



Light of Life



VOLUME 17 ISSUE 3

MARCH 2017

FR. PETER DAY—PROISTAMENOS

Priest's Message

One of the most important teaching tools in the Orthodox Church is the beautiful hymnography that the Church Fathers have given to us. How do the hymns that we sing during Lent teach us about our Journey to Pascha? They serve to remind us that our Lenten journey is not a time to dread nor a struggle that we hope passes by quickly in our lives. We look forward to Pascha and the joyous celebration of our Lord's Resurrection, but the time we share in worship during Lent is filled with inspiration for our minds and exercise for our souls, as we give glory in song for the help from above.

•In the Compline Service that we sing on Mondays, we ask for God's presence:

Lord, of the Powers, be with us, for in times when we are in distress, we have no other help but You. Lord, of the Powers, have mercy on us.

Our help is in the Lord at all times, and we are comforted and strengthened by His presence in our lives when we call to Him in prayer.

•In the Pre-Sanctified Liturgy that we celebrate on Wednesdays we sing: *Let my prayer rise as incense before You, the lifting up of*



my hands as an evening sacrifice.

Our Lenten sacrifice is not just refraining from the pleasures we receive from the abundance of His blessings, but it is also in our returning to Him abundance in prayer.

•In the Salutations to the Theotokos that we sing on Fridays, we hail the Birth-Giver of God with these words:

“Hail, O Lightning that illumines souls; Hail, O Water cleansing the conscience; Hail, O, Scent of the fragrance of Christ; Hail, Life of the mystical banquet! Hail, Ever-Virgin and Bride.”

These words strike us like lightning to awaken us to vigilance in the expectation of His coming. When we come together for worship during Lent, we have an abundance of help and inspiration, and we pray that we all receive strength to be ready to partake of the Scent of the fragrance of Christ and His mystical banquet.

Presvytera Anthe and I wish everyone a blessed Lent. Καλή Τεσσαρακοστή.

With love in Christ,

F. Peter

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Food for fellowship time
after church
March

5.....Makrina & Herman
12..... Karagiannis Family
19..... Simones/Sirois &
Medouris Families
26.....

*If you wish to host a
memorial or sponsor food
for after church fellowship*



BULLETIN OF THE
PARISH OF THE
HOLY TRINITY
GREEK ORTHODOX CHURCH

March
2017



155 Hogan Road
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Lewiston, Maine 04243-1344
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Committees

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See us on the web at
holytrinity.me.goarch.org

Church News

The questions on every-
bodies mind is: *Will March
come in as Lion or Lamb?* Record
heat at the the end of February
and record cold at the begin-
ning of March. Take your pick or
blame the groundhog.
We wlcome the new counsel for
2017, see pictures of the swear-
ing in. We are in full swing with
lent. Check the calander to know
when all the special service are
this Lent season. Let us make it
a time to grow close to God as
we fast and attend the servic-
es at your home, Holy Trinity.

Gabriella Liane Kroger, daugh-
ter of Dr. John and Chris-
tine Kroger, of Peru, has been
named to the Dean's List at
Hopkins College, Roanoke,
VA. Congratulations, Gabriella!

Generations
Celebrations

Those 80 years and older were cel-
ebrated on 26 February 2017. Our
Church Family Our Leaders, Our
Anchors Our Guides, Our Archons
If you ask what we love and cherish
about you, Don't ask how many times
we were told to sit still, Don't ask
how often we strayed from the fold,
Don't ask how often we disagreed,
and won and lost, Ask instead of the
number of spanakopittes, baklavades,
and koulourakia you baked for us,

continued on pg. 4

Coffee Hour



You have church News:

**Send your text, your pictures,
your inspirations, whatever it is,
send it to:**

HTrinnews@gwi.net

Church News
Continued from pg. 3

Ask instead of the times you brought us to church, Ask instead how you shepherd us down the center aisle – to receive communion, - how you teach us to dance Ask instead how by example, you teach us to love God, and to love one another. This is what we love and cherish about you: Our Leaders, Our Anchors, Our Guides – Our Archons. Through your wisdom and experience, you show us Love! For this we thank you and love you.

