



St. Alexis of Wilkes-Barre Orthodox Church

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Services Schedule

Please see our [online calendar](#) for dates and times of Feast Day services.

Bulletin for Sunday, February 02, 2025

Welcome



Jesus Christ taught us to love and serve all people, regardless of their ethnicity or nationality. To understand that, we need to look no further than to the Parable of the Good Samaritan (Luke 10:25-37). Every time we celebrate the Divine Liturgy, it is

offered "on behalf of all, and for all." As Orthodox Christians we stand against racism and bigotry. All human beings share one common identity as children of God. "There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus" (Galatian 3:28)

Members of our Parish Council are:

Carolyn Neiss- President Greg Jankura - Vice President
Boris Doph - Treasurer. James Ifkovic - Secretary
Sharon Hanson - Member at Large

Luba Martins - Member at Large
Brett Malcolm - Member at Large

Pastoral Care - General Information

Emergency Sick Calls can be made at any time. Please call Fr Steven at (860) 322-2906, when a family member is admitted to the hospital.

Anointing in Sickness: The Sacrament of Unction is available in Church, the hospital, or your home, for anyone who is sick and suffering, however severe.

Marriages and Baptisms require early planning, scheduling and selections of sponsors (crown bearers or godparents). See Father before booking dates and reception halls!

Funerals are celebrated for practicing Orthodox Christians. Please see Father for details. The Church opposes cremation; we cannot celebrate funerals for cremations.

Announcements

It is traditional to bless candles at the Feast of the Meeting of the Lord. If you have candles that you would like blessed, please come and bring them to Vigil on Saturday evening, and we will perform the blessing at the conclusion of the service.

Chili/Chowder Cook-off

On Souper Bowl Sunday, February 9th, we will have our annual cook-off. Prepare your favorite dish, bring it in compete for the Souper Bowl trophy and the famous *wooden spoon*. Vote for your favorite dish by contributing donations. All proceeds will be contributed to IOCC.

Prayers, Intercessions and Commemorations



Pray for: All those confined to hospitals, nursing homes, and their own homes due to illness; for all those who serve in the armed forces; widows, orphans, prisoners, victims of violence, and refugees;

- All those suffering chronic illness, financial hardship, loneliness, addictions, abuse, abandonment and despair; those who are homeless, those who are institutionalize, those who have no one to pray for them;
- All Orthodox seminarians & families; all Orthodox monks and nuns, and all those considering monastic life; all Orthodox missionaries and their families.
- All those who have perished due to hatred, intolerance and pestilence; all those departed this life in the hope of the Resurrection.

Please let Fr. Steven know via email if you have more names for which to pray.

- Departed: Frank, Gail Galena, Leonore
- Clergy and their families: Fr Sergei B, Fr Vladimir, Matushka Anne,
- Catechumen: Kevin, James
- Individuals and Families: Luba,

- Suzanne, Rosemary, Daniel & Dayna, Kristen, Charles, Victor, Susan, Gregory
- Birthdays and Name's Days this Month:
- Anniversaries this Month:
- Expecting and Newborn: Keree, Steve and their unborn child, Katie and Aaron and their unborn child, Steven and Ashley and their unborn child Christopher, Valery and Jason and their unborn child.
- Traveling: Michael
- Sick and those in distress: Thomas, Sheri, Joanna, Joshua, Remy, Stormy, Scott, Anne, Noah, Nancy, Cathy, Joe, Sophia, Gregory, Tomas, Nancy, Nicholas, Carol, Vincent

Today's commemorated feasts and saints

32nd SUNDAY AFTER PENTECOST — Tone 7. Sunday of Zacchaeus. The Meeting of our Lord and Savior, Jesus Christ, in the Temple .

- Again we pray for those who have lost their lives because of the wars in Ukraine and in the Middle East: that the Lord our God may look upon them with mercy, and give them rest where there is neither sickness, or sorrow, but life everlasting.
- Again we pray for mercy, life, peace, health, salvation, for those who are suffering, wounded, grieving, or displaced because of the wars in Ukraine and in the Middle East.
- Again we pray for a cessation of the hostilities against Ukraine and the Middle East, and that reconciliation

- and peace will flourish there, we pray thee, hearken and have mercy.

