

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

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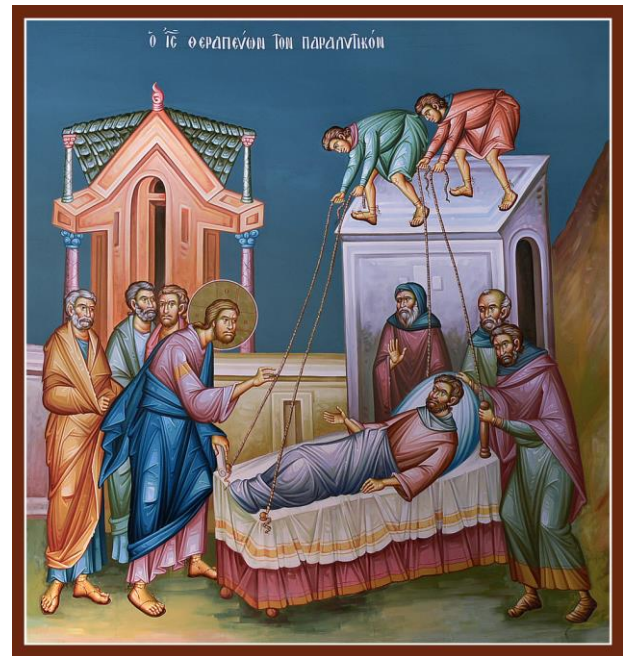
***Holy Assumption Orthodox Church is a parish of the Orthodox Church in America,  
Diocese of the Midwest***

**MARCH 8, 2026**

**SECOND SUNDAY OF THE GREAT LENT  
ST. GREGORY PALAMAS**

**EPISTLE: Hebrews 1:10-2:3**

Bretheren: 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,



**Christ heals the Paralytic**

**EPISTLE: Hebrews 7:26-8:2**

Bretheren: Such a High Priest was fitting for us, who is holy, harmless, undefiled, separate from sinners, and has become higher than the heavens; who does not need daily, as those high priests, to offer up

sacrifices, first for his own sins and then for the people's, for this He did once for all when He offered up Himself. For the law appoints as high priests men who have weakness, but the word of the oath, which came after the law, appoints the Son who has been perfected forever. Now this is the main point of the things we are saying: We have such a High Priest, who is seated at the right hand of the throne of the Majesty in the heavens, a Minister of the sanctuary and of the true tabernacle which the Lord erected, and not man.

### **GOSPEL: Mk 2:1-12**

At that time, Jesus 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!"

### **GOSPEL: Jn 10:9-16**

The Lord said: I am the door. If anyone enters by Me, he will be saved, and will go in and out and find pasture. The thief does not come except to steal, and to kill, and to destroy. I have come that they may have life, and that they may have it more abundantly. I am the good shepherd. The good shepherd gives His life for the sheep. But a hireling, he who is not the shepherd, one who does not own the sheep, sees the wolf coming and leaves the sheep and flees; and the wolf catches the sheep and scatters them. The hireling flees because he is a hireling and does not care about the sheep. I am the good shepherd; and I know My sheep, and am known by My own. As the Father knows Me, even so I know the Father; and I lay down My life for the sheep. And other sheep I have which are not of this fold; them also I must bring, and they will hear My voice; and there will be one flock and one shepherd.



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### **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

