



# St. Xenia Parish News

170 North Lowell Street, Methuen, MA 01844

April-May 2003

## THE ORTHODOX WAY OF LIFE

By a Nun Abroad

WHEN ASKED by those interested to know more about Orthodoxy, the faithful often have recourse to such expressions as, "It's hard to explain, one has to live it," or "Orthodoxy is a way of life." Perhaps we should try and expand on this truth.

The difference in external behaviour between committed Orthodox and non-Orthodox is readily apparent. In worship the Orthodox cross themselves frequently, bow, make prostrations; they fast, kiss icons and relics—all of which appears strange to outsiders. The inner spiritual differences, which are naturally of far greater import, can only be felt or understood through long acquaintance with Orthodox believers, or by a diligent reading of the Fathers of the Church, whose teaching is a living guide to those conducting spiritual warfare, but we can learn something from these outward expressions.

In church one quickly becomes aware of the participation of the faithful throughout the service. It is part of a tradition handed down from generation to generation: parents trying to inculcate in their children attention to the prayers by ensuring that they cross themselves or bow at the correct times, taking care of such details as the correct holding of the fingers when making the sign of the Cross because of its religious significance (i.e. two fingers for Christ both God and man, and three fingers together for the Trinity), ensuring that they know how to ask a priestly blessing. St Paul exhorts us to "pray without ceasing." This may seem to be impossible of attainment, yet we must surely strive towards this goal. The constant remembrance of God, feelings of adoration, praise, thanksgiving, contrition, are all wordless prayers. Through such constant remembrances an Orthodox tries to keep his heart close to God unceasingly, whether working, conversing, eating, traveling, or, with the most spiritual persons, even while sleeping. External acts, which gradually become habitual, help to remind one throughout the day.

Let us take a few examples. An Orthodox believer crosses himself with a brief silent prayer before work, before study, before traveling, before entering the church, when passing a cemetery, a church or a wayside cross. He makes the sign of the cross over his door as he leaves his house, over his bed before retiring to sleep, over an important letter before posting it, over his medicine. For him prayer is not something confined to Sunday worship. Apart from regular morning and evening prayers read in front of his icon corner, preferably with the whole family, in which remembrances are made of the living and the departed, short prayers are frequently said throughout the day, especially for those in sickness and trouble, when also the aid of the Mother of God or of the Saints is invoked. When one sees someone working, one says, "May

God help you" (how very far from the now ironic exclamation "God help you!"). One thanks God with "Praise be to God," or in the shortened version "Praise be!" for anything that turns out well either for oneself or for someone else, and when something turns out badly one expresses thanks all the same, since, being All-Good, God teaches us through everything that He permits to happen to us. One asks a blessing on the food before eating, and gives thanks afterwards. One begs Angels to accompany a person traveling maybe only a short distance. When one hears of someone recently departed this life, one says, "Eternal Memory," or "God rest his soul," making the sign of the Cross. Such brief prayers are frequently heard, so God is not far from one's thoughts.

Many people say the Jesus Prayer silently, with or without a prayer-rope, as do the monastics. It is customary for some to start each day with a sip of holy water and a piece of antidoron (blessed bread distributed at the end of the Liturgy). Children are blessed with the sign of the Cross before they set off for school. Everyone begs a blessing when they meet a priest and again when they take leave of him, and he is invited to their homes for a short service of blessing on certain days, as well as to the cemetery for a service for the reposed on special occasions. He will also serve a moleben, that is a short service of prayer and supplication when someone is faced with a difficult task, a long journey, or has some serious trouble or illness, and again in times of thanksgiving. When Orthodox people meet they sometimes kiss each other three times, as the clergy do, in remembrance of the Trinity. There are even folk expressions—one occasionally hears a host pressing a guest to take another cake or chocolate, saying "Three for the Trinity!" People remember the namedays of their family and friends, i.e. the day on which the saint they are named after is commemorated, by sending gifts and cards; and if possible people try to take Communion on or near their namedays. Many Orthodox read a chapter of the Gospel every day, or the readings that are appointed each day for church, and together with this they read the lives of the saints commemorated.

