03/27 Presanctified Liturgy, 8 attending; 03/29 Akathist to the Holy Passion of Christ, 8 attending; 03/30 Memorial Saturday Divine Liturgy, 6 attending



APRIL BIRTHDAYS AND ANNIVERSARIES

10 – Jean Hileman; **13** – Jennifer Heffernan; **17** – Natalie Twarek; **18** – Nancy Bunge; **18** – Diane Tryon; **20** – Ron & Bobbie Royhab Anniversary



CHARITY OF THE MONTH

“Lions Club/Diabetes” is the charity we donate to for the month of April.



SUNDAY OFFERING

Sunday, March 24, 2024

Tithe	\$1,152.00
Candles	\$ 78.25
Vigils	\$ 60.00
Donations	\$ 10.00
Holy Day Donation	\$ 175.00
Total:	\$1,475.25

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

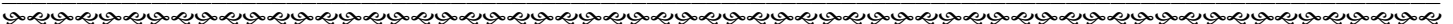
UP-COMING EVENTS IN OUR PARISH – MARK YOUR CALENDARS!

- Apr 6th** 3. Memorial Saturday
Apr 13th 4. Memorial Saturday
Apr 28th Palm Sunday
May 5th GREAT AND HOLY PASCHA
- Consider sponsoring a Sunday coffee hour following the Divine Liturgy



CLEANING SCHEDULE

Apr 1, Greg
Apr 8, Roddie & David
Apr 15, Natalie
Apr 22, Basil & Tim





The Annunciation of our Most Holy Lady, the Theotokos and Ever-Virgin Mary

Commemorated on March 25

The Feast of the Annunciation is one of the earliest Christian feasts, and was already being celebrated in the fourth century. There is a painting of the Annunciation in the catacomb of Priscilla in Rome dating from the second century. The Council of Toledo in 656 mentions the Feast, and the Council in Trullo in 692 says that the Annunciation was celebrated during Great Lent.

The Greek and Slavonic names for the Feast may be translated as “good tidings.” This, of course, refers to the Incarnation of the Son of God and the salvation He brings. The background of the Annunciation is found in the Gospel of Saint Luke (1:26-38). The troparion describes this as the “beginning of our salvation, and the revelation of the eternal mystery,” for on this day the Son of God became the Son of Man.

There are two main components to the Annunciation: the message itself, and the response of the Virgin. The message fulfills God’s promise to send a Redeemer (Genesis 3:15): “I will put enmity between you and the woman, between your seed and her seed; he shall crush your head, and you shall lie in wait for his heel.” The Fathers of the Church understand “her seed” to refer to Christ. The prophets hinted at His coming, which they saw dimly, but the Archangel Gabriel now proclaims that the promise is about to be fulfilled.

We see this echoed in the Liturgy of Saint Basil, as well: “When man disobeyed Thee, the only true God who had created him, and was deceived by the guile of the serpent, becoming subject to death by his own transgressions, Thou, O God, in Thy righteous judgment, didst send him forth from Paradise into this world, returning him to the earth from which he was taken, yet providing for him the salvation of regeneration in Thy Christ Himself.”

The Archangel Gabriel was sent by God to Nazareth in Galilee. There he spoke to the undefiled Virgin who was betrothed to Saint Joseph: “Hail, thou who art highly favored, the Lord is with thee: blessed art thou among women. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Most High: and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob forever; and of his kingdom there shall be no end.”

In contrast to Eve, who was readily deceived by the serpent, the Virgin did not immediately accept the Angel’s message. In her humility, she did not think she was deserving of such words, but was actually troubled by them. The fact that she asked for an explanation reveals her sobriety and prudence. She did not disbelieve the words of the angel, but could not understand how they would be fulfilled, for they spoke of something which was beyond nature.

Then said Mary unto the angel, “How shall this be, seeing I know not a man?” (Luke 1:34).