## LITURGICAL SCHEDULE FOR THE WEEK

<b>MON. Mar 9</b>	40 Holy Martyrs of Sebaste; Gen 6:9-22, Prov 8:1-21
<b>TUE. Mar 10</b>	Martyr Quadratus and those with him; Gen 7:1-5, Prov 8:32-9:11
<b>WED. Mar 11</b>	Saint Sophronius, Patriarch of Jerusalem; Gen 7:6-9, Prov 9:12-18
<b>6:00 PM</b>	<b>PRESANCTIFIED LITURGY, Followed by Lenten soup social</b>
<b>THU. Mar 12</b>	Venerable Theophanes; Gen 7:11-8:3, Prov 10:1-22
<b>FRI. Mar 13</b>	Saint Nikephoros; Gen 8:4-21, Prov 10:31-11:12
<b>6:00 PM</b>	<b>AKATHIST TO THE PASSION OF CHRIST, Followed by Book Club</b>
<b>SAT. Mar 14</b>	<b>Memorial Saturday</b> , Venerable Benedict of Nursia; Heb 10:32-38, Mk. 2:14-17
<b>9:10 AM</b>	<b>HOURS</b>
<b>9:30 AM</b>	<b>DIVINE LITURGY</b>
<b>4:00 PM</b>	<b>VESPERS</b>
<b>SUN. Mar 15</b>	<b>3rd SUNDAY OF GREAT LENT – Tone 7, Veneration of the Cross</b>
<b>9:10 AM</b>	<b>HOURS</b>
<b>9:30 AM</b>	<b>DIVINE LITURGY</b> Followed by Coffee hour

## 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 / Nikki 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 Čižmár / 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



## 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); **4-** Maria Pitts (2025); **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 1

**Laura Kovach 3** For health and/or healing of Heidi G., 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., Bodi C.

In thanksgiving

Safe travels for family

**Sandy Martin 1** Special intentions

**Roddie & David Mazurik 2** Special intentions

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



## MARCH CANDLE SPONSORS

**Altar Candles:** Fr. Peter and Mat. Michelle, For Health and God's Blessings for Barbara Wroblewski, and Michal & Helena Tomáš (**\$50**); **Chandelier:** Available (**\$50**); **Eternal Light & Icon Screen:** Jean Hileman, In memory of infant Henry Dunlap (**\$25**); **Candles at the Cross:** Laura Kovach, Birthday blessings to Greg and in memory of Russ (**\$20**); **Candles at St. Tikhon Icon:** Available (**\$20**)



## READERS LIST

Sunday Mar 8 – Tim

Sunday Mar 15 – Joe



## ATTENDANCE

**02/28** Vespers, **9** attending; **03/01** Divine Liturgy, **28** attending (1 guest); **03/04** Presanctified Liturgy, **18** attending (4 guests); **03/06** Akathist to the Passion of Christ **8** attending; **03/07** Divine Liturgy, **10** attending



## MARCH BIRTHDAYS AND ANNIVERSARIES

**8** – Ruthe Sheller; **15** – Blake Shoemaker; **19** - Jose Colon Delgado; **20** – Josh Bundren; **23** – Wrenley Paull (3); **27** – Josh & Danielle Paull Anniversary; **29** – Donna Schoonmaker; **30** – Bobbie Royhab; **30** – Fred Cassell; **31** – Greg Mazur



## CHARITY OF THE MONTH

“Danbury Food Pantry” is the charity we donate to for the month of March



### SUNDAY OFFERING

#### Sunday, March 1, 2026

Tithe	\$1,317.00
Donations	\$ 80.00
Candles	\$ 151.00
Vigils	\$ 120.00
Holy Day Donation	\$ 155.00
Flowers Donations	\$ 170.00
Danbury Food Pantry (Mar)	\$ 20.00
Eternal Light & Icon Screen	\$ 25.00
Building Restoration Fund	<u>\$ 380.00</u>
<b>Total:</b>	<b>\$2,418.00</b>

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

### CHURCH MONTHLY INCOME AND EXPENSES

Month of <b>FEBRUARY 2026</b>	
Church Donation income was	\$ 7,405.00
Church Operating Expenses totaled	<u>\$ 7,849.60</u>
net loss of	<b>- \$ 444.60</b>

