



The Witness



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

Contents:

The Beginning of Great Lent.....	1-2
The Ethos of Lent.....	3-5
Undies Sunday.....	6
Pre-Lenten Retreat.....	7
Quick Updates & Announcements.....	8
Assisting in Upcoming Services..	9
Building Cleaning.....	10
Many Years!.....	11
Conversing with the Fathers.....	12
Some words from a Modern Saint.	13
Holy Week Schedule.....	14
March Calendar.....	15
April Calendar.....	16

The Beginning of Great Lent

by Fr. Alexander Schmemmann

In the Orthodox Church, the last Sunday before Great Lent—the day on which, at Vespers, Lent is liturgically announced and inaugurated—is called Forgiveness Sunday. On the morning of that Sunday, at the Divine Liturgy, we hear the words of Christ:

“If you forgive men their trespasses, your heavenly Father will also forgive you, but if you forgive not men their trespasses, neither will your Father forgive your trespasses...” (Mark 6:14-15).

Then after Vespers—after hearing the announcement of Lent in the Great Prokeimenon: “Turn not away Thy face from Thy child, for I am afflicted! Hear me speedily! Draw near unto my soul and deliver it!”, after making our entrance into Lenten worship, with its special melodies, with the prayer of St Ephraim the Syrian, with its prostrations—we ask forgiveness from each other, we perform the rite of forgiveness and reconciliation. And as we approach each other with words of reconciliation, the choir intones the Paschal hymns, filling the church with the anticipation of Paschal joy.

What is the meaning of this rite? Why is it that the Church wants us to begin the Lenten season with forgiveness and reconciliation? These questions are in order because for too many people Lent means primarily, and almost exclusively, a change of diet, the compliance with ecclesiastical regulations concerning fasting. They understand fasting as an end in itself, as a “good deed” required by God and carrying in itself its merit and its reward. But the Church spares no effort in revealing to us that fasting is but a means, one among many, towards a higher goal: the spiritual renewal of man, his return to God, true repentance and, therefore, true reconciliation. The Church spares no effort in warning us against a hypocritical and pharisaic fasting, against the reduction of religion to mere external obligations. As a Lenten hymn says:

continued on next page...

“In vain do you rejoice in not eating, O soul!
For you abstain from food,
But from passions you are not purified.
If you persevere in sin, you will perform a useless fast!”

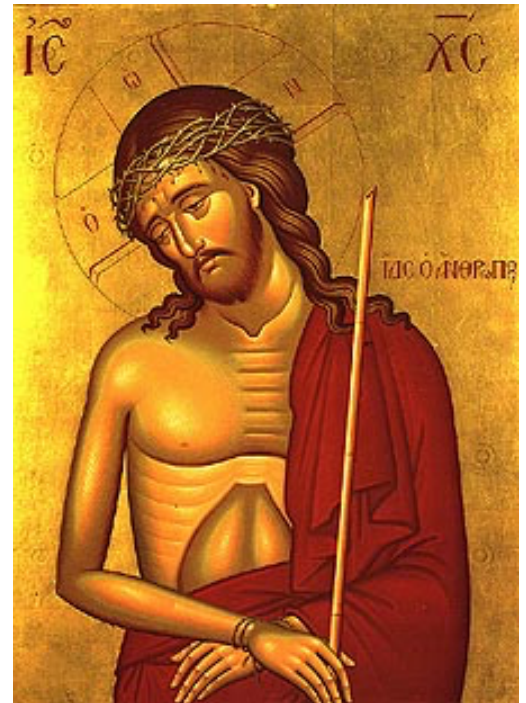
Now, forgiveness stands at the very center of Christian faith and of Christian life because Christianity itself is, above all, the religion of forgiveness. God forgives us, and His forgiveness is in Christ, His Son, whom He sends to us so that by sharing in His humanity we may share in His love and be truly reconciled with God. Indeed, Christianity has no other content but love. And it is primarily the renewal of that love, a growth in it, that we seek in Great Lent, in fasting and prayer, in the entire spirit and the entire effort of that season. Thus, truly forgiveness is both the beginning of, and the proper condition for, the Lenten season.

