



The Witness



Metropolis of Denver

The Monthly Newsletter of Holy Apostles Orthodox Christian Church
Cheyenne, WY

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An Old Testament Analogy of Great Lent

By Metropolitan Nicholas of Mesogaia and Lavriotiki

Great Lent, my beloved brethren, begins today and will be completed in forty days on the Friday of Lazarus. As our Church introduces us to this blessed arena of spiritual struggles and virtues, whose main weapon is the weapon of fasting, together with the accompanying weapons of almsgiving, prayer, personal struggle and the mysteries, it is an opportunity to deepen a little the way we will emerge from this struggle, to complete productively, creatively and spiritually the journey of the forty days that stretch before us.

This journey has an analogy in the treasures of the Old Testament. The analogy is the journey of the people of Israel from Egypt to the Land of Promise, with one difference: it did not take place over the course of forty days but forty years. That journey, as recorded in the Book of Exodus and completed in the Book of Joshua the son of Nun, lasted forty years.

If I'm not mistaken, the Israelites had been enslaved for five generations after Joseph in Egypt, and after terrible drama and intense repression they wanted to leave and return to their own country. They embarked with Moses as their leader after a dizzying adventure and their journey brought them to what Exodus calls "a land flowing with milk and honey." This is what Moses promised them.

Let us look at some of the features of this journey and try to find corresponding analogies with our brief forty day journey in this blessed wilderness of Great Lent.

The first similarity is that they walked through the wilderness as a people. They did not try to escape slavery as individuals, but all together as a nation. They collected and aggregated together, they were given a leader, and everyone embarked on their journey. Imagine a caravan of thousands of people with the common sense that they were the chosen people of God and they were related as a nation. They all left Egypt together and journeyed across the wilderness.

continued on next page...

And we similarly are one people, the people of God. Together we are the Church.

If we all embark on this journey together we will also arrive together. We should not sense that we are alone in our struggle, that we will go through the process alone and emerge victorious without caring what happens to other people. Our salvation, our struggle, is social and done within the secret Body of the Church, together. Not only as many as we are now, or only those who confess that they constitute the Church, but even those that are within God's embrace perhaps without themselves realizing it.



Just as God Himself "wants all people to be saved and come to the knowledge of the truth," in the same way we, the New Israel, should want to leave the Egypt of this world, the worldly mindset, the passions, the ephemeral, falsehood and deceit, and to pass through the wilderness of our struggle to reach the place promised by God, in contact and communication with His saints, in His sensible kingdom, in the meeting of His person, in the Resurrection.

Therefore, the first similarity is that in our struggle during the fast we do what we do with the sense that we are doing it together. This is why we begin with the Service of Forgiveness, that we may reconcile. We are divided, we are cold, we have our differences, and we place everything aside as one body, one people, and we embark on our journey, forgiven, reconciled, as brethren, with the sense that altogether we need our salvation.

The second similarity can be found if you take the opportunity during these days to read the first chapters, especially the fifth and sixth, of the Book of Exodus. There you will find compelling dialogues reciprocated between God and Moses. You will see that Moses invokes a bunch of excuses to not respond to the honor of being called by God to lead the people of Israel and be their guide. Eventually God convinces him. He convinces him and prepares him. Initially, God reveals to Moses His name. After Moses asked, "Who are You?" He responded, "I am He Who is, Who exists, the source of life and existence, Who is I am by nature and essence."

God then gives Him the ability to work wonders, personal signs to convince the Israelites away from their twisted ways, their selfishness, setbacks, defects, weaknesses, distrust, misery and groaning, as we find throughout their journey. He thus gave these two gifts to Moses as well as a blessing to be their leader. So they embarked on their journey with a guide. What does this mean for us?

We cannot fight the struggle of Great Lent or the struggle of the wilderness of this life without having a spiritual guide. This is both the tradition and proven experience of the Church. And this guide is not merely a guide, but also a father.

He must be a man of prayer, who converses with God. To be a man who has boldness before God, even though he may be a stutterer or not well spoken, as Exodus tells us about Moses, and he may not be externally gifted, but who is called and appointed by God to lead us on the journey.

