

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 10, 2024

FORTIETH SUNDAY AFTER PENTECOST
MEATFARE SUNDAY

EPISTLE: 1 Corinthians 8:8-9:2

Brethren: Food does not commend us to God; for neither if we eat are we the better, nor if we do not eat are we the worse. But beware lest somehow this liberty of yours become a stumbling block to those who are weak. For if anyone sees you who have knowledge eating in an idol's temple, will not the conscience of him who is weak be emboldened to eat those things offered to idols? And because of your knowledge shall the weak brother perish, for whom Christ died? But when you thus sin against the brethren, and wound their weak conscience, you sin against Christ. Therefore, if food makes my brother stumble, I will never again eat meat, lest I make my brother stumble. Am I not an apostle? Am I not free? Have I not seen Jesus Christ our Lord? Are you not my work in the Lord? If I am not an apostle to others, yet doubtless I am to you. For you are the seal of my apostleship in the Lord.

GOSPEL: Matthew 25:31-46

The Lord said: When the Son of Man comes in His glory, and all the holy angels with Him, then He will sit on the throne of His glory. All the nations will be gathered before Him, and He will separate them one from another, as a shepherd divides his sheep from the goats. And He will set the sheep on His right



The Last Judgment

hand, but the goats on the left. Then the King will say to those on His right hand, ‘Come, you blessed of My Father, inherit the kingdom prepared for you from the foundation of the world: for I was hungry and you gave Me food; I was thirsty and you gave Me drink; I was a stranger and you took Me in; I was naked and you clothed Me; I was sick and you visited Me; I was in prison and you came to Me.’ Then the righteous will answer Him, saying, ‘Lord, when did we see You hungry and feed You, or thirsty and give You drink? When did we see You a stranger and take You in, or naked and clothe You? Or when did we see You sick, or in prison, and come to You?’ And the King will answer and say to them, ‘Assuredly, I say to you, inasmuch as you did it to one of the least of these My brethren, you did it to Me.’ Then He will also say to those on the left hand, ‘Depart from Me, you cursed, into the everlasting fire prepared for the devil and his angels: for I was hungry and you gave Me no food; I was thirsty and you gave Me no drink; I was a stranger and you did not take Me in, naked and you did not clothe Me, sick and in prison and you did not visit Me.’ Then they also will answer Him, saying, ‘Lord, when did we see You hungry or thirsty or a stranger or naked or sick or in prison, and did not minister to You?’ Then He will answer them, saying, ‘Assuredly, I say to you, inasmuch as you did not do it to one of the least of these, you did not do it to Me.’ And these will go away into everlasting punishment, but the righteous into eternal life.”

LITURGICAL SCHEDULE

MON. Mar 11	Saint Sophronius, Patriarch of Jerusalem; 3 John 1:15, Lk. 19:29-40, 22:7-39
TUE. Mar 12	Venerable Theophanes the Confessor of Sigriane; Jude 1-10, Lk. 22:39-42, 45-23:1
WED. Mar 13	Translation of the relics of Saint Nikephoros, Patriarch of Constantinople; Joel 2:12-26, Joel 3:12-21
THU. Mar 14	Venerable Benedict of Nursia; Jude 11-25, Lk. 23:2-34, 44-56
FRI. Mar 15	Martyrs Agapius, Publius, Timolaus, Romulus, two named Dionysius, and two named Alexander, at Caesarea in Palestine; Zech 8:7-17, Zech 8:19-23
SAT. Mar 16	Saturday of Cheesefare Commemoration of all our God-bearing Fathers and Mothers who shone forth in asceticism: Rom 14:19-23, 16:25-27, Mt. 6:1-13
4:00 PM	VESPERS
SUN. Mar 17	<i>41st SUNDAY AFTER PENTECOST – Tone 8</i> <i>Cheesefare Sunday, Forgiveness Sunday</i>
9:10 AM	HOURS
9:30 AM	DIVINE LITURGY Followed by Forgiveness Vespers and Potluck



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 3

Susan Guzy 1 Special Intentions

Laura Kovach 3 For health and/or healing of Cooper S., Marty B., Kathi S., Jim K., Ron R., Diane T., Ruth S., James W., Patti O., Tony M., Hannah S.,

Barbara D., Pauline O., Margi H., Betty K., Ben F., Mark M., Dana M., Bodhi C., Sharon D., John D., and Karen D.