“And the angel answered and said unto her, ‘The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee: therefore also that which shall be born of thee shall be called the Son of God. And, behold, thy cousin Elisabeth hath also conceived a son in her old age: and this is the sixth month with her, who was called barren. For with God nothing shall be impossible.’ And Mary said, ‘Behold the handmaid of the Lord; be it unto me according to thy word.’ And the angel departed from her.” (Luke 1: 35-38)

In his Sermon 23 on the day of the Annunciation, Saint Philaret of Moscow boldly stated that “the word of the creature brought the Creator down into the world.” He explains that salvation is not merely an act of God’s will, but also involves the Virgin’s free will. She could have refused, but she accepted God’s will and chose to cooperate without complaint or further questions.

The icon of the Feast shows the Archangel with a staff in his left hand, indicating his role as a messenger. Sometimes one wing is upraised, as if to show his swift descent from heaven. His right hand is stretched toward the holy Virgin as he delivers his message.

The Virgin is depicted either standing or sitting, usually holding yarn in her left hand. Sometimes she is shown holding a scroll. Her right hand may be raised to indicate her surprise at the message she is hearing. Her head is bowed, showing her consent and obedience. The descent of the Holy Spirit upon her is depicted by a ray of light issuing from a small sphere at the top of the icon, which symbolizes heaven. In a famous icon from Sinai, a white dove is shown in the ray of light.

There are several famous icons of the Annunciation. One is in the Moscow Kremlin in the church of the Annunciation. This icon appeared in connection with the rescue of a prisoner by the Mother of God during the reign of Ivan the Terrible. Another is to be found in the Dormition Cathedral in Moscow (July 8). It was originally located in Ustiug, and was the icon before which Saint Procopius the fool (July 8) prayed to save the city from destruction in 1290. One of the most highly revered icons in Greece is the Tinos icon of the Annunciation (January 30).

The Annunciation falls during Lent, but it is always celebrated with great joy. The Liturgy of Saint Basil or Saint John Chrysostom is served, even on the weekdays of Lent. It is one of the two days of Great Lent on which the fast is relaxed and fish is permitted (Palm Sunday is the other).



2nd Sunday of Great Lent: St Gregory Palamas

Commemorated on March 31

This Sunday was originally dedicated to Saint Polycarp of Smyrna (February 23). After his glorification in 1368, a second commemoration of Saint Gregory Palamas (November 14) was appointed for the Second Sunday of Great Lent as a second “Triumph of Orthodoxy.”

Saint Gregory Palamas, Archbishop of Thessalonica, was born in the year 1296 in Constantinople. Saint Gregory’s father became a prominent dignitary at the court of Andronicus II Paleologos (1282-1328), but he soon died, and Andronicus himself took part in the raising and education of the fatherless boy. Endowed with fine abilities and great diligence, Gregory mastered all the subjects which then comprised the full course of medieval higher education. The emperor hoped that the youth would devote himself to government work. But Gregory, barely twenty years old, withdrew to Mount Athos in the year 1316 (other sources say 1318) and became a novice in the Vatopedi monastery under the guidance of the monastic Elder Saint Nikódēmos of Vatopedi (July 11). There he was tonsured and began on the path of asceticism. A year later, the holy Evangelist John the Theologian appeared to him in a vision and promised him his spiritual protection. Gregory’s mother and sisters also became monastics.

After the demise of the Elder Nikódēmos, Saint Gregory spent eight years of spiritual struggle under the guidance of the Elder Nikēphoros, and after the latter’s death, Gregory transferred to the Lavra of Saint Athanasius (July 5). Here he served in the trapeza, and then became a church singer. But after three years, he resettled in the small skete of Glossia, striving for a greater degree of spiritual perfection. The head of this monastery began to teach the young man the method of unceasing prayer and mental activity, which had been cultivated by monastics, beginning with the great desert ascetics of the fourth century: Evagrius Pontikos and Saint Macarius of Egypt (January 19).