Athanasia (Soula) Andoniades

Harry & Julia Angelides

Rebecca (Becky) Frangis

Michael Grimanis

Vasiliki (Bessie) Hildreth

Christos Karagiannes

John Karahalios

Noreen (Rose) Kesaris

Mary Kotsifas-Field

Anna LaRocca

Florentia Mendros

Dorothy (Dottie) Moskovis

Antoinette (Toni) Orestis

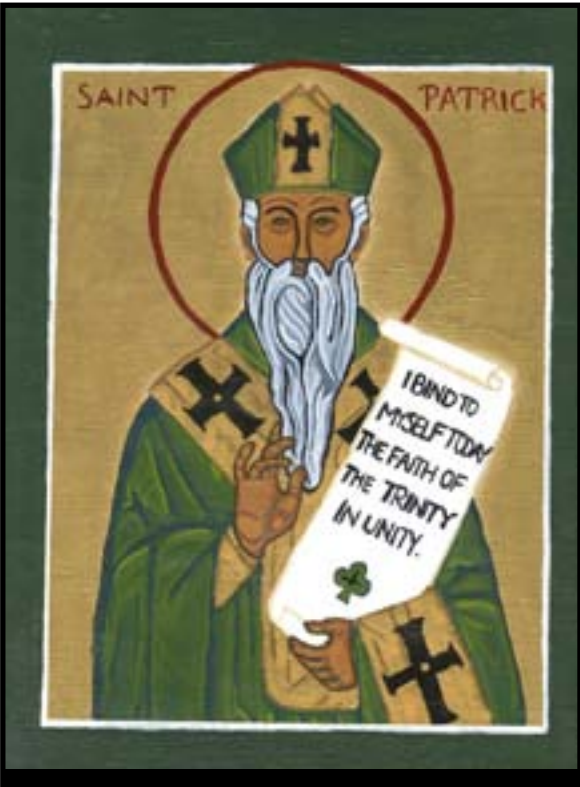
Alexander Pitarys

Nathalie Prouchinsky

Mary Taxiarchis



St. Patrick
Apostle and Enlightener of Ireland
March 17



And what about the Shamrock?

The leaf of the yellow-flowered clover so common in Ireland was used by St. Pádraig to teach the Orthodox doctrine of the Most Holy Trinity: one stem (God) with three leaves (Persons). He is often depicted holding up a shamrock between his thumb and first finger in icons.



St. Pádraig (Patrick), one of the earliest Orthodox missionary saints, was born into a noble Roman family from Gaul (France) or Britain in 387 AD. When Pádraig was 16, he was carried off by Irish marauders and sold into slavery. He was made a shepherd, and toiled for six years for an Irish chieftain. Prompted by an angel, Pádraig fled to Gaul and put himself under the spiritual direction of St. Germanus of Auxerre. He prayed and studied and struggled, and after almost 20 years was given a vision of Irish children calling to him: “O holy youth, come back to Erin, and walk once more among us.”

The Bishop of Rome, Celestine I, directed St. Pádraig to teach the people of Ireland the way of Christ and bring them into the Church. St. Pádraig and his companions arrived in Ireland in 433 AD, during the summer, and were immediately persecuted by the Druids (Celtic priests).

St. Pádraig did spiritual battle with the Arch-Druid Lochru for the souls of the Irish people. Using a great display of sorcery, Lochru raised himself high in the air to awe the people. St. Patrick fell to his knees in prayer at this sight, and Lochru fell to his death - stripped of his demonic power by God.

Through his God-given gift to powerfully preach the Gospel and his wonder-working, St. Pádraig brought thousands into the fold of the True Faith, starting the demise of paganism on the Emerald Isle.

St. Pádraig returned to the Lord on March 17, 493 AD, after receiving Holy Unction. He laid in state for several days before burial, with a heavenly light surrounding his body.

“St. Pádraig, Apostle and Enlightener of Ireland” was adapted from ‘The Real Saint Patrick, Bishop of Ireland’, <http://www.geocities.com/Athens/3374>

Sundays of Great Lent

Each of the Sundays of Great Lent possesses special meaning for us as we journey through the lenten season to Pascha, the resurrection of Our Lord Jesus Christ. Through our awareness of these days and our participation in the liturgical services of the season, we are instructed and inspired to continue our journey with Christ to the cross and, ultimately, to victory over sin and death.