Parish Calendar

St Alexis Parish

February 2 to February 10, 2025

Sunday, February 2

The Presentation of Our Lord and Savior in the Temple
Meeting of Our Lord
Blessing of Candles
9:30AM Divine Liturgy

Monday, February 3

Afterfeast of the Presentation of Our Lord and Savior in the Temple

Tuesday, February 4

Isidore of Pelusium
8:30AM Matins

Wednesday, February 5

Agatha the Martyr
8:00AM Akathist of St Agatha

Thursday, February 6

Photius the Great, Patriarch of Constantinople
8:00AM Akathist to Holy Photius
8:30AM Matins

Friday, February 7

Parthenius, Bishop of Lampsacus

Saturday, February 8

Theodore the Commander & Great Martyr
Mother Olga Retreat
Gabrielle Niess

Christine Hoehnebart
5:30PM Great Vespers

Sunday, February 9

Sunday of the Publican and Pharisee:
Triodion Begins Today
Christine Schauble
9:30AM Divine Liturgy
11:30AM Chili/Chowder Cookoff

Monday, February 10

Hieromartyr Haralambos

Saints and Feasts

February 02

The Presentation of Our Lord and Savior in the Temple

When the most pure Mother and Ever-Virgin Mary's forty days of purification had been fulfilled, she took her first-born Son to Jerusalem on this, the fortieth day after His birth, that she might present Him in the temple according to the Law of Moses, which teaches that every first-born male child be dedicated to God, and also that she might offer the sacrifice of a pair of turtle-doves or two young pigeons, as required by the Law (Luke 2:22-24; Exod. 13:2; Lev. 12:6-8). On this same day, a just and devout man, the greatly aged Symeon, was also present in the temple, being guided by the Holy Spirit. For a long time, this man had been awaiting the salvation of God, and he had been informed by divine revelation that he would not die until he beheld the Lord's Christ. Thus, when he beheld Him at that time and took Him up into his aged arms,

he gave glory to God, singing: "Now lettest Thou Thy servant depart in peace, O Master. . ." And he confessed that he would close his eyes joyfully, since he had seen the Light of revelation for the nations and the Glory of Israel (Luke 2:25-32). From ancient times, the Holy Church has retained this tradition of the churching of the mother and new-born child on the fortieth day and of the reading of prayers of purification.

The Apodosis of the Feast of the Meeting in the Temple is usually on the 9th of February. This, however, may vary if the Feast falls within the period of the Triodion. Should this occur, the Typicon should be consulted for specific information concerning the Apodosis of the Feast.

February 03

Symeon the God-Receiver, Anna the Prophetess

Yesterday we celebrated the Meeting of our Lord in the Temple; today we honor the righteous Elder Symeon and Prophetess Anna, who prophesied concerning Him by the inspiration of the Holy Spirit and were the first in Jerusalem to receive Him as the Messiah.

February 05

Agatha the Martyr

This Martyr, who was from Panormus (that is, Palermo) or perhaps Catania of Sicily,

was a most comely and chaste virgin. After many exceedingly harsh torments, she gave up her spirit in prison at Catania in 251, because she did not consent to the seductions of Quintian, the Governor of Sicily. At her burial, an Angel placed a stone tablet on her grave inscribed with the words, "A righteous mind, self-determining, honor from God, the deliverance of her fatherland." The following year this was fulfilled when Mount Etna erupted, spewing forth violent fire from which Catania was manifestly saved by Saint Agatha's prayers. The holy Martyr Agatha, the protectress and chief patroness of Sicily, is, with perhaps the exception of Saint Agnes of Rome, the most highly venerated Virgin Martyr of the West. Saint Damasus, Pope of Rome, and Saint Ambrose of Milan both wrote in praise of her.

February 06

Photios, Patriarch of Constantinople

As for the thrice-blessed Photius, the great and most resplendent Father and teacher of the Church, the Confessor of the Faith and Equal to the Apostles, he lived during the years of the emperors Michael (the son of Theophilus), Basil the Macedonian, and Leo his son. He was the son of pious parents, Sergius and Irene, who suffered for the Faith under the Iconoclast Emperor Theophilus; he was also a nephew of Saint Tarasius, Patriarch of Constantinople (see Feb. 25). He was born in Constantinople, where he excelled in the foremost imperial ministries, while ever practicing a virtuous

and godly life. An upright and honorable man of singular learning and erudition, he was raised to the apostolic, ecumenical, and patriarchal throne of Constantinople in the year 857.