Safe travel to family and friends.

Birthday blessings and many years to Tamara and Ruth. Memory Eternal to Mary Ann Glovinsky.

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

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

Natalie Twarek 8 Safe travel for Zach & Amber, Carter and Hayes & Safe Travel for Missy & Andy, Wyatt and Lily, Birthday blessing to Tony 3/3, Birthday blessing to Ruth 3/8, For the health of Randy Gorman, Patrick and Marty, For the health and recovery of Ruth, Pam, Diane, Ron, Jim Twarek and Ed Garrity, Health and healing for Father's dad Michal and Matushka's mom Barbara, For the health and recovery of child Ambrielle, and child Ezra, Rita Mumea(Gigi), 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 10 – Jake
Sunday Mar 17 – Tim
Sunday Mar 24 – Ron
Sunday Mar 31 – Joe



ATTENDANCE

03/02 Vespers, 10 attending (2 guests); 02/25 Divine Liturgy, 25 attending (3 guests)



MARCH BIRTHDAYS AND ANNIVERSARIES

15 – Blake Shoemaker; **30** – Bobbie Royhab; **30** – Fred Cassell; **31** – Greg Mazur



CHARITY OF THE MONTH

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



SUNDAY OFFERING

Sunday, March 3, 2024

Tithe	\$1,600.00
Candles	\$ 56.00
Vigils	\$ 45.00
Donations	\$ 20.00
Anonymous Donations	\$ 505.00
Holy Day Donation	\$ 125.00
Altar Candles	\$ 50.00
St. Tikhon Icon	\$ 20.00
Total:	\$2,421.00

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

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

Mar 17th Cheesefare Sunday (*Maslenitsa*) – Potluck after the Divine Liturgy

Mar 18th Beginning of the Great Fast (*Monday*)

Mar 25th ANNUNCIATION OF THE MOST HOLY THEOTOKOS (*Monday*)

Mar 30th 2. Memorial Saturday

Apr 6th 3. Memorial Saturday

Apr 13th 4. Memorial Saturday

- Consider sponsoring a Sunday coffee hour following the Divine Liturgy

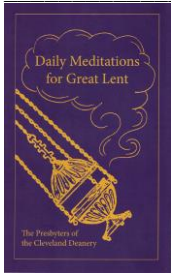


CLEANING SCHEDULE

Mar 11, Jean
Mar 18, Stephanie
Mar 25, Sandy
Apr 1, Greg

NEW PARISH COUNCIL

His Eminence, Archbishop Daniel approved the elected members of the new Parish Council and we would like to congratulate the newly elected members **Tim Glovinsky, Susan Guzy, Laura Kovach, Stephanie Kowal, Jake Muscaro, Bobbie Royhab, Joe Schutt, and Natalie Twarek.** The Installation of the new officers will take place after the procession with the holy icons on **Sunday, March 24th.** May Our Lord bless the newly elected members of the Parish Council and grant them long life, good health peace and happiness for Many Years!



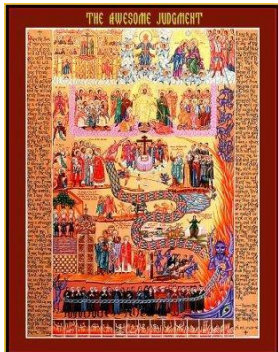
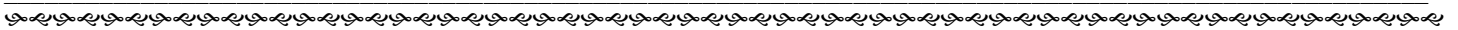
GREAT FAST AND FASTING DISCIPLINE

