

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

110 EAST MAIN STREET,
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 23, 2025

**THIRD SUNDAY OF GREAT LENT
VENERATION OF THE HOLY CROSS**

EPISTLE: Hebrews 4:14-5:6

Bretheren: We have a great High Priest who has passed through the heavens, Jesus the Son of God, let us hold fast our confession. For we do not have a High Priest who cannot sympathize with our weaknesses, but was in all points tempted as we are, yet without sin. Let us therefore come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need. For every high priest taken from among men is appointed for men in things pertaining to God, that he may offer both gifts and sacrifices for sins. He can have compassion on those who are ignorant and going astray, since he himself is also subject to weakness.

Because of this he is required as for the people, so also for himself, to offer sacrifices for sins. And no man takes this honor to himself, but he who is called by God, just as Aaron was. So also Christ did not glorify Himself to become High Priest, but it was He who said to Him: "You are My Son, today I have begotten You." As He also says in another place: "You are a priest forever according to the order of Melchizedek".

GOSPEL: Mk 8:34-9:1

Jesus said, "Whoever desires to come after Me, let him deny himself, and take up his cross, and follow



**Annunciation of the Most Holy Theotokos
Feast Day – March 25th**

Me. For whoever desires to save his life will lose it, but whoever loses his life for My sake and the gospel's will save it. For what will it profit a man if he gains the whole world, and loses his own soul? Or what will a man give in exchange for his soul? For whoever is ashamed of Me and My words in this adulterous and sinful generation, of him the Son of Man also will be ashamed when He comes in the glory of His Father with the holy angels." And He said to them, "Assuredly, I say to you that there are some standing here who will not taste death till they see the kingdom of God present with power."

LITURGICAL SCHEDULE FOR THE WEEK

MON. Mar 24	Forefeast of the Annunciation, Venerable Zachariah the Recluse; Gen 8:21-9:7, Prov 11:19-12:6
6:00 PM	VESPERS
TUE. Mar 25	Annunciation of the Most Holy Theotokos; Heb 2:11-18, Lk 1:24-38
9:10 AM	HOURS
9:30 AM	DIVINE LITURGY
WED. Mar 26	Leavetaking of the Annunciation, Synaxis of the Archangel Gabriel; Gen 9:18-10:1, Prov 12:23-13:9
6:00 PM	PRESANCTIFIED LITURGY, Followed by Lenten soup social
THU. Mar 27	Martyr Matrona of Thessalonica; Gen 10:32-11:9, Prov 13:19-14:6
FRI. Mar 28	Venerable Hilarion the New; Gen 12:1-7, Prov 14:15-26
6:00 PM	AKATHIST TO THE PRECIOUS CROSS, Followed by Book Club
SAT. Mar 29	Memorial Saturday, Hieromartyr Mark, Bishop of Arethusa; Heb 6:9-12, Mk. 7:31-37
9:10 AM	HOURS
9:30 AM	DIVINE LITURGY
4:00 PM	VESPERS
SUN. Mar 30	4th SUNDAY OF GREAT LENT – Tone 7, St. John Climacus
9:10 AM	HOURS
9:30 AM	DIVINE LITURGY Followed by Coffee hour



FOR YOUR PRAYERS

Basil Glovinsky, 1007 Glendale Drive, Port Clinton, OH 43452; **Irene Vangeloff**, 454 Strouse Lane, Sandusky, OH 44870

PRAYER LIST

Parishioners & Family: Tina Rindfleisch / Sharon Shaheen (Patti Owen's sister) / Norb / Heidi Golob / Ron & Bobbie Royhab / Rodney Clevenger / Jennifer Heffernan / Tom Hileman / Pam / Jim Twarek / Ed Garrity / Patti Owens / Barbara Wroblewski / Michal Tomáš / Helena Tomášová / Ruth Sheller / Basil Glovinsky / Dale / Sophie / Carol / David Martin / Fred Soski / Chris Hannon / Subdeacon Roger Pinta / Irene Vangeloff / Sonja Rose / Ron Royhab / James Bargdill / Carole Conaway / Gary Conaway / Sharon Dietrich / Michael Glovinsky / Shirley Gresh / Joseph Habegger / Betty Kovach / Child Stella Miller / William Pipenur / Earl Rindfleisch / Helen Jean Rofkar / George

Royhab / Marianne Royhab / Kathy Jacob / the child Bodhi Cassell / Gleice, Sophie & Chloe / Carol / Nora.