He is our spiritual father. We have great need to have a spiritual father. To be our father, our teacher, our guide, to be our intermediate with God, to hold us by the hand along our journey. Perhaps in our times God has not given us such a gift. Often we complain, rightly perhaps, that there are not many such spiritual fathers.

Let us bring this concern to prayer, and make an effort and struggle to find such a man to teach us five to ten secrets about the spiritual life, and supplement our inadequate prayers with his prayers. This is his job.

Let us experience the miracle of the return of the waters of the sea, that our thoughts, doubts, obstacles, temptations and difficulties may sink and drown. Therefore the third similarity of our journey of Great Lent is with the miraculous passage through the Red Sea of the difficulties and obstacles we meet.

The Book of Exodus tells us that eventually Moses became the leader and guide, being in reality led by God, for God went before them. And how did the presence of God appear? In two ways. During the day He appeared as a cloud, and at night as a pillar of fire. During the day He draped them with a cloud, giving them the sweetness and warmth of the divine presence, and at night He gave them light in the darkness that they may find their way and progress in their journey. We also need such an alliance in our sense of the divine presence in our struggle, not that we are struggling alone, but that we have strength from above.

But through our prayers, through the humility of our hearts, through the sweet depths of our internal longing, may we have this sense, that our struggle is under the cloud of the divine presence and the light of divine confirmation. In this way we will progress along the way of every phase in the arena of the struggle of Great Lent.

We are told they hungered, they grew tired and became weary. They saw the miracle, experienced the presence, they had Moses, they took solace, yet they still complained. How human! How natural! How unexpected! Yet for us it is also expected and natural that in our struggle, although we may see God's blessings, at the first difficulty of the desert heat and its fruitlessness, we fall on our knees.

This is what happened with the Israelites, but God told them to not worry, for He was with them and near them and saw them and followed them and guided their footsteps. That He promised that He would lead them out of Egypt to the Land of Promise, and if they were hungry then He would feed them. So He sent them a flock of quails and spread around them manna from heaven to eat. The quails were the meat of worship. God also gives us the opportunities to worship Him. Such as with the blessed Complines, what a beautiful service! He gives us Presanctifieds every Wednesday and Friday, and the Salutations during this period. These rare hymns are not chanted any other time. He gives us the Solemn Vespers, the five Sundays of the fast, the beautiful feast of the Annunciation. He gives us such a cluster of powerful food and meat. Nothing else remains than for us to reach out and grab the opportunity, to open our mouths and begin to devour the message of divine truth, as presented in a concrete meaningful way.

But He also gives us the manna. It simply satisfies us. The heavenly manna satisfies the soul, because the heavenly manna is the Divine Eucharist. The heavenly manna is the mystery by which God nourishes His people, the New Israel. It can also nourish us. Our participation in the mysteries is necessary. If we have our Moses, our spiritual father, and his permission, if we have the internal craving and need in our soul, along with repentance, then let us not ignore this untapped treasure of heavenly manna, the Divine Eucharist, which gently falls on the ground of our soul and gives us miraculous satiety.

But God did not only give them food. They were thirsty afterwards. And miraculously God gave them water. He told Moses that with the same staff he struck the sea and parted it in order to pass through, to now strike the rock so it may gush forth water. Moses struck it, and it gushed forth water. This water quenched the thirst of the thirsty Israelites in the wilderness. Similarly water can quench the thirst of our souls with the staff of our own Moses.

And this is none other than the word of God. If we could listen to one thing during these days, to even slightly

open our eyes and quench the thirst of our soul, let it be with either the spoken or possibly written word. There are many books, patristic books, even more modern books, also the service books, and if we can find some time to strike the rock of this unknown treasure, we will experience the miracle of the revelation of the divine word in our hearts, which are often harder than a rock.

The Israelites, although they continued on their journey, although they overcame obstacles, crossing through the Red Sea, being satiated in the ways mentioned, quenching the thirst of their souls, quenching the thirst of their bodies, soon after came to face an enemy, the Amalekites. And God performed His miracle.

Although Moses momentarily bends, God says to Him to not worry, for He would give the people of Israel the strength to defeat them. And though the Amalekites may not have been expected, and were many and threatening, and may possibly have exceeded the strength of their people, Moses was to raise his hands in the sign of the cross, and as long as his hands were horizontal in prayer in this symbolic position, then though they were few and weak, they would conquer the many and strong. And as the hands of Moses grew tired, they were upheld by Aaron and Hur, each holding a hand in the horizontal position of prayer which was a symbol of the cross, and in this way they defeated the enemy and triumphed, so they could continue along their journey to Mount Sinai.