Whenever possible, Orthodox people try to attend church not only on Sundays, but for the main feasts, even keeping children off school for this. Pilgrimages are very popular, especially to Jerusalem or Mount Athos, or to holy sites where there are relics of the saints or miraculous icons. Many people like to visit monasteries, often for a lengthy stay, in order to join in the services and pray. If a parish can organize it, children are taught the Faith and Orthodox practice in Saturday or Sunday schools, and Summer Camps are arranged to give them a holiday which includes religious instruction. One cannot travel very far into Orthodox territory without encounter-

ing good works. An immense emphasis is placed upon them by the Fathers. Of course, we do not have any teaching that one is saved by good works, especially if they are understood in the sense of simply fulfilling religious obligations which will bring us brownie points which in turn will tot up to salvation for us—such a concept is alien to the Orthodox heart and mind, which knows that we are saved by grace alone. But good works, understood as an expression of our love for our neighbor, are always and vigorously encouraged. One of the desert fathers was asked by a monk what he should do if, when saying his prayers, guests came, and he was told that he should break off his prayer-rule and offer them hospitality—love being a greater virtue than the practice of prayer. Hospitality is enjoined, kindness, almsgiving, and all those things whereby we strive to fulfill the commandment of Christ to love our neighbor as ourselves, but for the Orthodox all this is seen also as offering worship to our true God, in whose image our neighbor was created. It is not separated from the first commandment or our attendance upon God, and it is certainly not seen in contradistinction to it.

It is an Orthodox belief that words have power, both blessings and curses have an effect on people and things. Christ blessed the children, and He blessed bread before giving it as food for the multitude. He cursed the fig tree, forbidding us to curse another human being, knowing its evil effect. Matter is changed in a way which we cannot understand when it has been blessed—holy water and holy oil can help to give both spiritual and physical healing, since they have been blessed. So blessings are frequently requested for oneself and occasionally for one's surroundings. A building is sanctified after being blessed with holy water; the place where the Liturgy has been celebrated even more so, which is why people make the sign of the Cross and bow on entering and leaving the church. An icon would be just wood and paint without a special blessing on the materials, the icon painter, and on the finished work. Then people venerate the image depicted on it, with prayer to whomever it represents. Even objects that have been in the sanctuary are treated with special reverence. The bread that is blessed and distributed after the Liturgy, being holy, may only be eaten fasting, and any crumbs which accidentally fall to the ground are picked up and consumed lest something holy be trampled on. One's whole body and soul are sanctified by taking Communion, so the body of the deceased is revered. A saint's body is especially venerated because of his holiness and since God often grants His beloved ones partial, or even total, incorruption. Why do people cross themselves so frequently? One is well aware of the tremendous power of our great enemy, the devil, who attacks unceasingly. Christ left us an invincible weapon against him: the Cross. So the sign of the Cross is made against danger, against fear of some kind of trouble, as a protection against the devil's wiles, and when begging God for His help, His mercy, His forgiveness, His granting of a petition. God is ever present, ready to assist in our daily struggle whenever we ask. The Orthodox believer does not pray only for himself. He feels himself to be one of a family, the family of God, where neither race, colour, nor position in life play any part. As St Paul says, "By one spirit are we all baptized into one body," and "We, being many, are one body, for we are all partakers of the one bread." So it is normal to pray for someone, even personally unknown, if that person is suffering or in need.