One may ask, however: Why should I perform this rite when I have no “enemies?” Why should I ask forgiveness from people who have done nothing to me, and whom I hardly know? To ask these questions is to misunderstand the Orthodox teaching concerning forgiveness. It is true that open enmity, personal hatred, real animosity may be absent from our life, though if we experience them, it may be easier for us to repent, for these feelings openly contradict Divine commandments. But the Church reveals to us that there are much subtler ways of offending Divine Love. These are indifference, selfishness, lack of interest in other people, of any real concern for them—in short, that wall which we usually erect around ourselves, thinking that by being “polite” and “friendly” we fulfill God’s commandments. The rite of forgiveness is so important precisely because it makes us realize—be it only for one minute—that our entire relationship to other men is wrong, makes us experience that encounter of one child of God with another, of one person created by God with another, makes us feel that mutual “recognition” which is so terribly lacking in our cold and dehumanized world.

On that unique evening, listening to the joyful Paschal hymns we are called to make a spiritual discovery: to taste of another mode of life and relationship with people, of life whose essence is love. We can discover that always and everywhere Christ, the Divine Love Himself, stands in the midst of us, transforming our mutual alienation into brotherhood. As I advance towards the other, as the other comes to me—we begin to realize that it is Christ who brings us together by His love for both of us.

And because we make this discovery—and because this discovery is that of the Kingdom of God itself: the Kingdom of Peace and Love, of reconciliation with God and, in Him, with all that exists—we hear the hymns of that Feast, which once a year “opens to us the doors of Paradise.” We know why we shall fast and pray, what we shall seek during the long Lenten pilgrimage.

Forgiveness Sunday: the day on which we acquire the power to make our fasting—true fasting; our effort—true effort; our reconciliation with God—true reconciliation.



The Ethos of Lent

by Fr. George Morelli

The ethos of Lent for the committed Orthodox Christian is told to us by St. Dorotheus of Gaza. He likened it to a wake up call, 'a coming to one's self' (like the Prodigal Son) to find meaning for the entire year. The "great and saving forty days" are to wake us up to all times and seasons of all year.

St. Dorotheus means more than this year only because each and every year are 'God's times.' God created and redeemed the world. We "tithe" as St. Dorotheus instructs us, in thanksgiving to God not merely for these forty days but for all times. Lent is to help us bring to mind the entire year and all our lives.

Lent is not meant for God, but Lent is made for mankind. Once again God gives Himself to us.

In his Discourses and Sayings, St. Dorotheus tells us:

"You see, God gave us these holy days so that by diligence in abstinence, in the spirit of humility and repentance, a man may be cleansed of the sins of the whole year and the soul relieved of its burden. Purified he goes forward to the holy day of the resurrection, and being made a new man through the change of heart induced by the fast.."



What does it take to have a change of heart? Like in one of the Gospels read in preparation for the Lenten period, the story of Zacchaeus, we have to first see ourselves as small and needing to see Christ. What are the requirements? We have to see ourselves as 'potentially' nothing. Without God, we are not small in stature but infinitesimally minute, actually non-existent.

Do we reflect on this? Our worth, as creatures are completely dependent on God. Do we see it sense this? We are made in Gods image, Do we reflect on this? Our intelligence and free will come from Him? Do we acknowledge this?

St. Dorotheus has meditated on our smallness. He tells us:

"When God created man, He breathed into him something divine, as it were a hot and bright spark added to reason, which lit up the mind and showed him the difference between right and wrong. This is called the conscience, which is the law of his nature. This is compared to the well which Jacob dug, as the Fathers say, and which the Philistines filled up. That is, to this law of conscience adhered the patriarchs and all the holy men of old before the written law, and they were pleasing to God.

"Of course our human ancestors, induced by pride fell to the temptation of the Evil One, and disobeyed God's command. Our fallenness, passions and susceptibility to sin and death is the consequence of their disobedience.. Do we see this not only in it's cosmic proportions but existentially and individually in each of our lives? "

St. Dorotheus continues:

"But when this law was buried and trodden underfoot by men through the onset of sin, we needed a written law, we needed the holy prophets, we needed the instruction of our Master, Jesus Christ, to reveal it and raise it up and bring [us] to life.."