Later on, in the eleventh century Saint Simeon the New Theologian (March 12) provided detailed instruction in mental activity for those praying in an outward manner, and the ascetics of Athos put it into practice. The experienced use of mental prayer (or prayer of the heart), requiring solitude and quiet,

is called “Hesychasm” (from the Greek “hesychia” meaning calm, silence), and those practicing it were called “hesychasts.”

During his stay at Glossia the future hierarch Gregory became fully imbued with the spirit of hesychasm and adopted it as an essential part of his life. In the year 1326, because of the threat of Turkish invasions, he and the brethren retreated to Thessalonica, where he was then ordained to the holy priesthood.

Saint Gregory combined his priestly duties with the life of a hermit. Five days of the week he spent in silence and prayer, and only on Saturday and Sunday did he come out to his people. He celebrated divine services and preached sermons. For those present in church, his teaching often evoked both tenderness and tears. Sometimes he visited theological gatherings of the city’s educated youth, headed by the future patriarch, Isidore. After he returned from a visit to Constantinople, he found a place suitable for solitary life near Thessalonica the region of Bereia. Soon he gathered here a small community of solitary monks and guided it for five years.

In 1331 the saint withdrew to Mt. Athos and lived in solitude at the skete of Saint Savva, near the Lavra of Saint Athanasius. In 1333 he was appointed Igumen of the Esphigmenou monastery in the northern part of the Holy Mountain. In 1336 the saint returned to the skete of Saint Savva, where he devoted himself to theological works, continuing with this until the end of his life.

In the 1330s events took place in the life of the Eastern Church which put Saint Gregory among the most significant universal apologists of Orthodoxy, and brought him great renown as a teacher of hesychasm.

About the year 1330 the learned monk Barlaam had arrived in Constantinople from Calabria, in Italy. He was the author of treatises on logic and astronomy, a skilled and sharp-witted orator, and he received a university chair in the capital city and began to expound on the works of Saint Dionysius the Areopagite (October 3), who’s “apophatic” (“negative”, in contrast to “kataphatic” or “positive”) theology was acclaimed in equal measure in both the Eastern and the Western Churches. Soon Barlaam journeyed to Mt. Athos, where he became acquainted with the spiritual life of the hesychasts. Saying that it was impossible to know the essence of God, he declared mental prayer a heretical error. Journeying from Mount Athos to Thessalonica, and from there to Constantinople, and later again to Thessalonica, Barlaam entered into disputes with the monks and attempted to demonstrate the created, material nature of the light of Tabor (i.e. at the Transfiguration). He ridiculed the teachings of the monks about the methods of prayer and about the uncreated light seen by the hesychasts.

Saint Gregory, at the request of the Athonite monks, replied with verbal admonitions at first. But seeing the futility of such efforts, he put his theological arguments in writing. Thus appeared the “Triads in Defense of the Holy Hesychasts” (1338). Towards the year 1340 the Athonite ascetics, with the assistance of the saint, compiled a general response to the attacks of Barlaam, the so-called “Hagiorite Tome.” At the Constantinople Council of 1341 in the church of Hagia Sophia Saint Gregory Palamas debated with Barlaam, focusing upon the nature of the light of Mount Tabor. On May 27, 1341 the Council accepted the position of Saint Gregory Palamas, that God, unapproachable in His Essence, reveals Himself through His energies, which are directed towards the world and are able to be perceived, like the light of Tabor, but which are neither material nor created. The teachings of Barlaam were condemned as heresy, and he himself was anathemized and fled to Calabria.