FORGIVENESS SUNDAY

Great Lent begins on a Monday; the eve of this day is known as Forgiveness Sunday. The way to resurrection and life, the path to Christ's eternal victory over death, begins with forgiveness. God will not forgive us our sins and raise us from the dead unless we forgive the sins of others and work for their salvation as well as for our own. In the Sermon on the Mount, Christ clearly teaches us the importance of forgiveness: If you forgive men their trespasses, your heavenly Father also will forgive you; but if you do not forgive men their trespasses, neither will your Father forgive your trespasses. —Matthew 6:14-15

THE SUNDAY OF ORTHODOXY

On the first Sunday of Great Lent, we celebrate the feast of the Triumph of Orthodoxy. This is an historical feast commemorating the restoration of icons, which had been banned for several decades, to their rightful liturgical use in

the year 843 A.D.

The major emphasis of this feast is the victory of the true faith, the victory that always

ultimately triumphs. Having completed the first week of our Lenten efforts, we are reminded that Christ, the perfect image of God the Father, calls us to personal victory by restoring within ourselves "the image and likeness of God" in which we were first created (Genesis 1:26).

The icons of Our Lord, the Theotokos, and all the saints are images of true humanity, signs of what our eternal calling and vocation really are. They tell us that we are all called to be living icons and imitators of Christ, bearing the likeness of God as gracious vessels of the Holy Spirit.

THE SUNDAY OF SAINT GREGORY PALAMAS

The second Sunday of Great Lent is dedicated to Saint Gregory Palamas. Once again we are

reassured, as we contemplate this man and reflect on his teachings, that we can indeed attain salvation and behold the "Light of Wisdom" by becoming "partakers of the divine nature" (2 Peter 1:4).



Saint Gregory clearly teaches that by cooperating with the God who makes all things possible, we can attain eternal life. Thus, our lenten efforts are confirmed, our resolve is strengthened, our frustrations at the end of the second week are overcome, and we are filled once more with the light of hope.

THE SUNDAY OF THE CROSS

On the third Sunday of Great Lent, we venerate the life-creating cross of Our Lord. The Kingdom of God comes only through the cross and through suffering. Life follows death; resurrection follows Golgotha.

Saint Paul mentions that, in the worldly sense, the cross is a sign of foolishness, signifying death and sorrow. The faithful, however, look in faith and hope beyond the suffering brought about by the cross, discerning the loving victory which it, truly proclaims. At Sunday matins we sing, I "Behold! Through the cross joy has come into all the world." The cross is a sign of victory and the landmark of paradise. It is inseparable from the resurrection. For this reason we sing on this Sunday: "Before Thy cross we bow down and worship, O Master, and Thy holy resurrection we glorify."

Not only is the cross a victory for Christ, "the captain of salvation made perfect through suffer-



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ing" (Hebrews 2:10), but for us as well. As we approach Pascha, it stands as a reminder to us to take up our crosses and worthily follow Christ in His suffering and, ultimately, in His eternal victory (Matthew 10:38).

THE SUNDAY OF SAINT JOHN CLIMACUS

On the fourth Sunday of Great Lent, we commemorate Saint John Climacus, author of The Ladder of Divine Ascent. In this work Saint John outlines the steps essential for attaining communion with God—steps which remind us that the way to the Kingdom constantly challenges us to engage in spiritual warfare. Be strong in the Lord and in the strength of His might. Put on the whole armor of God, that you may be able to stand against the wiles of the devil. For we are not contending against flesh and blood, but against the principalities, against the powers, against the world rulers of this present darkness ... the hosts of wickedness in the heavenly places. Therefore take the whole armor of God that you may be able to withstand in the evil day, and having done all, to stand. —Ephesians 6:10-13

SUNDAY OF SAINT MARY OF EGYPT

The fifth Sunday of Great Lent is dedicated to Saint Mary of Egypt. Saint Mary was a harlot who, having recognized her sinfulness, sought to bring about an

essential change in her life. She ran from her sinfulness and devoted the remainder of her life to placing God's will

above her own. In her person we recall Christ's words: "Truly, I say to you, the tax collectors and the harlots go into the Kingdom of God before you" (Matthew 21:31). The end is drawing near, yet repentance is still possible, even for the greatest of sinners. We see how the harlot repents and is forgiven. There is no sin so great that God will not forgive it; there is no amount of sinfulness, which can condemn you if you are willing to repent and to merge your vision with that of Our Lord.

The Lord is merciful and gracious, slow to anger and abounding in steadfast love....

For as the heavens are high above the earth, so great is His steadfast love toward those who fear Him;

As far as the east is from the west, so far does He remove our transgressions from us!