The many struggles that this thrice-blessed one undertook for the Orthodox Faith against the Manichaeans, the Iconoclasts, and other heretics, and the attacks and assaults that he endured from Nicholas I, the haughty and ambitious Pope of Rome, and the great persecutions and distresses he suffered, are beyond number. Contending against the Latin error of the filioque, that is, the doctrine that the Holy Spirit proceeds from both the Father and the Son, he demonstrated clearly with his *Mystagogy on the Holy Spirit* how the filioque destroys the unity and equality of the Trinity. He has left us many theological writings, panegyric homilies, and epistles, including one to Boris, the Sovereign of Bulgaria, in which he set forth for him the history and teachings of the Seven Ecumenical Councils. Having tended the Church of Christ in holiness and in an evangelical manner, and with fervent zeal having rooted out all the tares of every alien teaching, he departed to the Lord in the Monastery of the Armenians on February 6, 891.

February 07

Richard, King of Wessex

February 08

Theodore the Commander & Great Martyr

The holy Martyr Theodore was from Euchaita of Galatia and dwelt in Heraclea of Pontus. He was a renowned commander in the military, and the report came to the Emperor Licinius that he was a Christian and abominated the idols. Licinius therefore sent certain men to him from Nicomedia, to honor him and ask him to appear before him. Through them, however, Saint Theodore sent back a message that it was necessary for various reasons, that Licinius come to Heraclea. Licinius, seeing in this a hope of turning Saint Theodore away from Christ did as was asked of him.

When the Emperor came to Heraclea, Saint Theodore met him with honor, and the Emperor in turn gave Theodore his hand, believing that through him he would be able to draw the Christians to the worship of his idols. Seated upon his throne in the midst of the people, he publicly bade Theodore offer sacrifice to the gods. But Theodore asked that the emperor entrust him with the most venerable of his gods, those of gold and silver, that he might take them home and himself attend upon them that evening, promising that the following day he would honor them in public. The Emperor, filled with joy at these tidings, gave command that Theodore's request be fulfilled.

When the Saint had taken the idols home, he broke them in pieces and distributed the gold and silver to the poor by night. The

next day a centurion named Maxentius told Licinius that he had seen a pauper pass by carrying the head of Artemis. Saint Theodore, far from repenting of this, confessed Christ boldly. Licinius, in an uncontrollable fury, had the Saint put to many torments, then crucified. While upon the cross, the holy Martyr was further tormented -- his privy parts were cut off, he was shot with arrows, his eyes were put out, and he was left on the cross to die. The next day Licinius sent men to take his corpse and cast it into the sea; but they found the Saint alive and perfectly whole. Through this, many believed in Christ. Seeing his own men turning to Christ, and the city in an uproar, Licinius had Theodore beheaded, about the year 320. The Saint's holy relics were returned to his ancestral home on June 8, which is also a feast of the Great Martyr Theodore.

February 08

Zechariah the Prophet

The Prophet Zacharias was the son of Barachias, and a contemporary of the Prophet Aggeus (Dec. 16). In the days of the Babylonian captivity, he prophesied, as it says, in the book of Ezra, "to the Jews that were in Judah and Jerusalem" (Ezra 5: 1); he aided Zerubbabel in the rebuilding of the Temple in Jerusalem. In the book of Ezra he is called "Zacharias the son of Addo (or Iddo)" but in his own prophetic book he is called more fully "Zacharias, the son of Barachias, the son of Addo the Prophet" (Zach. 1:1). When the captives returned

from Babylon, he came to dwell in Jerusalem in his old age. His book of prophecy is divided into fourteen chapters and has the eleventh place among the books of the minor Prophets. Sozomen reports that under the Emperor Honorius, Zacharias' holy relics were found in Eleutheropolis of Palestine. The Prophet appeared in a dream to a certain Calemerus, telling him where he would find his tomb. His body was found to be incorrupt (Eccl. Hist., Book IX, 17).

Hymns of the Day



Tone 7 Troparion (Resurrection)

By Your Cross You destroyed death.
To the thief You opened Paradise.
For the Myrrhbearers
You changed weeping

into joy.
And You commanded Your disciples, O Christ God,
to proclaim that You are risen, //
granting the world great mercy.

Tone 1 Troparion (Feast)

Rejoice, O Virgin Theotokos, Full of Grace!
From you shone the Sun of Righteousness,
^Christ our God,
enlightening those who sat in darkness.
Rejoice and be glad, O righteous Elder,
you accepted in your arms the ^Redeemer of
our souls, //
Who grants us the Resurrection!