Zacchaeus climbed a tree, to overcome an obstacle to see Jesus. Psychiatrist Viktor Frankl, (1984) has indicated that meaning can be found in life by overcoming such life obstacles. Interestingly psychologists and psychiatrists have indicated meaning in life can be found by simply dealing with the barriers life imposes. They even extend this to humanly dealing with suffering and death.

Without God, and His Infinite Eternal Existence, however this leads to an existential vacuum. Non-existence added to all the human meaning anyone could possibly imagine is nothing. By His Grace He has promised to share eternal life with us if we are worthy, what a blessing.

Frankl does say: "to life [people] can only respond by being responsible." Frankl would add the this responsibility should be zealous. This is an astute observation. This is what Zacchaeus is doing. He is taking responsibility for overcoming the barriers in his life. He climbed the sycamore tree to see Christ.

Reflect on this more than on the human level which Frankl suggests. If overcoming obstacles gives 'human meaning', how much more meaning occurs when obstacles are overcome to attain Divine illumination?

What are we eager for? What are we zealous about? Are we zealous for Divine illumination? Like Zacchaeus we have to see that we can have so much more of Christ. For us the tree would stand for barriers and obstacles in our lives to "see Christ." Lent is the time to "come to oneself" and discover our own barriers.

The Church gives us another Gospel lesson to prepare for Lent. The Canaanite Woman came to Jesus crying, "Have pity upon me Son of David!" It is the only occasion which Jesus was ever outside of Jewish territory: the land of Tyre and Sidon north of Galilee where the hated Phoenicians, the enemies of the Jews, lived. What is implied here? Did it foreshadow the spread of the gospel to the whole world? Was it the beginning of the end of the geographical barrier to His message? Could it be that even enemies should have the gospel of Christ proclaimed to them? Is it a call for all to hear His message?

What is the personal lesson for us? She was tenacious and resilient. After she pled for help in curing her daughter's possession by a demon, Jesus replied, "It is not right to take the children's bread, and to throw it to the pet dogs," -- hardly a comforting response given that calling a person a "dog" was an insult with the most contemptuous intent. Historians write that in those days dogs were the unclean scavengers of the street -- lean, savage, and diseased.

The Canaanite woman had to have been aware that Jesus was telling her that Jews considered her to be contemptible. But this did not stop her. She acknowledged Him as "Son of David." She was persistent and did not let obstacles: the insults of others stop her.

She was cheerful. To the question asked by Jesus: "It is not fair to take the children's bread and throw it to the dogs?" she answered "Yes, Lord, yet even the dogs eat the crumbs that fall from their master's table." Linguistic historians comment that her reply was a clever play on words, of someone with a cheerful quick wit.

St. John Chrysostom asked, "Was she silent and did she desist? By no means, she was even more insistent." Chrysostom pointed out Jesus knew she would say this. Jesus wanted to "exhibit her high self-command." She went even a step further, demonstrating her profound humility by not calling the Jews children, as Jesus had done, but "master" (Homily LII, on St. Matthew XV).

To follow the Canaanite woman's lead we too must be committed to Christ with all our heart. We have to be persistent, tenacious, stubborn, un-discourageable and joyful. This is similar to the psychological toughness that Zacchaeus (Luke 19:1-10) had.

Both Zacchaeus and the Canaanite woman share something in common: they are tough and resilient, and take responsibility to overcome barriers. Resilience is a psychological process of adaptation in the face of obstacles, trauma, tragedy and stress is related to good emotional and physical health (Reivich & Shatte, 2003; Seligman, 1990, 1995). One characteristic of resilience and hardiness is to take decisive action, surely a fitting description of the Canaanite woman. Interestingly, religious people are more involved, hopeful and optimistic than non-religious individuals (Sethi and Seligman, 1993).

Both Zacchaeus and the Canaanite woman however looked to Christ and not to themselves. (Morelli, 2006) This is exactly how St. Dorotheus of Gaza said we should approach Lent.