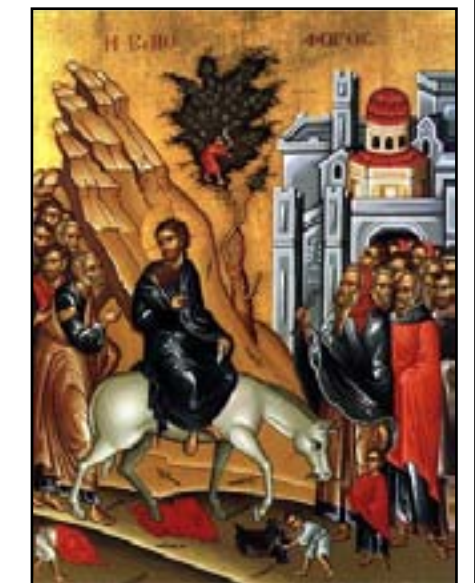
As a father pities his children, so the Lord pities those who fear Him. —Psalm 103:8,11-13

PALM SUNDAY

Great Lent ends on the Friday following the Sunday of Saint Mary of Egypt. The next day is Lazarus Saturday, which is followed by Palm Sunday—these are the



days of the festal interlude. On Palm Sunday we hold branches in our hands as we sing, Hosanna! Blessed is He who comes in the name of the Lord!" At the same time we look ahead to the road to Golgotha upon which Christ invites us to join Him. While we sing praises with our lips, our lives must not cry out with the angry mob: "Crucify Him! Crucify Him!"



With this in our minds and in our hearts, we enter the days of the Passover of the Cross—the great and holy Pascha of the Lord—the resurrection!

1988 Orthodox Christian Publications Center





THE FIVE FINGERS OF PRAYER

1. Your thumb is nearest to you. So, begin your prayers by praying for those closest to you. They are the easiest to remember. To pray for our loved ones is, as C.S. Lewis once said, a "sweet duty."

2. The next finger is the pointing finger. Pray for those who teach, instruct, and heal. This includes teachers, doctors, and ministers. They need support and wisdom in pointing others in the right direction. Keep them in your prayers.

3 The next finger is the tallest finger. It reminds us of our leaders. Pray for the president, leaders in business and industry, administrators, and the leaders in our local governments.

4 The fourth finger is our ring finger. Surprising to many is the fact that this is our weakest finger, as any piano teacher will testify. It should remind us to pray for those

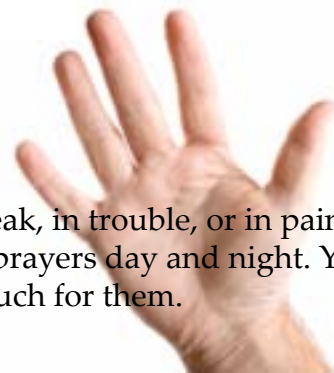
who are weak, in trouble, or in pain. They need your prayers day and night. You cannot pray too much for them.

5. And lastly comes our little finger the smallest finger of all (*which is where we should place ourselves in relation to God and others*). Your pinkie should remind you to pray for yourself.

By the time you have prayed for the other four groups, your own needs will be put into proper perspective and you will be able to pray for yourself more effectively.

Should you find it hard to get to sleep tonight, just remember the homeless family who has no bed to lie in.

God Bless!! Submitted by Regina Jones



Of all the solemn days in Orthodoxy the day of March 25 is one not only of religious significance but of political significance as well, allowing the Greek Orthodox to commemorate God's message to Mary and the independence of Greece on the same day.

The expression, "For God and Country," has real meaning for the Orthodox Greek on the 25th day of March, a day on which he can celebrate two events without diminishing either one for the obvious reason that devotion and patriotism have the same emotional root -- love. If Christianity could be compressed into a single word, that word would be love. The same holds true for patriotism.

Uppermost in the true Greek's mind on March 25, however, is Mary, chosen from all the women in the world to be the Mother of Jesus Christ. When the angel Gabriel brought the momentous message from God this day, the gentle Mary must have felt a solemn pride, but at the same time a disquieting apprehension at the prospect of this awesome responsibility. Assured by the Archangel, Mary's answer was a simple: "Let it be according to the will of God," and the rest is glorious history.

The world of Mary of two thousand years ago is envisioned as one in which life was simple and free of the complexities that plague the modern world, but in that age of self-sufficiency there were problems which would be insurmountable today. The mother of that day was all things to her family, and it can safely be said that when the Archangel Gabriel departed, the prospective Mother of God must have for several moments felt terribly alone, Everyone knows

The Annunciation of the Theotokos March 25



about the nativity and the mission of Jesus Christ, but the details of the days, months and years in between are known but to Mary and to God.