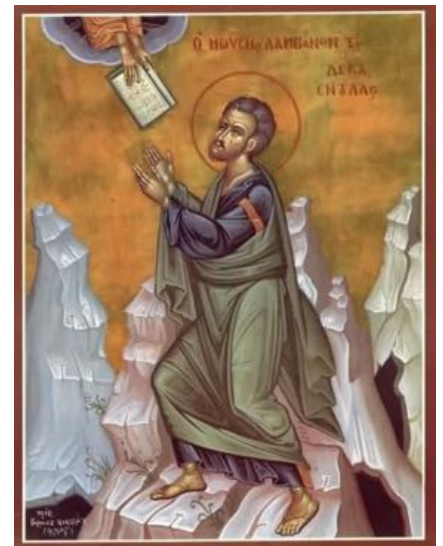
We also, despite our fast, despite our good intentions, despite our studies, despite our participation in the mysteries, have the fearsome Amalek who seeks to fight us. This Amalek is our impassioned self. We bear a fallen nature full of beastly passions which currently sit in the corner, perhaps with a bit of our disdain, but in the quiet of the wilderness of the fast and this period we must see who will emerge.

Whoever fights the good fight of the fast will easily discover their unknown passions. In the wilderness they will lift their head, in the quiet they will raise their voice, in the apparent peace they will create turmoil. We must expect these passions.

The solution and answer is the sign of the cross and our prayer and divine intervention will give each of us the victory, without being scared or flinching or being intimidated, to be found victors against our passions. In this way like the Israelites we will arrive at Mount Sinai, the mountain on which God Himself lowers and gives in the midst of an atmosphere of earthquakes, shock and smoke the ten commandments. He reveals to them His will.

This also, my brethren, can happen in our own lives. It must happen. Journeying through the wilderness we must also arrive at and slowly climb our own Mount Sinai, and there we will receive the revelation of the divine will in our souls. Our struggle, our prayer, our faith, our trust in God, our good spiritual dependence in our own spiritual Moses, our participation in the mysteries, our hope in the miracle and divine intervention, all these together in the struggle of the fast, together with the struggle of almsgiving, together with the struggle that each of us will carry can eventually lead us to a successful conclusion, to victory, to the Land of Promise, to the blessing of God, to the joy and experience of the Resurrection.

After forty days we will have the help of God to complete the journey of Great Lent this year. That the experience of this journey will be given to us by God endlessly, the experience of seeking, the experience of divine manifestation, the experience of the miracle that it may be endless and perpetual with the experience of the joy of the divine Resurrection. Amen.





Undie Sunday

Holy Apostles is participating in
Cheyenne's Day of Giving
Undie Sunday again this year!

Please bring donations of **new** underwear for
any age and size, male or female, to church on
April 3, 10, 17 or 24

There will be collection boxes in the entrance area
by the coat room



Community Work Day!

Be sure to mark your calendars for Saturday, May 7: our Community Work Day!

We hope to see as many parishioners as possible come to set up children's play equipment, garden, and give the entire building a deep scrub down!

More details will come out as we get closer, but be sure mark your calendars now!



On the Jesus Prayer

By Elder Aimilianos of Simonopetra

The prayer of Mount Athos, who does not recognize it? It is comprised of one small phrase, of measured words.

"Lord Jesus Christ, have mercy on me, a sinner."

With the loud cry **"Lord"**, we glorify God, His glorious majesty, the King of Israel, the Creator of visible and invisible creation, Whom Seraphim and Cherubim tremble before.

With the sweet invocation and summons **"Jesus"**, we witness that Christ is present, our Savior, and we gratefully thank Him, because He has prepared for us life eternal.



With the third word **"Christ"**, we theologically confess that Christ is the Son of God and God. No man saved us, nor angel, but Jesus Christ, the true God.

There follows the intimate petition **"have mercy"**, and we venerate and entreat that God would be propitious, fulfilling our salvation's demands, the desires and needs of our hearts.