In what other ways do external signs indicate the Orthodox attitude to life? Humility, the acquisition of which requires a life-long struggle, is more highly esteemed than all other virtues. The frequent humbling of oneself before others by a slight bow is a reminder of our fight against self-esteem. A full prostration is a sign of adoration of God or of repentance, which explains why it is so frequently made during Great Lent. A prostration should be made to someone one has offended when asking forgiveness. A bow is also made out of respect for someone in authority, when asking a blessing, and naturally when venerating an icon or relic. In the latter case, it is made three times, indicating the worship of the Most Holy Trinity, Whose power and glory filled the saints. Since the surest way to become humble is through obedience, the Church expects obedience from both clergy and laity, whether it be in important matters such as canon law or the keeping of the fasts, down to such traditions as modest and appropriate attire in church for both men and women. The message of St John the Baptist was one of repentance in preparation for the Kingdom of Heaven. The first words of Christ were exactly the same: "Repent, for the Kingdom of heaven is at hand." So the faithful are repeatedly exhorted to repent that they might be found worthy of a place in the Kingdom. This is particularly shown in the extra striving required in the four fasting periods, and especially during Great Lent. Somebody once said, "A Christian is one who repents." But what a joy even in this world for those who struggle in fasting, prayer and repentance—there is no joy on earth that can be compared to the joy of Pascha. Every Sunday is a festal day commemorating the Resurrection, which is why there are no full prostrations then, why we stand in church, and why Orthodox often wish each other a happy feast on a Sunday. Christ promised to send the Holy Spirit to His Church after His Ascension, to teach all things, the Comforter, the Giver of Life. Many services start with the invocation of the Holy Spirit to "come and dwell in us," granting us His wonderful gifts: "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." St Seraphim of Sarov once said, "Acquire the Holy Spirit and thousands will be saved." He himself was an outstanding example of a man filled with the Holy Spirit. The Orthodox struggle along the same path, failing repeatedly and repenting. In this struggle, the Mother of God is a great aid and she is greatly venerated and deeply loved. No service is complete without prayers to her, a human being like us who through her immense love for God and deep spirituality was able to bear the fire of the Godhead within her own body without being burned, for "God is a consuming fire." No wonder her unflinching aid is constantly sought. How many miracles have been accomplished even to this day through the prayers of the Mother of God and the saints! The Orthodox do not feel they are alone in their struggles, for as the Scriptures say, "God is with us!" These brief notes on Orthodox practice are an attempt to indicate very broadly something of what is felt in the heart and how it is expressed in our services and our lives. A much surer way to understand is to read the homilies of the Fathers of the Church and of the saints, translations of many of which into English are now readily available. To one who seeks, God Himself has promised the enlightenment we all need. (First appeared in *The Shepherd*. This text has been slightly edited.)

St. Xenia of St. Petersburg Orthodox Church is a parish of the Russian Orthodox Church Abroad, under the omophorion of Metropolitan LAURUS, First Hierarch, and Bishop GABRIEL of Manhattan. The parish newsletter is published bimonthly under the direction of the Rev. Michael Crowley. In order to ensure timely delivery to our far-flung parish, please submit all notices by the 15<sup>th</sup> of the month prior to publication to Margaret Lark at (603) 332-9613, e-mail: [skovranok@ttlc.net](mailto:skovranok@ttlc.net), or to Father Michael at [tcrowley@maine.rr.com](mailto:tcrowley@maine.rr.com). Thank you.

**Rector:**

Rev. Michael Crowley  
 16 Channel Road, South Portland, ME  
 (978) 204-0428 (cell phone with voice mail)

Confessions on Saturday during Vigil, on Sunday during the Hours, and by appointment

**Parish Council**

Starosta: Rdr. Constantine Desrosiers (603) 775-0320  
 Secretary: Natalie Pishenin (978) 658-5564  
 Treasurer: Tony Sarandakis (978) 263-2016  
 Sisterhood: Matushka Nancy Crowley (207) 767-1889  
 Property: David Lavoie (603) 880-7978  
 Youth: Amy McLellan (978) 499-6822  
 Outreach: Rdr. Maelrubha Donley (603) 882-5570  
 Cemetery: Rdr. Andrew Bargoot (617) 471-0538  
 Michael Johnson (978) 691-0045  
 John Rush (603) 898-4315  
 Sunday School: Michael Lang (603) 465-9754  
 Youth Choir: Patricia Crowley (207) 767-1889

**Trapeza Schedule:**

\* =Strict Fast(no meats, fish or dairy)

If you cannot be at church on your assigned Sunday please call and switch with someone. If you have any questions contact Karen Schidlovsky at (603) 868-6410. Trapeza can be whatever you would like to prepare on your day. Some parishioners prefer to make a big lunch but this isn't necessary. As long as there is enough food for about 40 people anything is appreciated. Donuts, fruit and pastries are as acceptable as soup and sandwiches. Thank you in advance for your contribution.

**April**

6 \* Karen Schidlovsky, Nancy Harris  
 13 \* Tatyana Pishenina, E. Williams  
 20 Palm Sunday — Pot Luck  
 27 **PASCHA**

**May**

4 Helena Doohovskoy , Marianne DiMatteo, Anna Kekis  
 11 Anna Johnson, Masha Harris  
 18 Diane, Carolyn and Pamela Reed  
 25 Nicholas Kronauer, Vera Sarantakis, Arnolds



**Sisterhood News:** Many thanks to the members of the Sisterhood who contributed to our Blini luncheon on Cheesefare Sunday. We had a wide variety of blini and condiments, and a great response! Thank you, ladies!

The Sisterhood is undertaking a semi-annual clothing drive for families in Russia, and donations of books will also be gratefully accepted. Several crates of books in the church basement have already been boxed up and are awaiting shipping. We have set April 12, 2003 as our packing day. We will meet at 3:00 p.m. at the Church to bring and pack up things to send, and have a potluck dinner before Vigil.

Sisterhood dues are \$5 per year, and membership is open to all women of the parish. The next meeting of the Sisterhood will be Sunday, May 25.

**The Sisterhood is currently selling spring planting bulbs, and will present a special fundraising trapeza on Thomas Sunday to raise money for the beautification of our church.**

**Thank You...Спасибо...Ευχαριστο...**

...to the Pishenin and Lavoie families, who spent several weekends cleaning up the basement. If you haven't had a chance to take a look, please do so; the transformation is remarkable!

...to all who donated so generously to Anna Johnson's fund for needy Russians. Her presentation on March 23 was most inspiring and sobering.

...to the Danas family for donating the bureau that was requested in our last newsletter. Thanks also for offering a sofa.

...to Peter and Pamela Reed, who donated the futon in the loft.

...to the anonymous donor of a green sofa that has also found its way into the loft.

...to those who have contributed to the funds mentioned in the last issue of the newsletter. We are especially grateful for a *most* generous donation to the Bell Fund!

...to Father Michael for arranging to hang the new lampadi in our church, and to Matushka Irene Gorsky of Nyack for picking them up for us. They look wonderful!

...**special thanks** to the Reed family and Minuteman Press for very generously donating their time, as well as all the costs associated with the printing of our newsletters.

**Please remember in your prayers...** Nicholas, Vasily, Judith, Seraphim, Kyriaki, John, Nina, and James.

Please remember to inform the Myrrhbearers Sisterhood if someone is in the hospital or shut in at home. We would like to keep our parish shut-ins in the stream of our parish events. Thank you!

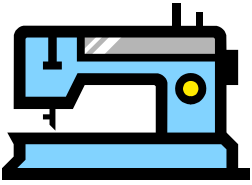
**Lost and Found:** If anyone has been missing a baptismal cross, there is one hanging on the parish bulletin board.

**Choir News:** The choir is gearing up for the Feast of our Lord's Resurrection. As usual, we have a full slate of music to prepare for this time of year between Great Lent, Holy Week, and Pascha. This season offers us the most beautiful and spiritually profound hymns in all of the Church repertoire. Almost all of the music is sung only during this time of year, and some of it is rather difficult, so proper preparation is necessary. **If you plan to sing in the upcoming services, please make time to attend the choir rehearsals.** Regular rehearsals take place on Sundays, commencing one hour after the end of Divine Liturgy. Remember, the greater the effort, the greater the reward!

Also, a matter of protocol: If you arrive late to a service and wish to sing in the choir, please don't rush up to the choir loft as soon as you're in the door. Take your time and slow down! The choir's fundamental responsibility is to lead the congregation in prayer. You won't be in a prayerful state after dashing upstairs, jostling others to take your place, and trying to sing while catching your breath. Before coming up to the choir loft, venerate the icons and light candles as usual. Then, feel free to join the choir. When taking your place upstairs after the start of a service, please wait until a point when the choir is **not** singing, such as during a reading or one of the clergy's petitions during a litany. Taking your place during the singing is very disruptive to all, and is not conducive to prayer. Your cooperation will be appreciated.

**Financial Update:** As of March 2003, the balance on the church mortgage stands at \$94,106.72. The Parish Council has also voted to pay \$1,000 per month on the mortgage, thus reducing the amount of interest owed. If you have any questions, please see Reader Constantine DesRosiers.

**Parish Cleanup Day:** A general cleanup is scheduled for Saturday, April 19, at 11:00 a.m. See David Lavoie for details.



## Sewing Guild, Anyone?

Natalie Pishenin has undertaken to repair altar server robes, and to make altar and analog coverings for the church. We thank her most gratefully for her efforts. We would also like to invite the ladies of the parish to consider joining in this most important ministry. If you are interested, please see Natalie or Matushka to find out what you can do. Additionally, some interest has been expressed in supplying hand-embroidered analogs and other paraments for the church; if this is something you might like to consider, please see Matushka.

**We also owe Tatiana Pishenin many thanks for her donation towards green coverings which are used for Pentecost and for our parish feast day.**

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## Youth Choir Workshop a Success

The workshop, held on Saturday, April 5<sup>th</sup> was a great success. Originally, George Skok from Toronto was supposed to come to lead it, but bad weather prevented his travel. **Fortunately, our own accomplished choir director, Rdr. Maelrubha, graciously jumped in to help out. Many thanks!**

Young people came from Jordanville, Springfield, Richmond, ME, and Norwich, CT. Not only did they listen to lectures and practice all day, but they also stayed and sang the Vigil for us. It was truly beautiful and inspiring to hear their voices give glory to God in our Church!

Congratulations to Patricia Crowley for her planning and for all who helped out.

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## Behavior in the House of the Lord: Think We Have Noisy Services?

".... St. John Chrysostom in Antioch (before 398), St. Ambrose in Milan (339-397), Blessed Augustine (d. 430) in North Africa, and Caesarius of Arles (503-542) all bemoan the alcoholic vigils of their clergy and flocks. Augustine even had to admonish the newly baptized youngsters not to show up drunk at vespers on Easter evening!

Chrysostom in Constantinople (398-404) accuses his congregation of roaming around during church services; of either ignoring the preacher or pushing and shoving to get nearer to hear him, when not bored or downright exasperated with him; of talking, especially during the scripture lessons; of leaving before the services are over; and in general, of causing an uproar and acting as if they were in the forum or barber-shop—or worse still, in a tavern or house of ill repute.

The women cause distractions by the way they deck themselves out in finery, makeup, and jewelry. The youth, whom Chrysostom calls "filth rather than youth," spend their time in church laughing, joking, talking, he says. The large crowd at the Easter Vigil is more a mob than a congregation, he tells us. They come to church like they go to the baths or the forum, without devotion or spiritual profit. "It would be better to stay at home," the exasperated Chrysostom concludes.

The way the sexes behave in church just exacerbated the general scandal of church-going in Constantinople, according to Chrysostom. The presider greets those in church with "peace," but the reality he has to face is more, he says, like "all-out warfare" everywhere. "Great is the tumult, great the confusion here in church. Our assemblies differ in nothing from a tavern, so loud is the laughter, so great the disturbance, just as in the baths, in the markets, with everyone shouting and causing an uproar... [In church] we behave more impudently than dogs, and pay as much respect to God as to a whore.... The church ... is no different from the forum... nor probably even from the stage, from the way the women who assemble here adorn themselves more wantonly than the unchaste ones there. Hence we see that many profligates are enticed here by them, and if anyone is trying or intending to corrupt a woman, I suppose no place seems better than the church."

"For indeed," he continues, "if one could see what is said by men and women at each synaxis, you would see that their talk is filthier than excrement." Chrysostom says things were so bad they needed a wall in church to keep the men and women apart! Similarly, Augustine in North Africa complains that in church the men move in and out, chattering and making dates with their lady friends, as indeed Augustine himself did before his conversion, according to his own Confessions.

# Upcoming Events

## St. Seraphim's Camp

Already?! But yes, it's time to start thinking about registrations for summer camp, as the popularity of St. Seraphim's grows with every year. Following is the notice Father Michael received concerning the camp:

We are preparing for St. Seraphim Camp for this year. We have had a lot of interest already expressed and unfortunately we see that it will more than likely be necessary to turn away late registrants. A packet will be mailed to parishes and previous campers. Otherwise, on line registration will begin in a few weeks. The camp web page is listed below.

We are always interested in adult counsellors. You may contact me for further information. We always need medical staff of all sorts, certified lifeguards and certified archery and BB gun instructors as well as sports coaches and kitchen staff.

The price will remain \$150.00 per child and registration deadline will be June 15th. The dates for camp are July 27-August 3. No early arrivals will be permitted by the camp owners. Only essential staff may arrive Saturday. All campers must arrive Sunday afternoon. Ages range from 3rd grade through high school.

Please check the web page in a few weeks for further information. Please keep our camp in your prayers. We are, with the blessing of Vladika Gabriel, beginning to investigate purchasing our own land and seeking donations of monetary contributions or land. If you know of generous souls who might be willing to help our young people, please contact me.

In the love of Christ,  
Fr. Alexis Duncan  
Joy of All Who Sorrow Russian Orthodox Church  
Atlanta, GA  
[www.orthodoxinfo.biz](http://www.orthodoxinfo.biz)

## Jordanville Summer School of Liturgical Music

Founded in 1991, the Summer School of Liturgical Music has become an increasingly important tool of the Church Abroad in preparing Church musicians to take their places in positions of leadership on the kliros. Although the stated purpose of the school is the instruction of choir directors and Readers, the broad range of courses make it suitable for anyone with an interest in Church music.

Tuition for the full course is \$800 for two weeks. This includes all fees, plus room at the monastery guesthouse and all meals provided by the School (Matushka Natalia Papkova is a miracle-worker in the kitchen!). Textbooks are extra, but worth having for reference and personal education/development.

The course of study includes:

1. Church Music History
2. Sight Reading of Music (Solfege)
3. Music Theory
4. Choral Technique
5. Voice Production
6. Liturgics

Other areas of specialized interest are courses in choral conducting and conducting technique, and Church Slavonic for those whose parishes use this language. If you would like to pursue some of these courses without going for the whole program, a fee-per-course arrangement can be worked out with the school's director, Rev. Andre Papkov.

Members of our parish who have attended this course include Reader Maelrubha, Patricia Crowley, and Margaret Lark. Please feel free to talk to any of them for more information. There is also a website for the Summer School: [www.sslm.htm.edu](http://www.sslm.htm.edu). Online registration is possible.

People who have attended the Summer School can attest to the strong bonds of fellowship that are forged, and the fun the participants have learning the history of our Church's music. In addition, the parish budget includes funds to pay for tuition for two people to attend. If you are interested, please see Reader Maelrubha.

## The Russian Corner

*"Ptichka" ("The Little Bird") dates from 1822. The image came, as Pushkin wrote in a letter to Nikolai Gnedich, from "the Russian peasant's touching custom of setting free a little bird on Easter."*

Away from home, I reverently observe  
The age-old custom of my native land:  
At Eastertide, the bright feast of rebirth,  
I set a little bird free, by my hand.

And thus I have access to consolation;  
For why 'gainst God should I e'er grumble so,  
If on one little being of His creation  
I was allowed its freedom to bestow!

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### "Little Larks" (Жаваронки) (A Lenten Recipe)

These sweet-dough rolls are traditionally baked on the feast of the 40 Martyrs, which coincides with the first day of spring:

3 packages rapid-rise yeast  
4 cups warm water (may be half soy or almond milk)  
1/2 cup oil  
1/2 cup margarine  
2 cups sugar  
grated rind of one lemon (or 2 tsp. bottled lemon peel or lemon zest)  
1 tsp. vanilla  
1tbsp. cognac, whiskey or other liquor  
1/2 tsp salt  
approx. 5 lbs. flour.

Dilute yeast in warm water with a little sugar and let stand until bubbles form. In another bowl, beat sugar with margarine, oil, vanilla, liquor, and salt, until well mixed. Add yeast mixture. Slowly mix in enough flour until the dough no longer sticks to your hands and is easy to shape. Let rise for half an hour. Shape into birds or rolls, and bake at 350°F for fifteen minutes or longer, depending on size of rolls.

## Русский Уголок



### Птичка

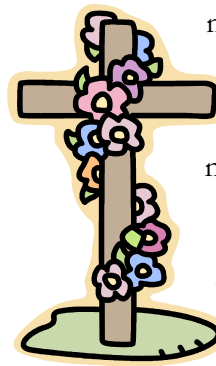
Александр Пушкин  
(1799-1837)

«Птичка» написана в 1822. Идея появилась Пушкину когда он писал Николаю Гнедычу из «Русского народного трогательного обычая выпускать на свободу птичку на Пасху.»

В чужбине свято наблюдаю  
Родной обычай старины:  
На волю птичку выпускаю  
При светлом празднике весны.

Я стал доступен утешенью;  
За что на Бога мне роптать,  
Когда хоть одному творенью  
Я мог свободу даровать!

**"I was a stranger, and you welcomed Me":** Even Christians who never attend church at any other time of year, make a point of attending Paschal services.