Other Requests: Ann Turinsky / Marcia / Tony Sudac / Sarah King / Catechumen Blake Shoemaker / Catechumen Nickolas Dawenport / Catechumen Joshua Paull / Catechumen Danielle Paull / Catechumen Wrenley Paull / Arimus Paull / Linkoln Paull / Catechumen Joshua Schulden / Catechumen Ryan Stamp / Matushka Melania / Sharyn Osborne / Christine Zahm / Amy / Bill Byrnes / Susanne / Charles Schlett / Kathy Debevits / Maxwell Chaney / Anthony / Archpriest Ján Čižmár / Archpriest David Lis / Archpriest Emilian & Matushka Laryssa Hutnyan / 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 23 – Jake

Sunday Mar 30 – Joe

Sunday Apr 6 – Tim



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)



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:** Natalia & Ryan Stamp, For peace and God's blessings of Arcadie (Natalia's brother) (**\$50**); **Eternal Light & Icon Screen:** Natalie, In loving memory of my Godmother, 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:** Natalie, Special Intentions (**\$20**)



MARCH BIRTHDAYS AND ANNIVERSARIES

23 – Wrenley Paull (2nd Birthday); **27** – Josh & Danielle Paull Anniversary; **29** – Donna Schoonmaker; **30** – Bobbie Royhab; **30** – Fred Cassell; **31** – Greg Mazur



VIGILS FOR MARCH 16

Susan Guzy 1 Special Intentions

Laura Kovach 3 For health and/or healing of Nick S., Mike T., Andrew K., Matushka Melania, Ron R., Betty K., Margaret M., Hannah S., Mark M., Dana M., Bodhi C., Kathie J., Jerry P., Irene V, Heidi & Wayne G., Sarah K., Brett D., and Rick H.

Memory eternal to Russ

Safe travels for family and friends

Sandy Martin 1 Special Intentions

Gabe Mazurik 1 Special Intentions

Natalie Twarek 9 For health and recovery of Ann Turinsky, For the Health and recovery of Laura Engler, For the Health and recovery of Mike Turinsky, For the health and recovery of Marcia Focht, For the health & recovery of Matushka Melania, For the health and recovery on Basil, Ron, Ruth and Mike, Rodney, Betty, Carol, Kayla, Pam, Jim, Heidi, Wayne, Health and healing for Father's parents Michal & Helena and Matushka's mom Barbara, and Walter, For the health of Jen, Tina & Tony, Father David, Carole, Gary, Sharon, Tina's dad, Earl, Sonya, Margi & Joe, Jackie, MaryAnn & Bob, Bodhi, Stella, Jake, Pat, special intentions



ATTENDANCE

03/15 Memorial Divine Liturgy, 7 attending (1 guest); **03/15** Vespers, 7 attending; **03/16** Divine Liturgy, **20** attending (7 guests); **03/19** Presanctified Liturgy, 8 attending; **03/21** Akathist to the Precious Cross 6 attending; **03/21** Memorial Saturday Liturgy 9 attending



FLOWERS DONATION...THANK YOU!

We wish to express our sincere thanks to **NATALIE** for her generous donation of **\$50.00** for the beautiful wreath adorning the Holy Cross for this Sunday of Veneration of the Holy Cross. The donation was made *“In loving Memory of Mom, Dad, Aunt Ella, Aunt Anna.”* **May Our Lord reward Natalie with good health and all His Special Blessings!**

UP-COMING EVENTS IN OUR PARISH – MARK YOUR CALENDAR



- Mar 25th** ANNUNCIATION OF THE MOST HOLY THEOTOKOS (*Tuesday*)
- Mar 29th** Memorial Saturday (*Saturday*)
- Apr 13th** Palm Sunday (*Sunday*)
- Apr 20th** HOLY PASCHA (*Sunday*)
- Apr 24th** Bright Thursday - Monthly social 6:00 pm at local restaurant (*Thursday*)



COFFEE HOUR SPONSOR LIST

- Mar 23– Danielle & Josh (Wrenley's 2nd Birthday)
- Mar 30– Available
- Apr 6– Natalia