That **"on me"**, what range it has! It is not only myself, it is everyone admitted to citizenship in the state of Christ, in the holy Church; it is all those who are members of the body of the Bridegroom.

And finally, so that our prayer be full of life, we close with the word **"a sinner"**, confessing - since we are all sinners - as all the Saints confess and became through this sound sons of light and of the day.

Through this we understand, that this prayer involves:

Glorification
Thanksgiving
Theology
Supplication
and Confession

Quick Updates and Announcements...

Women's Study: Come join us on the first and third Mondays of the month from 12:30-1:30 in the church bookstore

We will have a reflection and discussion as to how it pertains to our lives. Come grow in your faith and get to know your sisters in Christ!



Missions: March 13 is Missions Sunday: a special tray will be passed for the Orthodox Christian Mission Center (OCMC)

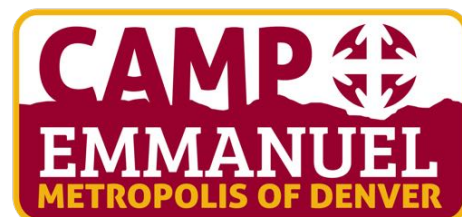


Don't forget to return your coin boxes by April 24. All moneys collected will be sent to OCMC. Finally, we are continuing our soup fundraiser for the Hoppe family!

Donations for flowers: A sign-up sheet will be in the Narthex during Lent for all those who want to donate towards the expense of the flowers used in the Lenten services



Camp Emmanuel: Dates are set! The sessions for Camp Emmanuel 2016 are:



Junior Session: June 12-18, 2016 (Ages 11-14)

Senior Session: June 19-25, 2016 (Ages 15-18)

Registration is \$375; all paperwork is due April 30

Assisting in Upcoming Services...

(April & May)



Prosforo

4/3/16 – Lexie Garrett
4/6/16 (Wednesday) – Tina Marquardt
4/10/16 – Kelly Zaharas
4/13/16 (Wednesday) – Adrienne Johansen
4/17/16 – Laura Smith
4/20/16 (Wednesday) – Pres. Lavinia Truebenbach
4/23/16 (Saturday) – Jamie Pullos
4/24/16 – Stephan Pappas
4/25/16 (Monday) – Estelle Haefele
4/26/16 (Tuesday) – Estelle Haefele
4/28/16 (Thursday) – Stacey Galeotos
4/30/16 (Saturday Morning) – Tina Marquardt
4/30/16 (Midnight) – Christine Pappas
5/2/16 (Monday) – Tina Marquardt
5/6/16 (Friday) – Jamie Pullos
5/8/16 – Nick Bellack
5/15/16 – Fay Zaharas
5/22/16 – Adrienne Johansen
5/25/16 (Wednesday) – Pres. Lavinia Truebenbach
5/29/16 – Laura Smith

Fellowship

4/3/16 – Fay & George Zaharas (fasting)
4/10/16 – Adrienne & Dave Johansen (fasting)
4/17/16 – Andrea & Jordan Hanslovan (fasting)
4/23/16 – Tara & Greg Pappas - Pancake Brunch & Palm Folding
4/24/16 – Palm Sunday Luncheon (Fay Zaharas & others as assigned)
5/1/16 – Pascha Community Family Luncheon – Sign up in fellowship hall
5/8/16 – Mother's Day Celebration (Sam Galeotos & others as assigned)
5/15/16 – AHEPA Sunday (Jim Haefele & Curtis Olson)
5/22/16 – Lexie & Tyler Garrett
5/29/16 – Kay & Stephan Pappas

Greeter

4/3/16 – Tyler Garrett
4/10/16 – Estelle & Jim Haefele
4/17/16 – Dave Johansen
4/24/16 – George Zaharas
4/30/16 (midnight) – Driko Pappas
5/8/16 – Cameron Karajanis
5/15/16 – Rob Marquardt
5/22/16 – Jamie Pullos
5/29/16 – Greg Pappas

*Thank you for your service
and dedication!!!*

Building Cleaning and Lawn Maintenance... (April & May)

Interior Cleaning

Week of 4/3/16 – Driko & Christine Pappas & Family

Week of 4/10/16 – Nick Bellack

Week of 4/17/16 – Etchepare Family

Week of 4/24/16 – Andrea Hanslovan, Irina Needhamer & Stacey
Galeotos

Week of 5/2/16 - Driko & Christine Pappas & family

Week of 5/8/16 - Nick Bellack

Week of 5/15/16 - Etchepare Family

Week of 5/22/16 – Andrea Hanslovan, Irina Needhamer & Stacey
Galeotos

Week of 5/29/16 – Driko & Christine Pappas & Family



Lawn Care

Week of 5/15/16 – George Zaharas

Week of 5/22/16 – Steve Zaharas

Week of 5/29/16 – Cameron Karajanis



Please keep an eye out for
updated lists!!!