### UP-COMING EVENTS IN OUR PARISH – MARK YOUR CALENDAR

- Mar 14<sup>th</sup>** Memorial Saturday (*Saturday*)
- Mar 21<sup>st</sup>** Memorial Saturday (*Saturday*)
- Apr 5<sup>th</sup>** Palm Sunday (*Sunday*)
- Apr 12<sup>th</sup>** HOLY PASCHA (*Sunday*)
- Apr 25<sup>th</sup>** Visit from St. Tikhon Seminary (*Saturday*)



### CLEANING SCHEDULE

- Mar 9, Sue
- Mar 16, Jean
- Mar 23, Stephanie
- Mar 30, Tim



### NEW PARISH COUNCIL

Congratulation the newly installed Parish Council members: **Terri Cassell, Laura Kovach, Stephanie Kowal, Gabe Mazurik, Roddie Mazurik, Joe Schutt, Donna Shoonmaker, Natalia Stamp and Natalie Twarek.** May Our Lord bless them and grant them long life, good health, peace, and happiness for Many Years!



### COFFEE HOUR SPONSOR LIST

- Mar 8 – Natalia & Ryan
- Mar 15 – Mka. Michelle

Mar 22 – Danielle & Josh (Wren's 3<sup>rd</sup> Birthday)

Mar 30 – Laura

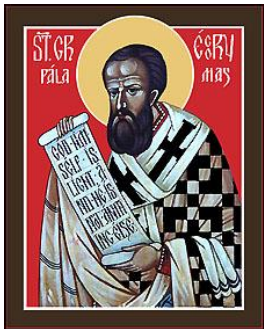
*Please sign up to host coffee hour. Signup sheet is located in the Social Hall*



## FLOWERS DONATIONS - THANK YOU

We would like to express our sincere thank you to the following parishioners for their generous donations for the flowers:

- 1. Sue Guzy** Flowers for the cross, In memory of Guzy, Felenchak, Szoldra, Gulla family members and for the health of Gary, Russ, Heidi and Irene
  - 2. Roddie & David Mazurik** Flowers for Presentation, Special intentions
  - 3. Natalie Twarek** Flowers for the cross, in memory of departed family and friends.
- May our Lord and God reward them abundantly for their care and generosity!*



## 2nd Sunday of Great Lent: St Gregory Palamas

Commemorated on March 8

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), whose "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.



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## **“May my Prayer be Set before You...” Exploring a Lenten Chant** **by Archpriest Vladimir Dolgikh**

Many appreciate the Great Lenten singing of Psalm 141, “May my prayer be set before You,” which has become a standalone part of the divine service. Let’s delve into it today.

Psalm 141, penned by King David, is familiar year-round but gains new depth during Lent. Those who have attended a Liturgy of the Presanctified Gifts will recall the poignant moment when usually a trio of choristers sings, “May my prayer be set forth before thee as incense; and the lifting up of my hands as the evening sacrifice.”

In our flawed human condition, a state of repentance often feels more natural than joy, and Psalm 141 resonates deeply during these solemn days.

Historically, “May my prayer be set before You” was sung by Jews during home prayers, alongside the evening sacrifice in the Jerusalem temple. By the early Christian era, this Psalm had integrated into the evening worship across Eastern and Western traditions.

By the fourth to fifth centuries, it was associated with the ritual of lighting evening lamps and censuring, linked with the singing of “Oh Lord I Have Cried” (a group of psalms and stichera). We hear the chant “May my prayer be set before You” in its entirety during the Liturgy of the Presanctified Gifts.

In our liturgical tradition, the service combines with Vespers, with Psalm 141 marking its conclusion. The practice traces back to Antiochian customs, while in Palestine, as per the rules of St Sabbas the Sanctified, it was reserved for Saturday Vespers only.

Earliest references to its use in the Byzantine capital are found in the Paschal Chronicle of 615. The “Typikon of the Great Church,” detailing service practices from the ninth to eleventh centuries, describes using Psalm 141’s verses as a prokeimenon during the Liturgy of the Presanctified Gifts, except on specific days of Cheesefare Week.