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



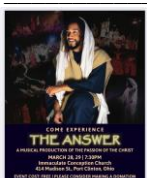
CLEANING SCHEDULE

- Mar 24, Jean
- Mar 31, Stephanie
- Apr 7, Laura
- Apr 14, Sandy



CHARITY OF THE MONTH

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



THE ANSWER

A live professional production of the Passion of the Christ will take place at Immaculate Conception Parish, Port Clinton on March 28 & 29 at 7:30pm. All are welcome. No tickets. Free will donation. *See the Flyer on the bulletin board!*



SUNDAY OFFERING

Sunday, March 16, 2025

Tithe	\$1,077.00
Donations	\$ 5.00
Candles	\$ 83.00
Vigils	\$ 50.00
Holy Day Donation	\$ 175.00
Flowers Donation	\$ 50.00
Chandelier	\$ 50.00
Memorial Donations	\$ 485.00
Building restoration	\$ 400.00
Danbury Food Pantry (Mar)	\$ 50.00
Total:	\$2,425.00

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



PASKA BREAD ORDERS

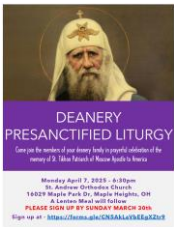
Our Baker Greg Mazur baked his famous Paska breads for the upcoming Feast of Pascha. If you would like to place an order, you may simply call or text **Natalie** at **(419) 341-2356**. There will be **Plain Paska - \$12.00** and **Golden Raisin Paska - \$14.00** available. We also offer **Nut rolls - \$12**, **Nut Horns - \$7**, and

Poppysseed Rolls - \$12. All the items are sold frozen. Deadline for orders was yesterday, **March 22nd**. Pickup of orders is **Saturday, April 5th 11:30-1:00 pm**.



NEW ALTAR SERVERS STICHARIONS – THANK YOU!

We wish to express our sincere thanks to **Tina Rindfleisch** for sponsoring the set of vestments for Altar Servers in red color **“For Good Health and Spiritual well-being of the Rindfleisch and Monastra Families”**. The set was made in Ukraine and was blessed yesterday after Vespers. *May Our Lord and God bless Tina for her generosity and grant her and Tony good health, peace, and happiness for Many Happy and Blessed Years!*



DEANERY PRESANCTIFIED EVENT

You are invited to the Deanery Presanctified Divine Liturgy which will take place on Monday, April 7, 2025, from 6:30pm at St. Andrew Orthodox Church, 16029 Maple Park Dr., Maple Heights, OH hosted by Cleveland Deanery. A Lenten Meal will follow.

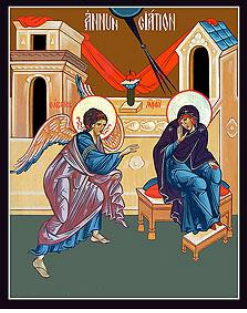
If you are planning to attend, please sign up at <https://forms.gle/CN5AkLaVbEEgXZtr9>
See the flyer on the bulletin board!



3rd Sunday of Great Lent: Veneration of the Cross

Commemorated on March 23

The Third Sunday of Lent is that of the Veneration of the Cross. The cross stands in the midst of the church in the middle of the lenten season not merely to remind men of Christ’s redemption and to keep before them the goal of their efforts, but also to be venerated as that reality by which man must live to be saved. “He who does not take up his cross and follow me is not worthy of me” (Mt.10:38). For in the Cross of Christ Crucified lies both “the power of God and the wisdom of God” for those being saved (1 Cor.1:24).



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 favoured, 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 for ever; 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)

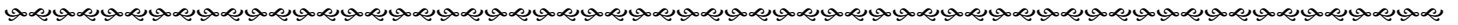
In his Sermon 23 on the day of the Annunciation, Saint Philaret of Moscow boldly stated that “the word of the creature brought the Creator down into the world.” He explains that salvation is not merely an act of God’s will, but also involves the Virgin’s free will. She could have refused, but she accepted 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).



Veneration of the Holy Cross. Historical Background

By Reader John Malov

Special veneration of the Holy Cross during the third week of Great Lent was established in the 7th century. It was associated with several historical events. Knowing these events is important for those wishing to understand the Lenten atmosphere. Find out about all of them in our article.

Acquisition of the True Cross

Jerusalem was destroyed about 70 AD. The cross on which the Savior was crucified was lost and so was its history from the Passion of Christ and until the fourth century.