But the dispute between the Palamites and the Barlaamites was far from over. To these latter belonged Barlaam’s disciple, the Bulgarian monk Akyndinos, and also Patriarch John XIV Kalekos (1341-1347); the emperor Andronicus III Paleologos (1328-1341) was also inclined toward their opinion. Akyndinos, whose name means “one who inflicts no harm,” actually caused great harm by his heretical teaching. Akyndinos wrote a series of tracts in which he declared Saint Gregory and the Athonite monks guilty of causing church disorders. The saint, in turn, wrote a detailed refutation of Akyndinos’ errors. The patriarch supported Akyndinos and called Saint Gregory the cause of all disorders and disturbances in

the Church (1344) and had him locked up in prison for four years. In 1347, when John the XIV was replaced on the patriarchal throne by Isidore (1347-1349), Saint Gregory Palamas was set free and was made Archbishop of Thessalonica.

In 1351 the Council of Blachernae solemnly upheld the Orthodoxy of his teachings. But the people of Thessalonica did not immediately accept Saint Gregory, and he was compelled to live in various places. On one of his travels to Constantinople the Byzantine ship fell into the hands of the Turks. Even in captivity, Saint Gregory preached to Christian prisoners and even to his Moslem captors. The Hagarenes were astonished by the wisdom of his words. Some of the Moslems were unable to endure this, so they beat him and would have killed him if they had not expected to obtain a large ransom for him. A year later, Saint Gregory was ransomed and returned to Thessalonica.

Saint Gregory performed many miracles in the three years before his death, healing those afflicted with illness. On the eve of his repose, Saint John Chrysostom appeared to him in a vision. With the words "To the heights! To the heights!" Saint Gregory Palamas fell asleep in the Lord on November 14, 1359. In 1368 he was canonized at a Constantinople Council under Patriarch Philotheus (1354-1355, 1364-1376), who compiled the Life and Services to the saint.



Truth about Fasting

by Fr. T. Bobosh

During Great Lent, the Orthodox put a lot of emphasis on food and what are appropriate Lenten vittles. I think that focus on foods is misplaced as Christ spoke more about charity, love, mercy, and forgiveness than He did about fasting. Be that as it may, below is a quote which offers us an unusual perspective on food, which is appropriate at this time of year and which might help us rethink

what we are "eating" throughout Lent. The text is from the book, *THE LITTLE LIAR*, by Mitch Albom. The narrator speaking to us is personified "Truth" – the "I" and "me" of the text who is offering us nourishing wisdom, though often we find the Truth not completely digestible because it is not to our liking or taste:

Sometimes, I watch people eat. I find it interesting. Food is the substance that keeps you alive, so I would think you would choose the kind that does you the most good. Instead, you choose what pleases the palate. I see you at buffet restaurants, slapping on some of this, some of that, ignoring the rest, even if you know it is more healthful.

I noticed this, because it is what you do with me. You choose a sliver of Truth here, a sliver there. You disregard the parts that displease you, and soon your plate is full. But just as ignoring proper food will ultimately decay your body, so will handpicking the Truth eventually rot your soul. (p 28)

It is good to be a 'picky' eater when it comes to consuming the Truth – don't just choose those things that delight your palate, or delight you, or that you like or agree with. Wisdom says that "we are what we eat." "Truth" in Albom's book reminds us that in the media age we consume truth or lies or disinformation all the time and with little discernment. Great Lent is a perfect season to begin fasting from this excessive eating – consuming things which are not necessary for our mental and spiritual health (see St John Cassian's words in my post *A Leap Into Fasting*). We are gluttons and gormandizers for all the waste that politicians, media pundits and influencers constantly spoon feed us. And they do so because we have an appetite for it. Junk food whether from a store shelf or political pundit is still junk - it isn't good for you even if you crave it.

Accept the Truth on its terms, even if it doesn't delight you, for the Truth is spiritual nutrition. It is health for all who partake of it. This Lent, rather than focusing on what is in your refrigerator or on the stove, maybe think about the Truth and with what you are filling your heart, mind and soul. Our Lord

Jesus clearly says that food does not have a spiritual impact on us for it passes through the stomach and intestines and out into the toilet. The media we consume however does enter into our minds, hearts and souls and can defile them. Don't pride yourself on keeping a strict Lent if you avoid certain foods but continually consume the media which will lead to constipation of the brain and diarrhea of the mouth. The Psalmist warns that those who make and worship idols will become as lifeless and useless as the idols they made (Psalm 135:15-18). That warning applies to those who constantly consume the waste of media pundits, influencers and politicians.