Today, many communities sing Psalm 141 in the nave’s center or before the ambo, a practice likely originating from Constantinople, where it was sung by a single chanter on the ambo.

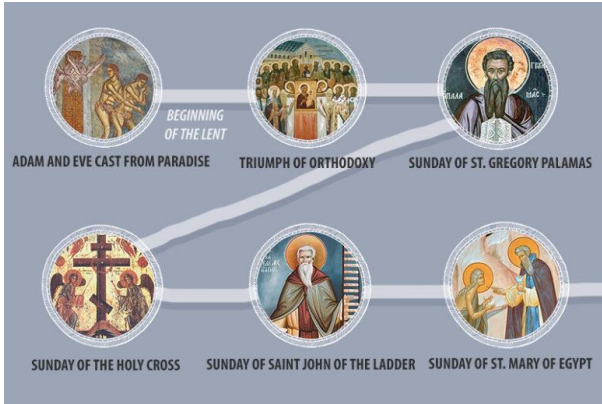
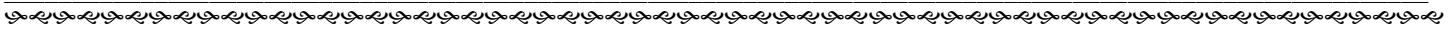
The Stoudios Monastery tradition, echoing the Constantinopolitan rite, involves the priest censuring while the congregation kneels and repeats the psalm verses after the chanter.

The modern practice of Vespers with the Liturgy of the Presanctified Gifts harks back to the seventh century. Notably, “May my prayer be set before You” is not sung during a full Liturgy today, a shift from practices predating Patriarch Nikon of Moscow, when Psalm 141 featured in services like the Annunciation and the Presentation of Christ during Great Lent’s first week.

The phrase “the lifting up of my hands as the evening sacrifice” within the Psalm intrigued me from my first hearing. It references the evening sacrifice, yet what relevance does this have in a Christian context, particularly during an abridged Liturgy?

Theodoret of Cyrus clarifies that King David was aligning prayer with virtuous acts. St. Athanasius the Great adds that deeds of the hands surpass our mental offerings to God, suggesting an evening reflection on our actions' virtues or failings.

Thus, let us engage deeply with the liturgy and its texts, enhancing our communion with God for our spiritual benefit now and eternally.



## History of the Sundays of Great Lent

by Reader John Malov

The Sundays of Great Lent are dedicated to events and personalities from different times. The events of Palm Sunday date back to the life of Christ, while St Gregory Palamas was born at the end of the 13th century. Some commemorated events have changed; some remained constant since antiquity; the origin of others remains obscure. This article describes how the Sundays of Great Lent were established and what they commemorate.

### Triumph of Orthodoxy

The Sunday of the Triumph of Orthodoxy was established in connection with the events of the Constantinople Council condemning iconoclasm in 843. After the Council ended, Empress Theodora established a celebration in honor of the Orthodox people's victory. It fell on the first week of Great Lent. It was therefore decided to commemorate these events on the first Sunday of Lent. The liturgical order of the Triumph of Orthodoxy (the Synodicus) took shape by the 11th century.

According to the texts of the Lenten Triodion, before the Triumph of Orthodoxy, this Sunday was dedicated to the memory of the prophets. Some of the liturgical hymns dedicated to the prophets were eventually replaced by texts in honor of the Triumph of Orthodoxy.

### Sunday of St Gregory Palamas

St Gregory Palamas lived in the 14th century. He was canonized in 1368, 9 years after his death, and his memory on the second Sunday of Great Lent was established in 1376. This continued the topic of Orthodoxy's victories over heresies, since St Gregory won in many years of controversy against Barlaam the Calabrian, Gregory Akindynos and Nicephorus Gregoras.

Before the memory of St Gregory was established, this Sunday had been associated with the parable of the prodigal son. This is evidenced by the canon dedicated to this parable, read at Matins on this day, according to the Lenten Triodion. In the ancient liturgical manuscripts of Jerusalem, on this Sunday there is also a reading of the actual parable.