Around 326, the uncertainty associated with the fate of such a significant relic prompted the holy Empress Helena, mother of the holy Emperor Constantine, to go to Jerusalem to conduct excavations. Arriving there, she met St Macarius I, Patriarch of Jerusalem. Together they fasted and prayed, asking the Lord to reveal to them the location of the Cross.

The holy Empress Helena

Their search led to the discovery of the Holy Sepulcher (the cave where Christ was buried) and the True Cross, as well as the tablet with the inscription INRI and the four nails with which Christ was nailed to the Cross.

Saint Helena divided the Cross in two parts, taking one, together with the nails, to Constantinople, and leaving the other with the tablet in Jerusalem.

Exaltation of the Holy Cross

When St Macarius revealed the newly acquired Cross to the people, there were so many wishing to venerate the relic that even seeing the Cross, let alone venerating it, was problematic.

This prompted Macarius to stand on a dais, raising the Cross above his head, making it visible to the people. From there came the Feast of the Exaltation of the Holy Cross and the tradition of erecting crosses in churches for universal worship.

Subsequently, another event began to be remembered on this day (more on that later).

Stealing of the Cross

At the end of the sixth century, a war broke out between the Byzantine and the Sasanian* Empires. The war lasted 19 years (572-591) and ended with the victory of Byzantium. However, the Sassanids soon decided to take revenge, and the second Iranian-Byzantine war began in 602.

By that time, Byzantium was in a weakened state. To make matters worse, in 608 Heraclius, patrician and exarch of Africa rebelled against the Byzantine emperor Phocas in order to seize power.

Heraclius achieved his goal in 610, while Byzantium was losing significantly in the war. The Sassanids captured Armenia, Mesopotamia, Syria, and even reached Constantinople in 626 (the capital was recaptured only by a miracle performed by the Mother of God).

But the fact that the Sassanids were able to capture Jerusalem was especially devastating for the morale of the Byzantines. The city was plundered. Many churches, including the Church of the Holy Sepulcher, were burned. The stolen relics included the Holy Sponge, used by the Roman soldiers to offer vinegar to Christ, and the Lance of Longinus that pierced the side of Jesus. However, the most disheartening loss for the Byzantines was the stealing of the True Cross, plunging the empire into despondency.

The Return of the Cross and the Establishment of the Veneration

Seizing power, Heraclius was able to take extremely decisive measures, including the exaction of church property to finance the war. These measures allowed Byzantium to fight back, go on the offensive, defeat the Sassanids and recover the shrines from Ctesiphon, the capital of the Sassanid Empire.

Around March 6, 631, the Holy Cross was solemnly returned by the emperor to Jerusalem. He personally carried the Cross. Next to him walked Zacharias, Patriarch of Jerusalem. Suddenly the emperor stopped at the gate, where Christ began His journey to Golgotha. For an unknown reason, he was unable to walk past that point. Patriarch Zacharias explained that an angel was blocking the path, since Christ had made His Way to the Cross in a humiliated form. Then the emperor took off his rich vestments and dressed in rags, after which he was able to continue his walk.

The cross was re-acquired during Lent. At that time, Lenten traditions were just being formed, and the Lenten weeks were not yet associated with specific events. There was however a custom of transferring holidays from weekdays of Great Lent to the end of the week. Gradually, the celebration of the second acquisition of the Cross became attached to the third Sunday of Lent. In addition, the Return of the Holy Cross began to be remembered during the Feast of the Exaltation.

The middle of Great Lent was the time of preparing catechumens wishing to be baptized on Holy Saturday, so that they may celebrate Easter taking communion together with their congregation. Devoting a week to worshipping the Holy Cross appeared very appropriate for educating those taking their first steps in the faith. Until now, starting from the Wednesday of the Holy Week, special petitions are read, as well as appeals to those “preparing for Holy Enlightenment”.

Over time, the initial events of the return of the Holy Cross to Jerusalem have lost their supreme relevance for Christians. Therefore, the Week of the Cross is now associated with these and all other events related to the Holy Cross.

However, in the return of the Cross to Jerusalem, one can still see a spiritual meaning that is relevant to the present moment. Weakened Byzantium was on the verge of spiritual and physical destruction, but the Lord allowed it to bow to His Cross and rise again. In a similar way, tired of fasting and weakened by passions, we receive new strength in the Lord’s Holy Cross, so that we may be counted worthy to celebrate the Bright Resurrection of Christ.