As we approach the Great Fast, it is absolutely vital that we recommit ourselves to hear the still, small voice of God. We must use this Lenten season to refocus on the "one thing needful," to seek the face of our beloved Lord Jesus Christ. Lent invites us precisely to do this: to pull back from the world's busyness and to press-in spiritually. For Christian believers, since the earliest times of the Church, Lent has reminded both newcomers and old-timers of the need to be planted firmly in Christ. To help us in this season, the Church has consistently put before us serious practices such as:

- praying to the Lord at home and throughout the day with greater regularity and intensity
- attending liturgical services more often at church, making Confession, and receiving Communion more often
- spending more time reading the Scriptures and other edifying writings
- spending less time on entertainments (abstaining from various forms of media, in particular)
- fasting truly (according to the rule of the Church, in terms of portions, and certainly in spirit, too)
- giving alms quietly for love of neighbor and to glorify God
- in consultation with our confessor and family, offering some kind of extra ascetical effort (e.g. keeping silent more often, cutting out many types of entertainment, avoiding alcohol or other "treats" we might often enjoy, and abstaining from other things that are not sinful but--perhaps—but are worth taking a break from)

As we enjoy the unique excitement of the Lenten days ahead, may we not fail to pause and to simply be with God. May we all turn once more to Christ and rediscover him as our "first love." May all of our efforts be received and met by the love of God the Father, the Grace of our Lord Jesus Christ, and the Communion of the Holy Spirit, who promises to sanctify us in these sacred days.

To help us with the daily meditation, please consider to take a booklet "Daily Meditations for Great Lent" compiled by the priests or our Cleveland Deanery, which you can find in the vestibule of the church.



Sunday of Meatfare of the Last Judgment

Commemorated on March 10

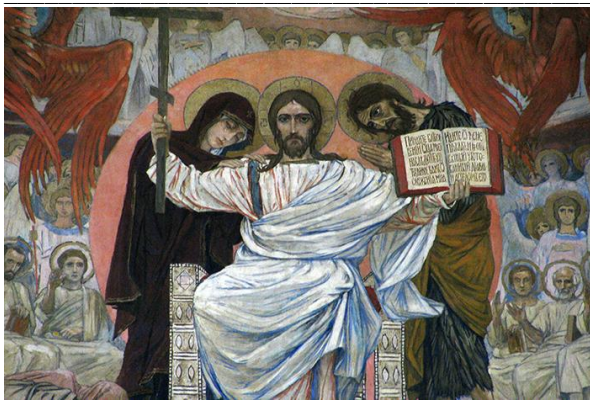
Today's Gospel reading is Matthew 25:31-46, the parable of the Last Judgment. It reminds us that while trusting in Christ's love and mercy, we must not forget His righteous judgment when He comes again in glory. If our hearts remain hardened and unrepentant, we should not expect the Lord to overlook our transgressions simply because He is a good and loving God. Although He does not desire the death of a sinner, He also expects us to turn from our wickedness and live (Ezek.

33:11). This same idea is expressed in the prayer read by the priest after the penitent has confessed his or her sins (Slavic practice).

The time for repentance and forgiveness is now, in the present life. At the Second Coming, Christ will appear as the righteous Judge, “Who will render to every man according to his deeds” (Rom. 2:6). Then the time for entreating God’s mercy and forgiveness will have passed.

As Father Alexander Schmemmann reminds us in his book *GREAT LENT* (Ch. 1:4), sin is the absence of love, it is separation and isolation. When Christ comes to judge the world, His criterion for judgment will be love. Christian love entails seeing Christ in other people, our family, our friends, and everyone else we may encounter in our lives. We shall be judged on whether we have loved, or not loved, our neighbor. We show Christian love when we feed the hungry, give drink to the thirsty, clothe the naked, visit those who are sick or in prison. If we did such things for the least of Christ’s brethren, then we also did them for Christ (Mt.25:40). If we did not do such things for the least of the brethren, neither did we do them for Christ (Mt.25:45).

Today is the last day for eating meat and meat products until Pascha, though eggs and dairy products are permitted every day during the coming week. This limited fasting prepares us gradually for the more intense fasting of Great Lent.