"Let us strive with all our power never to put our trust in our own conjectures. For nothing separates us so completely from God or prevents us from noticing our own wrong doing or makes us busy about what does not concern us, as this." (St. Dorotheos of Gaza, Discourses and Sayings).

In the Parable of the Prodigal Son (Another Gospel the Church reads in preparation for Lent), Jesus tells us something very important, so easy to overlook. Something happens to the son, an awakening an enlightenment. "But when he came to himself he said, 'How many of my father's hired servants have bread enough and to spare, but I perish here with hunger!' (Lk 15:17). . " The prodigal son was finely able to see himself among the swine. He tested the reality of his situation, and 'came to himself.'

This is our Lenten task: to have the vision to want to see Christ, like Zacchaeus, the resilience to attain it like the Canaanite Woman, the awakening to see the plight of ourselves without Christ as the Prodigal Son and become as St. Dorotheus implores us: to become "new men" and all share in the illumination of His life in us by our resurrection in Christ.



REFERENCES

- Frankl, V. (1984). *Man's search for meaning*. NY: Washington Square Press.
- Morelli, G. (2006, February 4). *Resilience and the Canaanite Woman*. <http://www.orthodoxytoday...>
- Reivich, K. & Shatte, A. (2003) *Seven keys to discovering your inner strength*. NY: Random House. NY.
- Seligman, M.E.P. (1990). *Learned optimism*. NY: Pocket Books.
- Seligman, M.E.P. (1995). *The optimistic child*. NY: Houghton Mifflin.



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



Feast of the Annunciation - March 25



Today is the summary of our salvation, and the revelation of the age-old mystery. For the Son of God becomes the Son of the Virgin, and Gabriel announces the good news of grace. Therefore, let us join him, and cry aloud to the Theotokos: "Rejoice, Maiden full of grace! The Lord is with you."

Mark your calendars for...

Preparing for Great and Holy Lent

with the Rev. Fr. Jerome Sanderson

When: Saturday, March 5 after the Divine Liturgy (9:30am)

Topics & Schedule:

11:30 - Session 1: 'Why We Believe What We Believe'

12:30 - Session 2: '7 Steps to Deepen Your Prayer Life'

Where: Holy Apostles Orthodox Christian Church
9505 Hynds Blvd.
Cheyenne, WY 82009

*Please let us know you are coming by emailing
Fr. Paul at ptruebenbach@gmail.com
by March 1st so we can prepare for food.*



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)



Also on March 13, coin boxes will be distributed: Place your loose change inside and return it on April 24. All moneys collected will be sent to OCMC. Finally, look for a 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...

(March & April)



Prosforo

3/5/16 (Saturday) – Jamie Pullos
3/6/16 – Estelle Haefelee
3/9/16 (Wednesday) – Tina Marquardt
3/12/16 (Saturday) – Angie Galeotos
3/13/16 – Stephan Pappas
3/16/16 (Wednesday) – Tina Marquardt
3/19/16 (Saturday) – Christine Pappas
3/20/16 – Christine Pappas
3/23/16 (Wednesday) – Pres. Lavinia Truebenbach
3/25/16 (Friday) – Adrienne Johansen
3/27/16 – Fay Zaharas
3/30/16 (Wednesday) – Nick Bellack
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) – Jamie Pullos
4/23/16 (Saturday) – Angie Galeotos
4/24/16 – Stephan Pappas
4/25/16 (Monday) – Estelle Haefelle
4/26/16 (Tuesday) – Estelle Haefelee

4/28/16 (Thursday) – Stacey Galeotos
4/30/16 (Saturday Morning) – Kathy Joannides
4/30/16 (Midnight) – Christine Pappas

Fellowship

3/6/16 – Kelly & Steve Zaharas
3/13/16 – Jenni & Mike Jackson
3/20/16 – Fay & George Zaharas (fasting)
3/27/16 – Alexis & Nick Bellack (fasting)
4/3/16 – Tina & Rob Marquardt (fasting)
4/10/16 – Kathy Joannides & Angela Schamber (fasting)
4/17/16 – Andrea & Jordan Hanslovan (fasting)
4/23/16 – Tara & Greg Pappas - Pancake Brunch & Palm Folding
4/24/16 – Palm Sunday Luncheon

Greeter

3/6/16 – Jamie Pullos
3/13/16 – Chris Karajanis
3/20/16 – George Zaharas
3/27/16 – Greg Pappas
4/3/16 – Tyler Garrett
4/10/16 – Estelle & Jim Haefelee
4/17/16 – Dave Johansen
4/24/16 – Kathy Joannides

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

Please keep an eye out for
updated lists!!!