Tone 7 Kontakion (Resurrection)

The dominion of death can no longer hold men captive,
for Christ descended, shattering and destroying its powers.
Hell is bound, while the Prophets rejoice and cry:
"The Savior has come to those in faith; //
enter, you faithful, into the Resurrection!"

Tone 1 Kontakion (Feast)

By Your Nativity You sanctified the Virgin's womb
and blessed Simeon's hands, ^O Christ God.
Now You have come and saved us through love.
Grant peace to all Orthodox Christians, //
O only Lover of Man!

(Instead of "It is truly meet...", we sing:)

Tone 3

O Virgin Theotokos, hope of all Christians,
protect, preserve, and save those who hope in you!

In the shadow and letter of the Law,
let us the faithful discern a figure:
every male [child] that opens the womb
is holy to God.

Therefore we magnify the firstborn Word of
the Father Who has no beginning, //
the Son firstborn of a Mother who had not
known man.

Communion Hymn

Praise the Lord from the heavens, praise Him in the highest! (Ps. 148:1)
I will receive the cup of salvation and call on the Name of the Lord. (Ps. 115:4)
Alleluia, Alleluia, Alleluia!

Gospel and Epistle Readings

Epistle Reading

Prokeimenon. 3rd Tone. Luke 1: 46-48.

My soul magnifies the Lord, and my spirit rejoices in God my Savior.
Verse: For he has regarded the humility of his servant.

The reading is from St. Paul's Letter to the Hebrews 7:7-17.

BRETHREN, it is beyond dispute that the inferior is blessed by the superior. Here tithes are received by mortal men; there, by one whom it is testified that he lives. One might even say that Levi himself, who receives tithes, paid tithes through Abraham, for he was still in the loins of his ancestor when Melchizedek met him. Now if perfection had been attainable through the Levitical priesthood (for under it the people received the law), what further need would there have been for another priest to arise after the order of Melchizedek, rather than one named after the order of Aaron? For when there is a change in the priesthood, there is necessarily a change in the law as well. For the one of whom these things are spoken belonged to another tribe, from

which no one has ever served at the altar. For it is evident that our Lord was descended from Judah, and in connection with that tribe Moses said nothing about priests. This becomes even more evident when another priest arises in the likeness of Melchizedek, who has become a priest, not according to a legal requirement concerning bodily descent but by the power of an indestructible life. For it is witnessed of him, "Thou art a priest for ever, after the order of Melchizedek."

Gospel Reading

The Presentation of Our Lord and Savior in the Temple

The Reading is from Luke 2:22-40

At that time, the parents brought the child Jesus up to Jerusalem to present him to the Lord (as it is written in the law of the Lord, "Every male that opens the womb shall be called holy to the Lord") and to offer a sacrifice according to what is said in the law of the Lord, "a pair of turtle doves, or two young pigeons." Now there was a man in Jerusalem, whose name was Symeon, and this man was righteous and devout, looking for the consolation of Israel, and the Holy Spirit was upon him. And it had been revealed to him by the Holy Spirit that he should not see death before he had seen the Lord's Christ. And inspired by the Spirit he came into the temple; and when the parents brought in the child Jesus, to do for him according to the custom of the law, he took him up in his arms and blessed God and

said,

"Lord, now let your servant depart in peace, according to your word; for my eyes have seen your salvation which you have prepared in the presence of all peoples, a light for revelation to the Gentiles, and for glory to your people Israel."

And his father and his mother marveled at what was said about him; and Symeon blessed them and said to Mary his mother, "Behold, this child is set for the fall and rising of many in Israel, and for a sign that is spoken against (and a sword will pierce through your own soul also), that thoughts of many hearts may be revealed." And there was a prophetess, Anna, the daughter of Phanuel, of the tribe of Asher; she was of a great age, having lived with her husband seven years from her virginity, and as a widow till she was eighty-four. She did not depart from the temple, worshiping with fasting and prayer night and day. And coming up at that very hour she gave thanks to God, and spoke of him to all who were looking for the redemption of Jerusalem. And when they had performed everything according to the law of the Lord, they returned into Galilee, to their own city, Nazareth. And the child grew and became strong, filled with wisdom; and the favor of God was upon him.

Wisdom of the Fathers

The Ancient of Days, who in times past gave Moses the Law on Sinai, appears this day as a babe. As Maker of the Law He fulfills

the Law, and according to the Law He is brought into the temple and given over to the Elder.