Sunday of the Last Judgment

by Archpriest Vyacheslav Reznikov

Matthew 25:31-46; 1 Corinthians 8:8-9:2

The judgment day will come at the end of earthly history, “when the Son of Man comes in his glory, and all the angels with him”. Then the Lord will “sit on the throne of His glory” and “all the nations will be gathered before Him”. Then the Lord will separate all these people from one another, “as a shepherd separates the sheep from the goats”. The Lord sees without accusers and witnesses what occupies our minds, souls and aspirations. However, no one can accuse Him of partiality, or predestining any soul to death or to salvation. He will certainly give everyone a chance to say the last, free word, so that the whole world sees what He always sees.

The Lord will first turn to those on His right hand, saying, “Come, you that are blessed by my Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry and you gave me food, I was thirsty and you gave me something to drink, I was a stranger and you welcomed me; I was naked and you gave me clothing, I was sick and you took care of me, I was in prison and you visited me”. Then the righteous will say in reply to Him, “Lord, when was it” that we saw You and served You?” Why would they ask that? After all, they all have read the Holy Gospel, including the part that we are reading now. They know very well the words that the Lord will say next: “...just as you did it to one of the least of these, [...] you did it to me”. The righteous have heard from the pulpit many times that by doing good deeds to our neighbor, we are doing it to the Lord Himself. However, the Lord does not expect an answer like “Yes, Lord, we know this from the twenty-fifth chapter of the Gospel of Matthew”. He knows that in any circumstances, they will answer with a sincere surprise. He knows that a righteous man tries to follow all His commandments, but he is always focused on the Lord’s Cross, the main and supreme sign of His love. A righteous person cannot possibly consider himself able to give anything to the One Who Himself gives everything to everyone.

Then the Lord will turn to “those on His left hand, “You that are accursed, depart from me into the eternal fire prepared for the devil and his angels; for I was hungry and you gave me no food, I was thirsty and you gave me nothing to drink”. With this, He will also give them their last word. Interestingly, the unrighteous are in a better position. Although they have not read the Gospel, they have heard how the

righteous answered, denying their righteousness and arguing even with God Himself. They have also heard what the Lord said to the righteous. However, they stubbornly try to justify themselves, just as the rich man did in the parable of the rich man and Lazarus. They plead innocent, claiming that they would wholeheartedly serve the Lord if He appeared to them. At the same time, in all their lives they have never reached out a helping hand to anyone. The Lord gives them one last opportunity. All they have to say is, “Yes, Lord, we have done nothing good either to You or to our neighbors, but forgive us “according to Your great mercy!”

Discussing this Gospel reading, some conclude that everything necessary for salvation is helping one’s neighbor and doing good deeds. Often these people consider the Church doctrine and worship unnecessary. However, in reality, it is impossible to answer in the way the righteous answered without the right faith and participation in the Church Sacraments. It seems that if the righteous agreed with the Lord’s assessment of their labors, and the sinners asked for mercy, they would swap sides. However, the Lord knew whom He would put on His right and left hand. He knew the answers right away. With His love, He did everything for all to inherit salvation, but some have chosen to blind their eyes and plug their ears.

“And these will go away into eternal punishment” prepared for the devil and his angels. Let us note that they will not be dragged there by force. They will do so voluntarily, moved by their truly demonic opposition to God and His truth.



Why Does God Hide from Us the Date of His Second Coming?

by Fr. Evgeny Murzin

Concluding his discourse on the destruction of Jerusalem and the end of the world, Jesus Christ says, “*always be on the watch, and pray that you may be able to escape all that is about to happen and that you may be able to stand before the Son of Man.*” (Luke 21:36). To be on the watch, spiritually, means not to indulge in carousing, drunkenness and the anxieties of life (Luke 21:34) In the

eyes of the holy fathers, this call for watchfulness and vigilance points out the reason why God chose to hide from us the date of the end of the world. “*About that day or hour no one knows, not even the angels in heaven, nor the Son, but only the Father.*” (Mark 13:32).

Saint Basil the Great interprets this verse as follows: “*He [the Lord] was silent about the date of the Last Judgement, and the single reason for that was that it would be of no benefit for people to know it. Remaining in constant anticipation strengthens people in their piety. Conversely, knowing that the final judgement is still many years away would discourage them from living righteously by giving them the hope that they still had enough time to repent and be saved.*” Other holy fathers and scholars of the church have spoken in a similar vein. They emphasized the moral and spiritual aspects of knowing the date and time of the Day of Judgment as they discussed the spiritual benefits and harms of knowing the date of the end of the world.

Knowing the day of the final judgement is like knowing the hour of our departure, as death to each of us is our private apocalypse. Imagine, then, that you know the exact time of our departure. Supposing that we know that it will happen thirty or forty years later. How would this knowledge change our behavior? Would it help us by making us more zealous in observing the commandments of Christ and leading righteous lives? Or would it push us deeper into despair and hopelessness? Would it have any effect on us at all? Most probably, this knowledge would change nothing. People already know that their death is imminent, but they are afraid of this knowledge and evade all thoughts about their demise. Our mental defenses keep us from recognizing the finiteness of our existence to suppress the existential

anxiety in which our fear of death manifests itself. These same defenses will still be in place even when we know the hour of our death. As we were reminded in a recent popular film, people avoid looking up to heaven.

But the Holy Scripture and the Church fathers recommend a different way to live full lives and break free from our anxieties: we should stop running away from the thoughts of our death, but recognize instead that our life on earth is limited. The exact time of our end would then become irrelevant. We may depart in a minute or live for another five decades. As we read in the Book of Sirach (7:39), In everything you do, remember your end, and you will never sin. On a more practical level, Father Alexander Yelchaninov, our contemporary, reflects: “We would find many of our difficulties resolved, and many things in their right places if we gave ourselves the trouble to appreciate that our existence is only temporary and realized the possibility of our immediate death. That would automatically make us pay less attention to our small troubles and minor concerns and more to the most important things. Our complacency and self-indulgence are pathetic. The fragile island of our earthly existence will inevitably be dissolved in the life to come. One cannot live in truth or dignity without preparing oneself for one’s death and without contemplating death and eternal life in one’s heart.

Contemporary existential psychologists agree. A known psychotherapist and publicist Irwin Yalom writes that looking death in the face may become an incentive to have a fuller sense of life. He bases his observations on his ten-year experience of working with terminal cancer patients. “Many of these patients were not paralyzed with despair; on the contrary, their state of mind improved. They reconsidered their lives and priorities and put things into perspective,” writes Irwin Yalom. He illustrates his observation with the example of Leo Tolstoy’s character Pierre Bezukhov from the novel “War and Peace”. Pierre looks death in the face when, a prisoner of the French, he witnessed the execution by firing squad of his comrades, and barely escaped death himself. From that moment on, he changed his outlook on life, finding meaning and fullness in it.

Contemplation of the end of the world makes sense in only one way — it reminds us about the imminence of the end of all earthly things, including our earthly lives, and brings us to consider the meaning of our life. Knowing the date of the end of the world — or our own demise — will bring us nothing but fear and anxiety and detract us from our focus on spiritual vigilance and salvation of our souls.

I was Hungry

St. John Chrysostom

"For I was hungry, and you gave me no food." For even though you should meet your enemy, is not his suffering enough to overcome and subdue your resistance to being merciful? And what about his hunger, cold, chains, nakedness, and sickness? What about his homelessness? Are not these sufferings sufficient to overcome even your alienation? But you did not do these things for a friend, much less a foe. You could have at once befriended and done good. Even when you see a dog hungry you feel sympathy. But when you see the Lord hungry, you ignore it. You are left without excuse. THE GOSPEL OF MATTHEW, HOMILY 79.2.

Almsgiving

St. John Chrysostom

God has no need of golden vessels, but of golden hearts. I am not saying that you should not give golden altar vessels, and so on, but I am insisting that nothing takes the place of almsgiving. The Lord will not refuse to accept the first kind of gift, but He prefers the second. What is the good of loading Christ's table with gold cups while He Himself is starving? Feed the hungry and then, if you have money left over, spend it on the altar table. Will you make a cup of gold, and withhold a cup of water? What use is it to adorn the altar with cloth of gold hangings, and deny Christ a coat for His back?