Building Cleaning...

(March & April)

Week of 3/6/16 - Driko & Christine Pappas & family

Week of 3/13/16 - Nick Bellack

Week of 3/20/16 – Etchepare Family

Week of 3/27/16 - Andrea Hanslovan, Irina Needhamer & Stacey Galeotos

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



Wanted to write to Sarah Pullos? Please send all mail to:

Sarah Pullos
Box 1454
St. George's University
P O Box 7
University Center
St. George
GRENADA
WEST INDIES



An international stamp will be needed, costing \$1.20

Please only send cards: **NO PACKAGES PLEASE**, as she has to pay import taxes on packages

Many Years!!!

Happy Birthday to...

Jim Haefele (3/7)

Adrianne Johansen (3/20)

Sarah Pullos (3/28)

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)

Happy Anniversary to...

Chad & Angela Schamber (3/13)

(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)

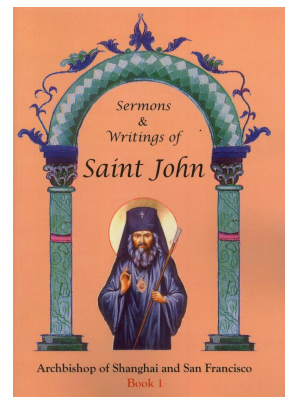
Conversing with the Fathers...



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 meets the first Tuesday of each month. Please join us in this holy work! Below are the next three books of our series...

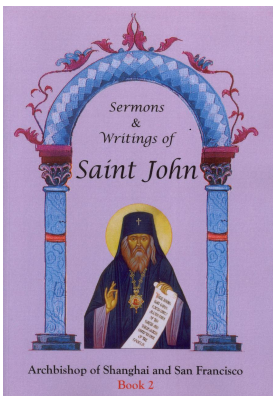
February selection (to be read in February and discussed at the March meeting):

For our February, March, April, and May readings, we will be studying the homilies of St. John of Shanghai and San Francisco, the Wonderworker. These short homilies cover an array of topics and Gospel lessons, offering not only a great wealth of knowledge but an insight into the mind of a man truly enlightened by God in our own times. Each volume is under 70 pages. The entire 4-volume series can be found here: www.stnectoriospress.com (\$32 for all 4 volumes). These books will make perfect Lenten and pre-Lenten reading!



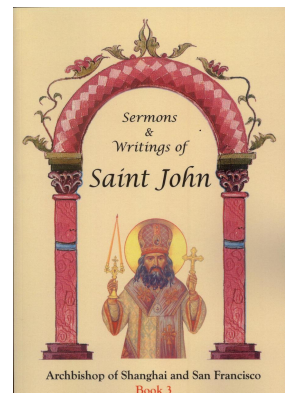
March selection (to be read in March and discussed at the April meeting):

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 its 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!



Some Words from Modern Saints & Elders...

Fr George Calciu (+2006)



1) [My mother] would... tell us this story: "In a village there was a bar where people and especially men will go out to drink (because at that time women would not go to bars, but now they do...). There, people would get drunk, swear and fight, but in the entire place there was only one demon (and perhaps the weakest) that slept on the countertop because he had no work to do. In that same village, there was also the house of a widow who had seven children, and they all prayed at night. And her house was surrounded by a legion of demons... laboring hard."

Then know my brethren that our churches are surrounded by legions of demons, striving hard to surrender us. For where ought the demon to accomplish its evil work? At the disco bar or at the beach? It has no work to do there. Of course, the evil spirits are also present in those places, but without much labor.

But in the church, where the true faith is preached and we strive to practice true prayer, the demons surround us from all sides striking where we're most vulnerable.