Anatolios

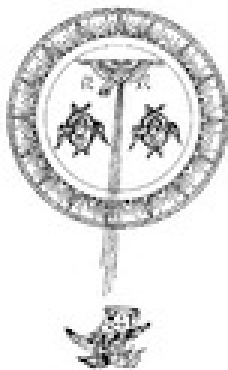
Festal Menaion. Great Vespers.

Simeon the righteous receives Him, and beholding the fulfillment of the divine ordinance now brought to pass, rejoicing he cries aloud, "My eyes have seen the mystery hidden from the ages, made manifest in these latter days, the Light that disperses the dark folly of the Gentiles without faith and the Glory of the newly chosen Israel."

Anatolios

Festal Menaion. Great Vespers.

Beyond the Sermon



**Archbishop Dmitri
of Blessed Memory**

**Sermon on the
Meeting of our Lord
in the Temple**

On February 2nd the Church celebrates the great feast of The

Meeting of our Lord in the Temple. The Gospel lesson for that day relates how the mother of Jesus brought Him to the temple, as was the custom and requirement under the God-given Law of Moses, of Israel (Exodus 13:2, 12; Leviticus 12:2-8). When the righteous Simeon, who received Christ in his arms at the temple, saw the child, he knew immediately that this was the Redeemer promised by all of Israel's prophecies, for the elder was inspired by the Holy Spirit (Luke 2:26-27). Being inspired, he himself uttered prophetic words which form the hymn sung or chanted at the end of every Vespers service: *"Lord, now lettest Thou Thy servant depart in peace, according to Thy word; for mine eyes have seen Thy salvation which Thou hast prepared before the face of Thy people, a light to lighten the gentiles, and the glory of Thy people Israel"* (Luke 2:29-32).

This particular feast is part of the great celebration that began forty days prior, with the Nativity of Christ (December 25). Eight days later (January 1) we remembered the Circumcision of Christ and then His Baptism (January 6). The commemoration of these events in our Lord's earthly life basically form one feast, the feast of the Incarnation of God the Word.

God literally entered the world, into time and history. He was physically present in the midst of His people, His creatures whom He loves. Our Lord took on human nature in order to reconcile unto Himself, man who had strayed far from the Source of his life.

In taking on the "form of a servant" God, at the same time, in the Person of Christ, fulfilled every requirement of the Law that He Himself had given to His people through Moses. He demonstrated, thereby, that everything that had happened in Israel's history could not be described merely as a succession of unrelated events. Rather this was a history with a definite goal: the salvation of mankind. He identified Himself as the Director of that history and fulfilled its expectation.

When the righteous Simeon took the child into His arms and declared that this indeed was Salvation Incarnate, the "Light to lighten the gentiles, and the glory of Israel," a new era began; the era of God's presence among His children.

To this day, all of the Church's celebrations, no matter what the event commemorated may be, whether in the life of Christ, of the Theotokos, or of the saints, all are celebrations of Christ and the establishment on earth of the Kingdom of His presence. He initiated this Kingdom and promised its ultimate realization. And now, just as the Old Israel had awaited the beginning of God's Kingdom, the New Israel (the Church) awaits the Second and Glorious Coming of Christ and the fullness of His Kingdom, revealed.

Although all of our celebrations are intimately rooted in the knowledge that we have been called for complete communion with Christ and to live in function of His Kingdom to which we already belong, we still live in a world that has for the most part rejected what Christ gave it, that

is, authentic life “in abundance,” life with real purpose and meaning. We Christians, in spite of having accepted what God’s intervention in human affairs gave us, slip repeatedly and fall into the great temptation to convert the things of this world into gods. We are constantly attracted by ways of seeking happiness and fulfillment that exclude God. This, of course, always proves to be vain and futile.

So our lives vacillate, back and forth, between the assurance of salvation and indifference, between moments of real joy because we know that God is with us, and moments of boredom because we cannot give ourselves totally over to Him.

Every Christian celebration reaches its climax in the Divine Liturgy for the feast. In this sacred work, when God’s people assemble in His name, we actually become participants in the Heavenly Kingdom to come. We are as literally present with Christ in His future Kingdom as the Apostles were with Him at the Last Supper. So the Kingdom is initiated among us and we enjoy it before our time, by anticipation. This is what every Eucharist is; this is what our feasts and celebrations are all about, and that is why the Eucharist is the very center of all of them.