The political importance of March 25 is fully realized only when the suffering of four centuries is called to mind. In 1458 the Ottoman hordes overran all of Greece and most of the Balkans and held hostage a people whose culture dated back more than two thousand years, and who gave more to the world than it could ever receive in return, and it seems that the world just stood by while the cradle of democracy and Christianity was being defiled by a scourge that would have undone a less hardy breed.

Hopelessly outnumbered, Greece endured nearly four hundred years of brutal oppression, but the spirit of its people knew not a single mo-

continued on pg. 11

Holy Trinity Greek Orthodox Church

Lent & Holy Week Services

Christ is Risen! Χριστός Ανέστη! Truly, He is Risen. Αληθώς ανέστη.

Week 1

Clean Monday Great Compline Feb 27 6:30 PM

Pre-Sanctified Liturgy Mar 1 8:00 AM

1st Salutations to the Theotokos Mar 3 6:30 PM

Saturday of Souls Mar 4 Orthros 8:00AM Liturgy 9:00AM

Sunday of Orthodoxy Mar 5

Orthros 8:00AM Liturgy 9:00AM

Week 2

Great Compline Mar 6 6:30 PM

Pre-Sanctified Liturgy Mar 8 6:30 PM

2nd Salutations to the Theotokos Mar 10 6:30 PM

Sunday of St. Gregory Palamas Mar 12

Week 3

Reader’s Compline Mar 13 6:30 PM

(no Pre-sanctified Liturgy – Fr. Peter is at clergy retreat)

3rd Salutations to the Theotokos Mar 17 6:30 PM

Sunday of the Holy Cross Mar 19

Week 4

Great Compline Mar 20 6:30 PM

Pre-Sanctified Liturgy Mar 22 6:30 PM

Great Vespers of the Annunciation Mar 24 6:30 PM

Annunciation Church, Dover, NH

Annunciation of the Theotokos Mar 25

Orthros 8:00AM Liturgy 9:00AM

Sunday of St. John Climacus Mar 26

Parish General Assembly after Liturgy



Week 5

Great Compline Mar 27 6:30 PM

Pre-Sanctified Liturgy Mar 29 8:00 AM

Akathist Hymn Mar 31 6:30 PM

Sunday of St. Mary of Eryp Apr 2

Orthros 8:00AM Liturgy 9:00AM

Week 6

Great Compline Apr 3 6:30 PM

Pre-Sanctified Liturgy Apr 5 6:30 PM

Saturday of Lazaros Apr 8

Orthros 8:00AM Liturgy 9:00AM

Youth Retreat after Liturgy

Holy Week

Palm Sunday April 9

Service of the Bridegroom 6:30 PM

Holy Monday April 10

Service of the Bridegroom 6:30 PM

Holy Tuesday April 11 Service of the Bridegroom

- Hymn of Kassiani 6:30 PM

Holy Wednesday April 12

- Pre-sanctified Liturgy 9:00 AM
- Service of Holy Unction 6:30 PM

Holy Thursday April 13

- Vesperal Liturgy of St. Basil 9:00 AM
- Service of the Holy Passion 6:30 PM

Holy Friday April 14

- Service of the Royal Hours 8:00 AM
- Vespers - The Descent from the Cross 3:00 PM
- Service of Lamentations 7:00 PM

Holy Saturday April 15

- Vesperal Liturgy of St. Basil 10:00 AM
- Vigil for the Holy Resurrection 11:00 PM
- Resurrection Service and Divine Liturgy Midnight

Sunday of Pascha April 16

Agape Vespers 10:00 AM



ment’s weakness. The fires of rebellion that the Turks thought they had snuffed out, but which had smouldered in Hellenic hearts for almost 400 years, were kindled into a conflagration on 25 March 1821, not by a be-medalled general but by a man of the cloth, Bishop Germanos of Patras, Greece, who chose the day of the Annunciation knowing God would be on the side of the Greeks.

The good bishop held the Cross of Jesus Christ aloft on the 25th day of March, 1821, and proclaimed freedom for all Greek Orthodox Christians. It was a motion seconded by every Greek in the country. In addition to engaging in a war for independence, the Greeks were actually waging a holy war because it was not only Greek against Turk but Christian against Muslim, and the subsequent Greek victory was a triumph of Christianity.