The beauty and joy of the Feast of Feasts make this a particularly difficult time for an Orthodox Christian to be unable to come to church. Many of our parishioners are not local and travel great distances to attend Sunday Liturgy; there are also a great many college students in need of a parish home. If you know of anyone who needs transportation to church at this or any other time, please tell a member of the Outreach Committee. Please also consider offering a ride, or even a place to stay overnight, to someone who may otherwise be unable to attend Holy Week services. "For thereby, many have entertained angels unawares"!

# Church Calendar

## April

### 1 Tuesday

Mar 31 - Apr 4 Great Lent  
(19 Mar) MM Chrisanthus & Daria

### 2 Wednesday

**6:30 PM Presanctified Liturgy**  
(20 Mar) MM of St Sabbas Monastery

### 3 Thursday

(21 Mar) St James of Catania

### 4 Friday

(22 Mar) HM Basil of Ancyra

### 5 Saturday

9:00 AM - 5:00 PM Youth Choir Workshop w/ George Skok  
**6:30 PM Sunday Vigil**

### 6 Sunday

9:30 AM Hours  
**10:00 AM St. John Climacus Divine Liturgy Tone 8**  
**6:30 PM Vigil of Annunciation**

### 7 Monday

Apr 7 - Apr 11 Great Lent  
**10:00 AM Annunciation Divine Liturgy**  
NHM Tikhon

### 8 Tuesday

(26 Mar) Archangel Gabriel

### 9 Wednesday

**6:30 PM Canon of Repentance**  
(27 Mar) St Matrona

### 10 Thursday

(28 Mar) St Hilarion the New

### 11 Friday

**7:30 PM Matins & Akathist**  
(29 Mar) HM Mark of Arethusa  
Wine allowed

### 12 Saturday

3:00 PM Packing Day for Donations to Russia  
**6:30 PM Sunday Vigil**

### 13 Sunday

9:30 AM Hours  
**10:00 AM St. Mary of Egypt Divine Liturgy Tone 1**  
6:00 PM Holy Unction at Holy Epiphany

### 14 Monday

Apr 14 - Apr 18 Great Lent  
(1 Apr) St Mary of Egypt

### 15 Tuesday

(2 Apr) St Titus

### 16 Wednesday

(3 Apr) St Nicetas

### 17 Thursday

(4 Apr) St Joseph the Hymnographer; St George

### 18 Friday

**6:30 PM Vigil for Lazarus Saturday**  
(5 Apr) M Theodulus

### 19 Saturday

**9:00 AM Hours & Divine Liturgy of Lazarus Saturday**

## April

### 19 Saturday

11:00 AM - 4:00 PM Church Cleaning Day  
**6:30 PM Sunday Vigil**  
Blessing of Palms & Pussy Willows at Vigil