Many Years!!!

Happy Birthday to...

Rob Marquardt (4/8)

Lydia Horne (4/10)

Diane Devey (4/11)

Blake Marquardt (4/14)

Jack Ornelas (4/15)

Sofia Schamber (4/17)

Andy Andrikopoulos (4/21)

Anthony Pappas (4/22)

Christine Pappas (5/3)

Matthew Pullos (5/5)

Nicole Zaharas (5/6)

Sam Galeotos (5/7)

Genevieve Garrett (5/10)

Filothea Truebenbach (5/16)

Quinn Marquardt (5/17)

Tyler Garrett (5/18)

Zachary Peliotis (5/19)

Sofia Etchepare (5/25)

Lee Galeotos (5/26)

Steve Zaharas (5/27)

Happy Anniversary to...

Jim & Estelle Haefele (5/7)

(If you don't see your birthday or anniversary here, please forgive me for missing it, and let me know when it is! - Fr. Paul)

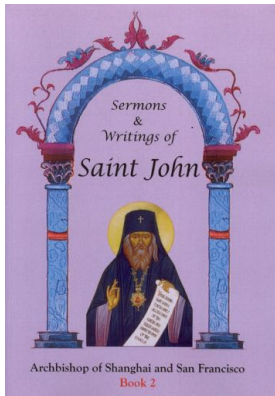
Conversing with the Fathers...



Each month, our “Conversing with the Fathers” class will meet to discuss one of the works of a Holy Father of Orthodoxy. This is a wonderful opportunity to read, study, and converse about the Divinely-breathed words of the Saints of our Church. The class usually meets the first Tuesday of each month. Please join us in this holy work! Below are the next three books of our series...

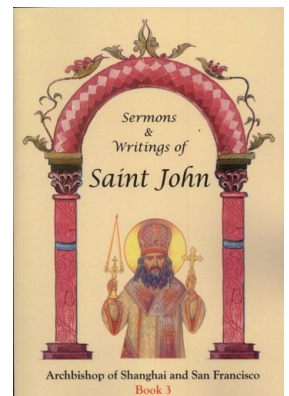
March selection (to be read in March and discussed at the April meeting):

For March, we will continue with our in-depth study of the great 20th century Saint, Bishop, ascetic, and wonderworker who spent his last years in the United States and whose incorrupt relics remain in the Russian Orthodox cathedral of San Francisco to this day: Saint John Maximovitch, the Wonderworker of Shanghai and San Francisco. This volume contains many great sermonettes and St. John’s incredible theological discourse, “The Church as the Body of Christ.”



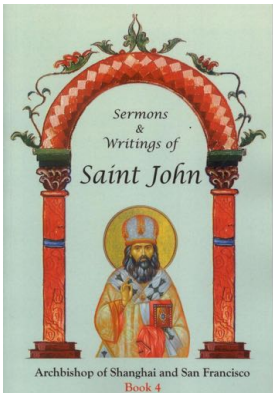
April selection (to be read in April and discussed at the May meeting):

The third volume of St John of San Francisco’s homilies and writings contain the topics of the resurrection of our bodies at the Second Coming, the Cross, the Feast of Sts Peter and Paul, the Feast of the Nativity of John the Baptist, the Nativity, prayer, the word “anathema” and it’s meaning, and various other subjects. After this month, we will have only one month left studying the writings of St John Maximivitch before moving on to a different Saint. Be sure to take advantage of this great Saint’s holy and saving words!