### Veneration of the Holy Cross

### Sunday of St John Climacus

It is impossible to say exactly when the Church canonized St John. We know however that in the tenth century he was already revered as a saint. According to the 10th century Synaxarion of the Church of Constantinople, the memory of St John was celebrated on March 30. The earliest known liturgical texts celebrating the memory of St John on the fourth week of Great Lent date back to the 14th century. Likely, the decision to celebrate St John's memory on the fourth Sunday of Great Lent has been influenced by occasional coincidences of the two dates.

### Sunday of St Mary of Egypt

The Venerable Zosimas, who was made worthy of communion with St Mary, was the spiritual father of St John Climacus. Zosimas told John about St Mary, making him her great admirer. When, over time, John also began to be treated as an elder, the news of St Mary spread through his spiritual children. St Mary of Egypt soon began to be widely revered. This is evidenced by the fact that the Patriarch Sophronius of Jerusalem personally compiled her hagiography. St Mary departed to the Lord around 522, whereas Patriarch Sophronius lived in 560-638. Given the development level of the means of communication in the early Middle Ages, this is an extremely short time for the veneration of a saint to spread.

It is quite possible that one of the Sundays of Great Lent was dedicated to St Mary as early as the 7th century. It may have been done in the wake of the general church veneration of this great ascetic, whose deeds of repentance are fully in line with the Lenten mood.

However, it is most likely that the Sunday in honor of St Mary of Egypt was established later. The memory day of St Mary of Egypt was first mentioned in church calendars as late as in the 9th century. The Martyrology by Ado of Vienne (9th century) refers to St Mary's deeds as "praiseworthy". The oldest depiction of St Mary, dated c. 850, was preserved in the church of Santa Maria Antiqua in Rome. The earliest text of the service commemorating St Mary on the fifth week of Great Lent dates back to the 11th century.

### Palm Sunday

Palm Sunday was the first among the Sundays of Great Lent to be established. It is also the only one directly related to the gospel events. The first mentions of the feast date back to the fourth century. They were made by St Ambrose of Milan and St Epiphanius of Cyprus. In liturgical books, Palm Sunday has been mentioned since the 7th century.

Apparently, it was established so early because the event of the Lord's Entry into Jerusalem is known to have taken place exactly one week before His Resurrection.

Holy Assumption Market Days

**PRE-ORDER ONLY FORM**

**Pickup 11:30-1:00pm**

**Saturday March 28th**

Thank you for your order!

**CUSTOMER NAME:**

**CUSTOMER PHONE #:**

**ORDERS MUST BE PLACED BY SATURDAY MARCH 14**

**BY EMAIL [info@holyassumptionmarblehead.org](mailto:info@holyassumptionmarblehead.org)**

**OR BY TEXT OR VOICE MESSAGE AT 419-702-7087**

**110 E. Main St. Marblehead**

**ORDERS SHOULD BE PICKED UP BETWEEN 11:00am AND 12:30pm**

**SATURDAY March 28TH**



**Paska Bread (Easter Bread) Sale**

**All items will be sold frozen**

**Thaw at your convenience for your Pascal (Easter) Celebration**

#		Price
	Paska Bread Standard 2# \$12	
	Paska Bread 2# with golden raisins \$14	
	Nut Roll-- whole roll \$14	
	Poppyseed Roll-- whole roll \$14	
	Nut Horns 1/2 # \$7	
	Limited quantity perohi available	
	Perohi 1/2 dozen for \$8 (potato/cheese with butter & onion) <b>FROZEN</b>	
	Perohi 1/2 dozen for \$8 (sauerkraut with butter & onion) <b>FROZEN</b>	
		<b>TOTAL</b>

For future events follow us on  
Facebook at Halupki Festival or  
[www.holyassumptionmarblehead.org](http://www.holyassumptionmarblehead.org)