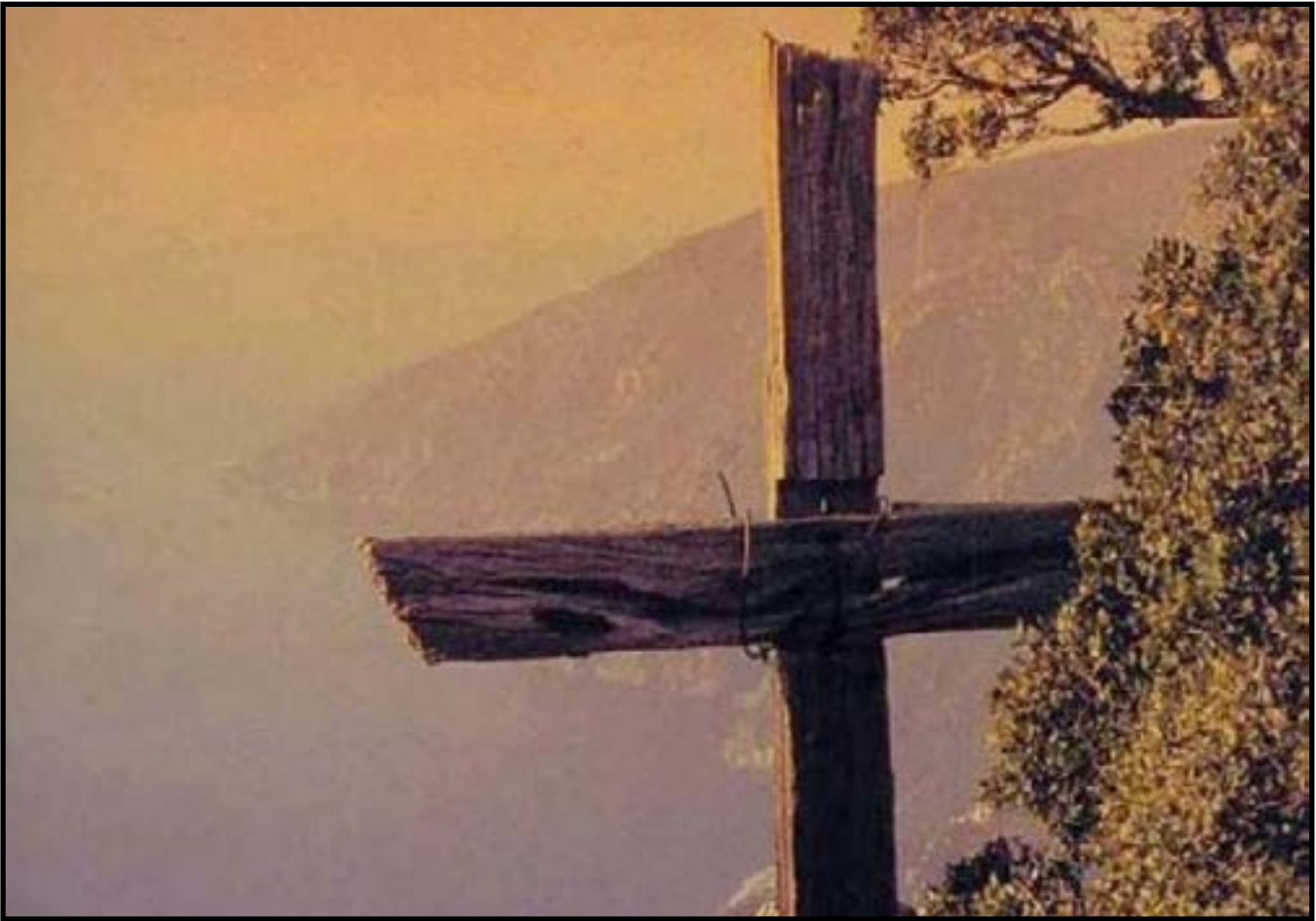
from Orthodox Saints Vol 1 by Fr George poulos, Holy Cross Orthodox Press.



“St. Ephraim the Syrian, who is best known for his famous Lenten Prayer, also composed a beautiful hymn dedicated to the Cross. Listen to its inspiring words:

- The Cross is - the hope of the hopeless.
- The Cross is - the helm of those who sail.
- The Cross is - the harbor of the storm-tossed.
- The Cross is - the father of orphans.
- The Cross is - the comfort of the afflicted.
- The Cross is - the protector of youth.
- The Cross is - the crown of the aged.
- The Cross is - the glory of men.
- The Cross is - the bread of the hungry.
- The Cross is - the fountain of the thirsty.