I will emphasize again, however, that although what we have said is true, we continually orient our lives towards everyday pursuits, often living as though we had never experienced this divine reality. That is why repentance and penitential seasons are in order. That is why in approximately one month we will enter

the Great Fast or Lent during which time we are exhorted to repent of our sins.

What is important for us Christians is that we have really “seen the True Light, received the Heavenly Spirit, found the true faith” in this experience of the Kingdom of God. The question we must all ask ourselves sincerely, however, is “what are we like when we return into this world after this Heavenly experience?”

To Christ Who willed to be held in the arms of the righteous Simeon for our salvation be glory, honor and worship, now and ever and unto ages of ages. Amen.

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OUR JOURNEY TO PASCHA! 2025

Created by Fr. Jonathan Bannon (ACROD)

SUNDAYS	THEMES / GOSPEL READING	HOW TO PARTICIPATE:
Fast - Free Week FEBRUARY 9th	 <i>TRIODION WEEKS</i> Publican and the Pharisee Epistle: 2 Timothy 3:10-15 Gospel: Luke 18:10-14	Show compassion on the poor and distressed. Trust in God, not yourself and ask for His help before every task this week.
Normal Fast Week FEBRUARY 16th	 The Prodigal Son Returns! Epistle: 1 Corinthians 6:12-20 Gospel: Luke 15:11-32	Schedule a Confession. Every morning say, "Today I will be humble." Use up/freeze meats this week.
Meatfare FEBRUARY 23rd FAREWELL TO MEAT TODAY	 The Last Judgement Epistle: 1 Corinthians 8:8-9:2 Gospel: Matthew 25:31-46	Pray facing East this week. Christ is returning from the East and we wait for Him! Use up/freeze dairy this week.
Cheesefare MARCH 2nd FAREWELL TO CHEESE TODAY	 Adam and Eve are cast from Paradise! <i>FORGIVENESS SUNDAY</i> Epistle: Romans 13:11-14:4 Gospel: Matthew 6:14-21	Ask each other for forgiveness each evening this week before bed.
1st Sunday of Lent MARCH 9th	 <i>GREAT LENT BEGINS WITH FORGIVENESS VESPERS</i> SUNDAY of ORTHODOXY Epistle: Hebrews 11:24-26, 32-12:2 Gospel: John 1:43-51	Bring an icon to church for a procession.
2nd Sunday of Lent MARCH 16th	 ST GREGORY PALAMAS Epistle: Hebrews 1:10:2:3 Gospel: Mark 2:1-12	Bring a prayer rope to be blessed today! Use it and pray the Jesus Prayer each day this week.
3rd Sunday of Lent MARCH 23rd	 VENERATION OF THE HOLY CROSS <i>HALF WAY TO PASCHA!</i> Epistle: Hebrews 4:14-5:6 Gospel: Mark 8:34-9:1	Wear your cross to church and kiss the cross each morning with a bow!
4th Sunday of Lent MARCH 30th	 ST JOHN of the LADDER Epistle: Hebrews 6:13-20 Gospel: Mark 9:17-31	Every time you climb stairs this week ask St. John to help you reach Paradise with the sign of the cross!
5th Sunday of Lent APRIL 6th	 ST MARY of EGYPT Epistle: Hebrews 9:11-14 Gospel: Mark 10:32-45	Ask the Theotokos to offer you and the world pure thoughts and ideas this week.
FLOWERY (PALM) SUNDAY! APRIL 13th GREAT WEEK BEGINS	 <i>GREAT AND HOLY WEEK</i> ENTRY OF OUR LORD INTO JERUSALEM Epistle: Philippians 4:4-9 Gospel: John 12:1-18	Place your palm branches and pussywillows behind an icon at home and in your car!
GREAT AND HOLY FRIDAY APRIL 18th	 GREAT AND HOLY FRIDAY <i>JESUS DIES ON THE CROSS</i> CHECK WITH YOUR PARISH FOR ROYAL HOURS AND VESPERS SCHEDULE	Refrain from TV, Internet & Phones to honor Christ's Death.
FEAST OF FEASTS! APRIL 20th NO FASTING!	 <i>BRIGHT WEEK</i> HOLY PASCHA! (CHRIST IS RISEN!) Epistle: Acts 1:1-8 Gospel: John 1:1-17	Greet everyone with "CHRIST IS RISEN!" & say it before good morning and goodnight!