### 20 Sunday

9:30 AM Hours  
**10:00 AM Palm Sunday Divine Liturgy**

### 21 Monday

Apr 21 - Apr 25 Holy Week  
**7:30 PM Bridegroom Matins**

### 22 Tuesday

**7:30 PM Bridegroom Matins**

### 23 Wednesday

**6:30 PM Holy Thursday Vigil**

### 24 Thursday

**10:00 AM Holy Thursday Divine Liturgy**  
**6:30 PM Service of the 12 Gospels**

### 25 Friday

**4:00 PM Taking Down from the Cross**  
**5:00 PM Lamentations of Holy Saturday**

### 26 Saturday

**9:30 AM Vespers and Divine Liturgy**  
10:00 PM Reading of the Acts of the Apostles  
**11:30 PM Midnight Office**

### 27 Sunday

**12:00 AM Matins & Divine Liturgy of PASCHA**  
**1:00 PM Agape Vespers**

### 28 Monday

Apr 28 - Apr 30 Bright Week - Fast Free  
(15 Apr) Ap Aristarchus & comp

### 29 Tuesday

(16 Apr) NMM Raphael & comp

### 30 Wednesday

(17 Apr) HM Symeon & comp

## May

### 1 Thursday

May 1 - May 2 Bright Week - Fast Free  
(18 Apr) St John the Decapolite

### 2 Friday

(19 Apr) Commemoration of the Life-Giving Spring

### 3 Saturday

**6:30 PM Sunday Vigil**  
(20 Apr) St Theodore Trichinas

### 4 Sunday

**9:30 AM Hours**  
**10:00 AM Thomas Sunday Divine Liturgy Tone 1**

### 5 Monday

(22 Apr) St Theodore

### 6 Tuesday

**7:30 PM Bible Study - Epistle to the Romans**  
(23 Apr) GM George  
Commemoration of the Departed (Radonitsa)

### 7 Wednesday

(24 Apr) M Sabbas  
Wine & oil allowed

### 8 Thursday

(25 Apr) Ap Mark

### 9 Friday

(26 Apr) HM Basil of Amasea  
Wine & oil allowed

### 10 Saturday

**6:30 PM Sunday Vigil**  
(27 Apr) HM Symeon

### 11 Sunday

**9:30 AM Hours**  
**10:00 AM Sunday of the Myrrhbearers Divine Liturgy**  
Tone 2

### 12 Monday

(29 Apr) 9 MM of Cyzicus

### 13 Tuesday

(30 Apr) Ap James

### 14 Wednesday

(1 May) Pr Jeremiah  
Wine & oil allowed

### 15 Thursday

(2 May) St Athanasius

### 16 Friday

(3 May) MM Timothy & Maura  
Wine & oil allowed

### 17 Saturday

**6:30 PM Sunday Vigil**  
(4 May) VM Pelagia of Tarsus

### 18 Sunday

**9:30 AM Hours**  
**10:00 AM Healing of the Paralytic Divine Liturgy Tone 3**

### 19 Monday

(6 May) Pr Job

## May

### 20 Tuesday

**7:30 PM Vespers of Mid-Pentecost**  
(7 May) Appearance of Cross in A.D. 351

### 21 Wednesday

(8 May) Ap John the Theologian  
Fish, wine & oil allowed

### Mid-Pentecost

### 22 Thursday

(9 May) St Nicholas

### 23 Friday

(10 May) Ap Simon the Zealot  
Wine & oil allowed

### 24 Saturday

**6:30 PM Sunday Vigil**  
(11 May) SS Cyril & Methodius

### 25 Sunday

**9:30 AM Hours**  
**10:00 AM Sunday of the Samaritan Woman Divine Liturgy**  
Tone 4

### 26 Monday

(13 May) VM Glyceria

### 27 Tuesday

(14 May) M Isidore

### 28 Wednesday

(15 May) St Pachomius  
Wine & oil allowed

### 29 Thursday

(16 May) St Theodore the Sanctified

### 30 Friday

(17 May) Ap Andronicus  
Wine & oil allowed

### 31 Saturday

**6:30 PM Sunday Vigil**  
(18 May) M Theodolus of Ancyrus

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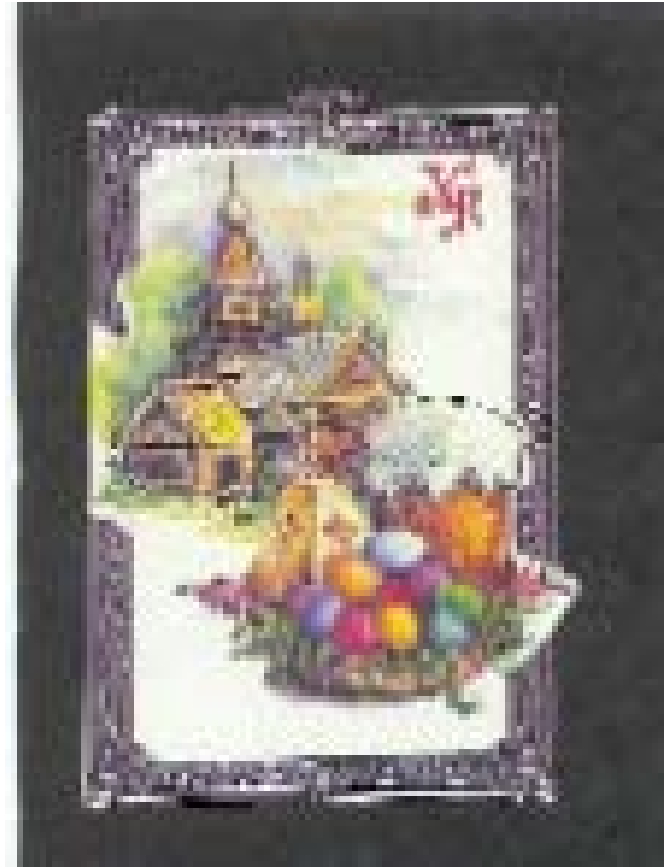
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