Sunday Readings of Great Lent
Thy word is a lamp unto my feet...
Sunday of Orthodoxy



FASTING

Christ fasted and in the process He taught us, His people, to fast as well. In the *Sermon on the Mount* He said: *And when you fast, do not look dismal, like the hypocrites, for they disfigure their faces that their fasting may be seen by men. Truly, I say to you, they have received their reward. But when you fast, anoint your head and wash your face, that your fasting may not be seen by men but by your Father who is in secret; and your Father who sees in secret will reward you.* —Matthew 6:16-18

WHEN YOU FAST

Christ did not say “if you fast” but rather, “when you fast.” He presupposed that we understand fasting as a necessary part of our spiritual lives. Christ Himself fasted. We know, for example, that He fasted for forty days after His baptism, thereby preparing Himself before making His appearance to the people and beginning His public ministry.



We know also how, when His disciples could not heal a suffering child, Christ upbraided them with the words: “But this kind (of demon) never comes out except by prayer and fasting” (Matthew 17:21). The people of the Old Testament fasted as well. Centuries before the coming of Christ, the prophet Isaiah wrote the following: *Is not this the fast that I choose: to loose the bonds of wickedness, to undo the thongs of the yoke, to let the oppressed go free, and to break every yoke? Is it not to share your bread with the hungry, and bring the homeless poor into your house; when you see the naked, to cover him, and not to hide yourself from your own flesh? Then shall your light break forth like the dawn...* —Isaiah 58:6-8

The apostles also fasted. They connected their fasting with prayer as Christ taught. They did not separate their fasting from faith and good works rendered in obedience to God’s commandments of mercy and love. As the apostles continued in prayer and fasting, they likewise commanded us to do so as well.

A NECESSARY ELEMENT

Fasting, then, is an essential element of the spiritual life which:

- frees us from passion;
- enables us to gain dominion over our lives; and
- enables the Spirit of God to dwell within us and make us instruments of His will. Fasting is not at all an act of mortification for mortification’s sake. It is not a “little suffering” which is somehow pleasing to God. It is not a ‘punishment’ which is to be sorrowfully endured in payment for sins. It is not given to us in the context of “laws” which, if endured, gain us favor in the sight of God while, if ignored, render us sinful and guilty.

The sin of not fasting is found in our failure to employ a practice which is absolutely necessary in our struggle to overcome sin and to enter into communion with God.

continued on pg. 18

Stewardship 2016

Budgeted \$96,000

As of Dec. 25

Goal of the week \$96,000

Collected 86,625.70



Stewardship 2016


Budgeted \$96,000

Stewardship Collected as of December 25
\$86,625.70

Percent to Goal
Collected 90.24% of budgeted Amount




M E M O R I A L S




In Memory of
Theodore &
Elizabeth Kleros

May their memories be eternal




In Memory of
Ervin & Virginia
Pelletier

May their memories be eternal




In Memory of
Mary
Samson

May her memory be eternal




In Memory of
James & Mary
Goranites

May their memories
be eternal




In Memory of
John
Margarones

May his memory be eternal




In Memory of
Spiro & Antigone
Bournakel

May their memories
be eternal




In Memory of
Anthe
James

May her memory be eternal




In Memory of
Charles Bournakel

May his memory be eternal



In Memory of
Georgia
Taxiarchis

May her memory be eternal



In Memory of
Nicholas
& Evridice
Merkouris

May their memories

M E M O R I A L S

In Memory of
Lewis Kesaris

May his memory be eternal



In Memory of
Sophia Amfilio

May her memory be eternal



In Memory of
Spero & Jennie
Vlacheas

May their memories be eternal



In Memory of
Mary Vlacheas

May her memory be eternal



In Memory of
Michel Prouchinsky

May his memory be eternal



In Memory of
Steve &
Loretta
Karvelas

May their memories
be eternal





Memorials

If you wish to have a memorial in the bulletin, please see
D. LeGloahec or eMail to: HTTrinnews@gwi.net. Listed below is
the name and the last bulletin.