Jesus said to them about food: "Do you not see that whatever goes into a man from outside cannot defile him, since it enters, not his heart but his stomach, and so passes on?"

And Jesus warned us: "For from within, out of the heart of man, come evil thoughts, fornication, theft, murder, adultery, coveting, wickedness, deceit, licentiousness, envy, slander, pride, foolishness. All these evil things come from within, and they defile a man." (Mark 7:18-23).

"Is not this the fast that I choose: to loose the bonds of wickedness, to undo the thongs of the yoke, to let the oppressed go free, and to break every yoke? Is it not to share your bread with the hungry, and bring the homeless poor into your house; when you see the naked, to cover him, and not to hide yourself from your own flesh?" (Isaiah 58:6-7).



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



APRIL 2024

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
Mar 31 Sunday of St. Gregory Palamas 9:10 Hours 9:30am Divine Liturgy followed by coffee hour/fellowship Fast: wine & oil	1 Fast	2 Fast	3 6:00pm Presanctified Liturgy followed by light soup meal Fast	4 Fast	5 6:00pm Akathist followed by book club/meditations Fast	6 Memorial Saturday 9:30 Divine Liturgy 3:30pm Choir rehearsal 4:00pm Great Vespers confession Fast: wine & oil
7 Sunday of the Veneration of the Cross 9:10 Hours 9:30am Divine Liturgy followed by coffee hour/fellowship Fast: wine & oil	8 Fast	9 Fast	10 6:00pm Presanctified Liturgy followed by light soup meal Fast	11 Fast	12 6:00pm Akathist followed by book club/meditations Fast	13 Memorial Saturday 9:30 Divine Liturgy 3:30pm Choir rehearsal 4:00pm Great Vespers confession Fast: wine & oil
14 Sunday of St. John Climacus 9:10 Hours 9:30am Divine Liturgy followed by coffee hour/fellowship Fast: wine & oil	15 Fast	16 Fast	17 6:00pm Presanctified Liturgy followed by light soup meal Fast	18 Fast	19 6:00pm Akathist followed by book club/meditations Fast	20 9:30am Akathist to the Blessed Theotokos 3:30pm Choir rehearsal 4:00pm Great Vespers confession Fast: wine & oil
21 Sunday of St. Mary of Egypt 9:10 Hours 9:30am Divine Liturgy followed by coffee hour/fellowship Fast: wine & oil	22 Fast	23 Fast	24 6:00pm Presanctified Liturgy followed by light soup meal Fast	25 Fast	26 6:00pm Vespers Fast	27 Lazarus Saturday 9:30am Divine Liturgy 4:00pm Great Vespers Fast: wine & oil
28 PALM SUNDAY 9:10 Hours 9:30am Divine Liturgy followed by coffee hour/fellowship Fast: fish, wine, & oil	29 Great & Holy Monday 6:00pm Presanctified Liturgy Fast	30 Great & Holy Tuesday Fast	May 1 Great & Holy Wednesday 6:00pm The Mystery of the Holy Unction Fast	May 2 Great & Holy Thursday 9:30am Vesperal Liturgy of St. Basil 6:00pm Service of the Reading of the 12 Holy Passion Gospels Fast	May 3 Great & Holy Friday 3:00pm Vespers of Great & Holy Friday 6:00pm Matins and Procession Fast	May 4 Great & Holy Saturday 9:30am Vesperal Liturgy of St. Basil 8:30pm Nocturns & Resurrection Matins Fast: wine & oil

See Sunday Bulletin for changes.