2) I was asked by many faithful how to fight the human thoughts that come to mind while praying. First, don't pay attention to them. Let them pass by. Second, call for the help of the Lord and of your guardian angel. And thirdly do not open your heart to the conversation with evil thoughts. Because the demon is stronger than us.

3) My brethren, I'd like to say this: all prayers should start with the beginning prayers...: Heavenly King ... Holy God..., Most Holy Trinity... Our Father..., the Creed, Psalm 50, then the prayers to the Most Holy Theotokos.

These are the basic prayers. Without them one cannot really get to the essence even though you may seem advanced; as we're not at the level of the fathers of the Holy Mountain.

4) It is better to be poor, but to gather in Christ, than to be rich and enter hell, without any help. For only the good deeds you'll take you to the next world. And the good deeds you worked or did not do, will judge you. So you will not judge for yourself, nor that you'll say: Lord, there is someone else out there worse than me, who has done more wrong. For when you'll be facing God you'll be standing alone.



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-coming, 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)

MARCH

sun	mon	tue	wed	thu	fri	sat
28	29	1 7:00am Men's Group 5:30pm Conversing with the Fathers	 2 6:00pm Paraklesis	3	 4	5 8:45 Orthros, 9:30 Liturgy - Saturday of Souls Pre-Lenten retreat to follow 5:30pm Great Vespers
6 8:30 Orthros 9:30 Liturgy	 7 12:30pm Women's Study Group 5:30pm Media Monday	 8 7:00am Men's Group	 9 8:45 Orthros, 9:30 Liturgy - 40 Martyrs of Lake Sebastia 6:00pm Paraklesis	 10 5:30pm PC Meeting	 11	 12 8:45 Orthros, 9:30 Liturgy - 2nd Saturday of Souls
 13 8:30 Orthros 9:30 Liturgy 5:30pm Forgiveness Vespers at SCH	 14 Clean Monday 6:00pm Compline at Holy Apostles	 15 No Men's Group	 16 5:40 9th Hour & Presanctified Liturgy w/ Lenten Potluck following	 17	 18 6:00pm Salutations to the Theotokos	 19 8:45 Orthros, 9:30 Liturgy - 3rd Saturday of Souls
 20 8:30 Orthros 9:30 Liturgy Chanting Class - Tone 3	 21 12:30pm Women's Study Group 6:00pm Compline at SCH	 22 7:00am Men's Group	 23 5:40 9th Hour & Presanctified Liturgy w/ Lenten Potluck following	 24 5:00pm - Fundraising Meeting	 25 8:45 Orthros, 9:30 Liturgy - Annunciation to the Theotokos 6:00pm Salutations to the Theotokos	 26
 27 8:30 Orthros 9:30 Liturgy	 28 6:00pm Compline at Holy Apostles	 29 7:00am Men's Group	 30 5:40 9th Hour & Presanctified Liturgy w/ Lenten Potluck following	 31	1	2  = strict fast  = wine/oil allowed  = fish allowed  = dairy, eggs, fish allowed

APRIL

sun	mon	tue	wed	thu	fri	sat
 27  = strict fast  = wine/oil allowed  = fish allowed	28	29	30	31	 1 6:00pm 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 Group 6:00pm Compline at SCH	 5 7:00am Men's Group 5:30pm Conversing with the Fathers	 6 5:40 9th Hour & Presanctified Liturgy w/ Lenten Potluck following	 7	 8 6:00pm Salutations to the Theotokos	 9
 10 8:30 Orthros 9:30 Liturgy	 11 6:00pm Compline at Holy Apostles	 12 7:00am Men's Group	 13 5:40 9th Hour & Presanctified Liturgy w/ Lenten Potluck following	 14 5:30pm PC Meeting	 15 6:00pm Salutations to the Theotokos	 16
 17 8:30 Orthros 9:30 Liturgy Triodion Begins Chanting class - Grave Mode	 18 12:30pm Women's Group 6:00pm Compline at SCH	 19 7:00am Men's Group	 20 5:40 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 Vespertal 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 Vespertal Liturgy 11:30pm Paschal Vigil