May selection (to be read in May and discussed at the June meeting):

The fourth and final volume of St John of San Francisco’s homilies and writings in English. This volume contains, among other things, some of the pastoral letters of St John, his homily on the Feast of the Transfiguration, instructions on how best to honor friends and relatives who have departed, an inspiring homily given before the construction of the cathedral in San Francisco, and a homily on what it means to call oneself a Christian. In these homilies, you will hear Christ speaking to OUR generation!



Some Words from Modern Saints & Elders...

Elder Aimilianos (1934 - present)



1) "When we are coming to church what are we looking for? Fish in the desert? No, we are looking for that hidden 'inward meditation' of the heart which unites us to Christ...The same thing happens in the church where you are mystically and sacramentally united with Christ. In and through your inner meditation on these things they will become a reality...In order to find Him strive to enter into that hidden, inner meditation and you'll see that He'll come of His own accord. You'll see the heavy stone roll away from your heart and He Himself will rise!"

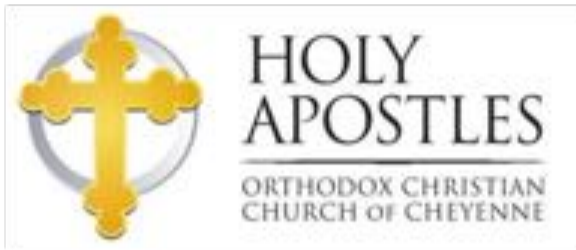
2) "Ceaseless prayer and gratitude to God for all that happens to us are the necessary conditions for a natural life. If people don't thank God for everything, they can't even pray..."

3) "People who don't learn to thank God for everything, especially for adversity, will never advance even an inch beyond where they were when their mothers bore them. They'll make no progress. And, of course, when their mothers bore them, such people were innocent babes, they had a natural sanctity, whereas we have cruelty, and knowledge that makes us guilty. So we have to learn to thank God. When we have bad thoughts, when our brother says something and we feel hatred within us, we must, at that very time, thank God and smile at our brother. Unless we do so, it's impossible to advance a step, because everything will seem perverse to us. And then, in particular, others and our circumstances will cause us to have bad thoughts, temptations, passions and contrariness."

4) "When you see difficulties in your marriage, when you see that you're making no progress in your spiritual life, don't despair. But neither should you be content with whatever progress you may have already made. Lift up your heart to God. Imitate those who have given everything to God, and do what you can to be like them, even if all you can do is to desire in your heart to be like them. Leave the action to Christ. And when you advance in this way, you will truly sense what is the purpose of marriage. Otherwise, as a blind person wanders about, so too will you wander in life..."

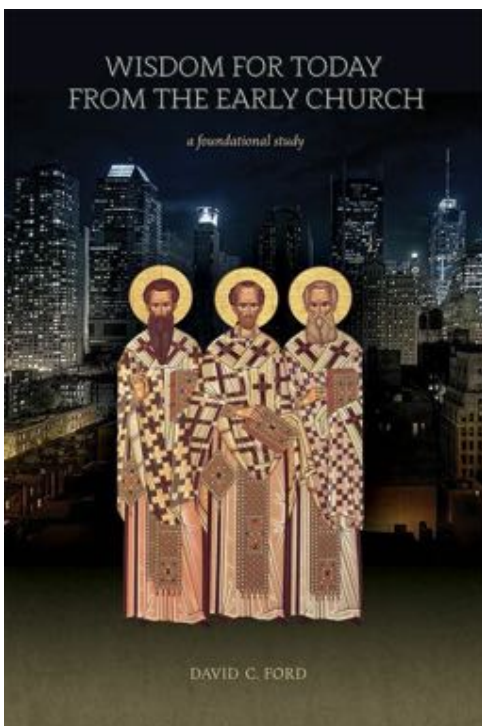
5) "Marriage is a road: it starts out from the earth and ends in heaven."





Bookstore & Library

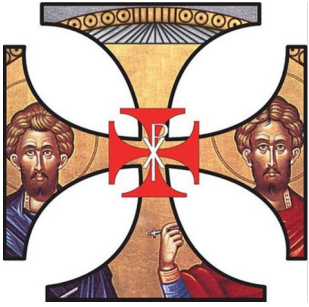
Don't forget to check out our bookstore and library. There are cards, jewelry, calendars, journals, icons, and of course books for all ages. If you would like something ordered, please contact Adrienne Johansen.



Adult Education Opportunity!

Starting in May, rather than returning to “Media Mondays” right away, we will first have an adult catechism class in which we will study the book, *Wisdom for Today from the Early Church Fathers*. This book, by St Tikhon’s Seminary’s professor of Church history, David C Ford, is THE BEST introduction to Orthodoxy I have ever read.

Rather than being a systematic introduction (which it never intends to be), it simply goes through the beginning few centuries of Church history, starting with the Book of Acts and going through to the Apostolic Fathers, the first heresies, and the martyrs. Ford writes in an incredibly engaging way, while also picking out themes which show the relevance of what we discover in the early Church for today’s Orthodox Christians. The class will meet Mondays at 5:30 beginning on May 9. You can just come and listen, or order a book to follow along (www.stspress.com).



**Holy Apostles Orthodox
Christian Church
Ladies Philoptochos Society
Chapter 8036**

2016 Stewardship Form

Yes, I would like to offer my love and services by joining the Philoptochos Society in its philanthropic efforts. Please accept my stewardship to be allocated as follows:

My Stewardship to our Holy Apostles Ministries & Projects	\$	_____
National per capita	\$	<u>15.00</u>
Metropolis per capita	\$	<u>10.00</u>
Total	\$	_____

Please make checks payable to 'Holy Apostles Philoptochos'

The National and Metropolis Treasuries receive a total of \$25.00 of each member's stewardship. The remainder of each pledge is used here in the work of our Holy Apostles chapter.

NAME: _____

ADDRESS: _____

Best phone number to reach you: _____

Is this a cell phone, home phone, work phone

Email: _____

As a convenience and in an effort to be green, most of our communication is done by email. If you don't have email and would prefer to receive communication by regular mail, please check here. ☐

Please mail to:
Holy Apostles Philoptochos Society
9505 Hynds Blvd.
Cheyenne, WY 82009

Holy Week Schedule

LAZARUS SATURDAY, APRIL 23. *Commemoration of our Lord's raising of Lazarus.*

8:45 a.m. Orthros, 9:30 a.m. Divine Liturgy (Palm folding and pancake breakfast to follow)

PALM SUNDAY, APRIL 24. *Commemoration of our Lord's glorious entry into Jerusalem.*

8:30 a.m. Orthros, 9:30 a.m. Divine Liturgy (Fish Luncheon to follow)

6:00 p.m. Bridegroom Service.

MONDAY, APRIL 25. HOLY AND GREAT MONDAY. *Commemoration of the blessed Joseph the All-comely, the withering of the fig tree, and the Second Coming.*

8:40 a.m. 9th Hour and Presanctified Liturgy

6:00 p.m. Bridegroom Service.

TUESDAY, APRIL 26. HOLY AND GREAT TUESDAY. *Commemoration of the parable of the ten virgins which the Lord related to His Disciples while going to Jerusalem to His holy Passion.*

8:40 a.m. 9th Hour and Presanctified Liturgy

6:00 p.m. The Bridegroom Service.

WEDNESDAY, APRIL 27. HOLY AND GREAT WEDNESDAY. *Commemoration of the woman who was a harlot and anointed the Lord with precious ointment.*

6:00 p.m. Holy Unction.

THURSDAY, APRIL 28. HOLY AND GREAT THURSDAY. *Commemoration of four events: the washing of the feet of the Disciples; the Last Supper which instituted the Holy Mystery of the Eucharist; the Lord's Agony in the Garden; and His Betrayal.*

9:00 a.m. Vespereal Divine Liturgy. (egg dying to follow)

6:00 p.m. The Holy Passion (The Reading of the Twelve Gospels).

FRIDAY, APRIL 29. HOLY AND GREAT FRIDAY. *On this day we celebrate the dread, holy and saving Passion of our Lord and God and Savior Jesus Christ: the spitting, the blows with the hand, the buffetings, the mockery, the reviling, the wearing of the purple robe, the reed, the sponge, the vinegar, the nailing, the lance, and above all, the Crucifixion and Death which He condescended to endure willingly for our sake—and also the confession unto salvation of the good Thief.*

8:30 a.m. The Royal Hours. (decorating of kouvouklion to follow)

3:00 p.m. The Descent from the Cross.

6:00 p.m. The Lamentations.

SATURDAY, APRIL 30. HOLY AND GREAT SATURDAY. *On this day we celebrate the burial of the divine Body of our Lord and Savior Jesus Christ and His descent into Hades, through which mankind was recalled from corruption to be lifted up again to eternal life.*

8:30 a.m. Vespereal Divine Liturgy.

11:30 p.m. Paschal Vigil begins.

SUNDAY, MAY 1. HOLY AND GREAT PASCHA. *On this day we celebrate the Life-giving Resurrection of our Lord and God and Savior Jesus Christ, which is called Pascha, which translated from the Hebrew word for Passover.*

12:00 a.m. The Resurrection, Matins, and Divine Liturgy of Pascha.

11:30 a.m. Agape Vespers (Great Vespers of Pascha). (Paschal luncheon to follow)

APRIL

sun	mon	tue	wed	thu	fri	sat
 27  = strict fast  = wine/oil allowed  = fish allowed	28	29	30	31	 1 5:30 Salutations to the Theotokos Lenten fellowship to follow	 2 5:30pm Great Vespers
 3 8:30 Orthros 9:30 Liturgy	 4 12:30pm Women's Study Group 5:30 Compline	 5 7:00am Men's Group	 6 5:30 9th Hour & Presanctified Liturgy w/ Lenten Potluck following	 7	 8 5:30 Salutations to the Theotokos	 9
 10 8:30 Orthros 9:30 Liturgy	 11 5:30 Compline	 12 7:00am Men's Group 5:30pm Conversing with the Fathers	 13 5:30 9th Hour & Presanctified Liturgy w/ Lenten Potluck following	 14 5:30pm PC Meeting	 15 5:30 Salutations to the Theotokos	 16
 17 8:30 Orthros 9:30 Liturgy Triodion Begins Chanting class - Grave Mode	 18 12:30pm Women's Study Group 5:30 Compline	 19 7:00am Men's Group	 20 5:30 9th Hour & Presanctified Liturgy w/ Lenten Potluck following	 21	 22	 23 8:45am Orthros, 9:30am Liturgy - Lazarus Saturday - Palm folding and pancake breakfast to follow
 24 Palm Sunday 8:30 Orthros 9:30 Liturgy - fish luncheon to follow 6:00pm Bridegroom service	 25 8:40am 9th Hour & Presanctified Liturgy 6:00pm Bridegroom service	 26 No Men's Group 8:40am 9th Hour & Presanctified Liturgy 6:00pm Bridegroom service	 27 6:00pm Holy Unction	 28 8:30am Vesperal Liturgy 6:00pm Service of the 12 Gospels	 29 8:30am Royal Hours 3:00pm Descent from the Cross 6:00pm Lamentations	 30 8:30am Vesperal Liturgy 11:30pm Paschal Vigil

MAY

sun	mon	tue	wed	thu	fri	sat
1 Great and Holy Pascha 12:00am Resurrection service and Liturgy 11:30am Agape Vespers and Paschal Meal	2 8:45 Orthros, 9:30 Liturgy - St George the Great Martyr No Women's Study Group	3 No Men's Group	4	5	6 8:45 Orthros, 9:30 Liturgy - Life-Giving Spring	7 Community Work day 5:30pm Great Vespers
8 8:30 Orthros 9:30 Liturgy	9 5:30pm Adult Catechism	10 7:00am Men's Group 5:30pm Conversing with the Fathers	 11 6:00pm Paraklesis	12 5:30pm PC Meeting	 13	14
15 8:30 Orthros 9:30 Liturgy	16 12:30pm Women's Study Group 5:30pm Adult Catechism	17 7:00am Men's Group	 18 6:00pm Paraklesis	19	 20	21 9:30 Liturgy - Sts Constantine & Helen (at SCH)
22 8:30 Orthros 9:30 Liturgy Chanting Class - Tone 4	23 5:30pm Adult Catechism	24 7:00am Men's Group	 25 8:45 Orthros, 9:30 Liturgy - Mid-Pentecost 6:00pm Paraklesis	26	 27	28
29 8:30 Orthros 9:30 Liturgy	30 5:30pm Adult Catechism	31 7:00am Men's Group	1	2	3	4  = strict fast  = wine/oil allowed  = fish allowed  = dairy, eggs, fish allowed