Amfilio.....	12/2017
S. & A Bournakel.....	10/2017
Goranites	Perpetual
James	Perpetual
Karvelas	12/2017
Kesaris	Perpetual
Kleros.....	Perpetual
Margarones	Perpetual
Merkouis.....	Perpetual
Pelletier.....	Perpetual
Samson	Perpetual
Taxiarchis.....	Perpetual
Vlacheas (2)	12/2017



SEASONS OF FASTING
from pg. 14

The Church reserves certain seasons and days for fasting. These are times when we are mobilized in our struggle against evil, armed in prayerful, vigilant expectancy for the coming of God. We are called to fast in preparation for eucharistic services and during the seasons which prepare us for the celebration of the great festivals of the Lord’s presence and power among His People. During these times, God’s People fast as a community; yet within the community each person fasts differently, according to his or her own personal abilities and capabilities. The essential point during these times and seasons is that all should fast, at least minimally.

Let us fast with a fast pleasing to the Lord. This is the true fast: me casting off of evil, the bridling of the tongue, the cutting off of anger, the cessation of lusts, evil talking, lies and cursing. The stopping of these is the fast true and acceptable.

—Lenten Vespers

As God’s People, we are called upon to fast:

- in secret, not revealing to others what we are doing, in obedience to the Lord’s specific command

not to judge the practices of others; and

- joyfully, knowing that the aim of fasting is not the fasting itself but rather the acquisition of the Holy Spirit.

JOYFUL SEASONS

Thus, for Orthodox Christians, fasting seasons are joyful seasons. They are not times for remorse, but for repentance. They are not occasions for mere “breast-beating” or, worse yet, for ritualistic but meaningless acts of penitence; rather, they remind us of the need for real personal, internal change. In regard to fasting, they are not simply inducements to change our diets, but rather to change our words, actions, and thoughts from those which are evil and inspired by Satan to those which are good and inspired by God.

Thus we sing as we begin the season of Great Lent—the period of greatest fasting which prepares us for the period of greatest celebration:

Let us begin the most precious Fast with joy, Shining

with the holy commandments of Christ our God, With the splendor of love, With the brilliance of prayer, With the cleanness of purity, With the strength of blessed courage....

Fasting from foods and not fasting from passions....

The true fast is the alienation of evils, The bridling of the tongue, The laying aside of anger, The cutting off of lusts, foolish talking, lies and cursing....

The disappearance of these is a fast true and acceptable.

These verses, chanted on the very last day of Great Lent, reveal the goal and purpose of fasting. We wash our faces. We anoint our heads. We look only to ourselves and to our God. We hide our efforts. We change our lives. We rejoice with delight in our search for God.



March

SUN	MON	TUES	WED	THURS	FRI	SAT
			1 Pre-Sanctified Liturgy 8:00 AM	2 Presentation of Our Lord 8:00/9:00 AM Orthos/Liturgy	3 1 st Salutation to the Theotokos 6:30PM	4
5 Sunday of Orthodoxy Orthros 9:00 AM Liturgy 10:00 AM	6	7	8 Pre-Sanctified Liturgy 8:00 AM	9	10 2 nd Salutation to the Theotokos 6:30PM	11
12 Sunday of St. Gregory Palamos Orthros 9:00 AM Liturgy 10:00 AM	13 Clergy Workshop	14	15	16	17 3 rd Salutation to the Theotokos 6:30PM	18
19 Sunday of the Holy Cross Orthros 9:00 AM Liturgy 10:00 AM	20 Great Compline 6:30 PM Parish Council 6:30 PM	21	22 Pre-Sanctified Liturgy 8:00 AM	23	24	25 Annunciation of the Theotokos 6:30PM
26 Sunday of St. John Climacus Orthros 9:00 AM Liturgy 10:00 AM General Assembly 11:30AM	27 Great Compline 6:30 PM	28	29 Pre-Sanctified Liturgy 8:00 AM	30	31 Akathesis Hymn 6:30PM	1 Oratorical Festival 10:00AM



GENERAL ASSEMBLY MEETING AGENDA

March 26, 2017

Opening PrayerFr. Day
Election of Moderator & Recording SecretaryPeter Goranites
Election of Election Committee for the Fall election of council members
Recording Secretary's Report
President's Report.....Jim Simones
Treasurer's Report.....Michael Pelletier
Priest's Report.....Fr. Day
Ladies SocietyMelissa Simones
Stewardship Committee Report.....

Business:

2017 Projects

Other:



FROM:
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To: