Life can never be the same after our Lord’s Resurrection from the dead. Life can’t be the same because humanity no longer has to live with any fear of death. The darkness and hopelessness of death has been defeated. Even the suffering and evil of fallen humanity has been overcome. Jesus of Nazareth tasted the greatest evil of humanity - rejection by His own people, betrayal by one of His closest friends, denial by His most intimate disciple, ridicule, torture, and the most inhumane death possible by the very people He loved. Jesus experienced it all! And then He overcame it. He ended up victorious!!!

Through His own travails, He reminds us that if we stay united with Him, our story is never over. In Christ, darkness shall never prevail!

Pascha is primarily a feast of indescribable hope and joy! Never forget that Jesus always has the last say in our story, in our journey through life. That is why we should never allow anything that happens in life to make us forget about the Resurrection of Jesus from the dead. The Risen Christ offers each of us participation in a new life, in a life emanating from His ultimate victory!

Who can ever say that our God does not understand whatever suffering, pain, struggles, and darkness that we may experience in our lives? Jesus Christ has been there, and stands with us in whatever struggles we face. He has passed through the worst that fallen humanity can offer, and then He comes out alive and victorious!

Christ is Risen and love prevails! Christ is Risen and goodness conquers evil!
The mission of Sts. Constantine and Helen Church is to proclaim the Good News of Salvation through the Orthodox Christian Faith for the glory of our Triune God - Father, Son and Holy Spirit.

We are a community of believers who journey towards our Lord Jesus Christ and one another through our WORSHIP, FELLOWSHIP, SPIRITUAL GROWTH, WITNESS, and SERVICE. We invite all people to join us on this journey in the Kingdom of Heaven.

We are under the jurisdiction of
His Holiness, Ecumenical Patriarch Bartholomew
His Eminence, Archbishop Demetrios of America
His Eminence, Metropolitan Methodios of Boston

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THE RISEN CHRIST

Christ is Risen and light shines in the darkness! Christ is Risen and changes a story that seems to end in death! Christ is Risen from the tomb and gives new life to all who willingly accept it! Christ is Risen and life can never be the same! Christ is Risen!

That is the hope that we Christians are called to live with each and every day. We live every day with the joy and hope and light of the Resurrection! And His Resurrection should not be an event that stands outside our own lives. It is the most consequential event in all of history, and thus should impact our lives each and every day!

A dear friend of mine, Fr. Peter Gillquist, used to say, “Whenever I get down or depressed at what I see around the world, I open up the Bible and read the last two chapters of Revelation (the last book of the Bible).” When I first asked him why he does that, he reminded me “Because the last two chapters of Revelation end in victory! After all the chaos and darkness and evil you read about in the Apocalypse, Satan doesn’t prevail. Jesus wins! Christ ends up victorious. And He promises us that we, the faithful remnant, will be victorious with Him.

The Bible concludes with a vision of “a new heaven and a new earth... the New Jerusalem coming down out of heaven... where God will wipe away every tear from their eyes; there will be no more death, nor sorrow nor crying, for the former things have passed away... For I am the Alpha and the Omega, the Beginning and the End, the First and the Last” (Revelation 21:1,4; 22:13)

What we celebrate every year at Pascha, is what we celebrate every Sunday (which is the Day of Resurrection), is what we are called to carry with us each and every day - the hope and light and joy of Jesus Christ’s victorious Resurrection!

This is the indescribable joy at the center of our Orthodox Christian faith!

The question for all of us, though, is whether we allow that divine joy to live in us. Will we indifferently sing “Christ is Risen” on Pascha night, as if it’s simply some quaint little tradition we have inherited from our forebearers, or will we truly believe and live the Paschal Good News - knowing that Christ is Truly Risen and has conquered death and all evil. That same Risen Lord want to live alive in each of us every day of our lives!

Christ is Risen!!! Truly He is Risen!!!

With much joy and love in our Risen Lord Jesus,

+Luke

Invite Your Friends to Easter Services!
(And to a Holy Week Service!)

This year, invite a friend, co-worker, or neighbor to attend some Holy Week Service (6:30pm each evening), our Resurrection Service Saturday morning (9:30am) or evening (10:00pm), or our Sunday Agape Service of Love (12:00 noon)! We all know plenty of friends and acquaintances who are not connected to any Church, and who may not be planning to go to any Christian service during this holiest time of the year. Invite them to experience the warmth of our Church Family and our beautiful worship services! You don’t have to say much, just tell them to “Come and See!”
The services of Holy Week transform us into eyewitnesses and direct participants in the awesome events of the Passion and Resurrection of Jesus Christ. In readings taken from both Old and New Testaments, in hymns, processions, and liturgical commemoration, we see the fulfillment of the Messianic prophecies, and the mighty acts by which God Himself, in the person of Jesus Christ, grants us forgiveness for our sins, and rescues us from the pain of eternal death.

PALM SUNDAY EVENING - Matthew 21:18-43. This evening's service calls to mind the beginning of Jesus' suffering. The gospel describes the plotting of the priests and elders to trap Jesus into convicting Himself as a religious heretic. Through parables, Jesus tells us of His coming betrayal, trial, conviction and execution by crucifixion. The hymns of this service commemorate two things; the first, the prophetic figure of Joseph, who, while virtuous, nonetheless suffered unjustly at the hands of his brothers before being greatly rewarded, and the second, the parable of the fig tree, which in failing to bear fruit, became a symbol of fallen creation, and of our own lives, in which we also have failed to bear spiritual fruit.

HOLY MONDAY EVENING - Matthew 22:15-46; 23:1-39. This evening's theme is the need for watchfulness and preparation, lest we be called unprepared before the awesome judgment seat of Christ to render an account of ourselves. The gospel reading contrasts the efforts of the Pharisees to trick and discredit Jesus, with the forceful resistance which Christ mounts against their evil. The hymns remind us of the parable of the Ten Virgins, in which the faithful Christian is exorted to vigilance.

HOLY TUESDAY EVENING - John 12:17-50. The need for true repentance is the concern of Tuesday evening's service. This transformation from the life of sin to a life of faith and obedience is exemplified for us in the person of the sinful woman who received the gift of forgiveness when she anointed Jesus with myrrh and washed His feet. The highlight of the service is the hymn written in honor of this woman by St. Kasiani. The Gospel meditation foretells of the coming suffering of Christ and recalls His inner struggles and agony.

HOLY WEDNESDAY EVENING - James 5:10-16, Luke 10:25-37. The primary theme of Holy Wednesday is our human need for the healing and forgiveness that comes into our lives when we establish a relationship with God through Jesus Christ. We are reminded that the way to this relationship is to be found, above all else, through the life of prayer. In the Sacrament of Holy Unction, the faithful are anointed and thus, healed both physically and spiritually. They are also reconciled to God and one another so that they might receive the gift of the Holy Eucharist instituted by Christ at the Last Supper.

HOLY THURSDAY MORNING - Matthew 26:2-27:2, John 13:3-17. On Holy Thursday morning, we ascend Mt. Zion with Christ and the Twelve, and enter into the upper room. Once there, we witness the awesome moment when, at the Last Supper, Christ abolishes the ritual practice of sacrifice in the Old Covenant and establishes the ritual of the New Covenant, prophesied by Jeremiah, through the Sacrament of Holy Communion. The faithful receive Holy Communion at this Liturgy.

HOLY THURSDAY EVENING - In this service, we re-live the undeserved suffering of Jesus Christ, endured for our sake, so that we might be reconciled anew to God our Father. The 12 Gospel readings (Luke 22:1-39) witness for us the be-
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trayal and arrest of Jesus, his trial and conviction, and finally his torture, crucifixion and death at the hands of a sinful humanity. This evening's service also includes the procession representing Christ carrying His own cross along the Via Dolorosa, and ends when we see the King of Glory crucified.

HOLY FRIDAY AFTERNOON - I Corinthians 1:18-2:2, Matthew 27:1-61, Luke 23:39-43, John 19:31-37. In this service, we are once again reverent witnesses to the undeserved suffering of Christ, to his terrible passion and death. What is remembered in a special way through liturgical commemoration and procession, is the faithfulness and love of Joseph of Arimathea who tenderly removed Christ's body from the cross, wrapped it in clean linen, and carried it to his own unused tomb for burial.

HOLY FRIDAY EVENING - Ezekiel 37:1-14, I Corinthians 5:6-8, Galatians 3:13-14, Matthew 27:62-66. On Good Friday evening, the theme is Christ's descent into Hades during which the Gospel of repentance and reconciliation with God is shared with those who died before Christ's saving dispensation in the flesh. The service begins with lamentations sung as we stand before the tomb of Christ commemorating His unjust punishment and the shedding of His innocent blood. But the service ends on a note of joy and hope, with the reading of the Prophet Ezekiel in which he describes his vision of our resurrection yet to come; in the midst of despair, we are told there is hope, for not even death can separate us from the unfailing love and power of God. Death is about to be conquered and faithfulness rewarded.

HOLY SATURDAY MORNING - Romans 6:3-11, Matthew 28:1-20. On Holy Saturday morning we celebrate the theme of faithfulness receiving its reward. The crucifixion is over, Christ is buried, the twelve apostles and other disciples are scattered and defeated. And yet, three myrrh-bearing women come in faithfulness to perform the last act of love - to anoint Jesus according to the Jewish burial custom. Their unwavering devotion is rewarded - they are the first to share in Christ's triumph over evil and death. They are the first witnesses to the Resurrection. This joy is commemorated through the scattering of bay leaves and rose petals by the priest.

HOLY SATURDAY EVENING & PASCHA SUNDAY MORNING

Mark 16:1-8. The lamentations of the previous night are repeated and the church is plunged into darkness to symbolize the despair and defeat experienced before the dawn of Christ's victory over the Enemy of our salvation. Precisely at midnight, a single light emerges from the altar representing the victory of Christ over death, the defeat of the Prince of Darkness by Jesus, the Light of the World. As the light is passed from person to person, it pushes back the darkness of the church and defeats it completely. The Resurrection is proclaimed in song and triumphant procession, and after the Liturgy, its light is carried into our homes so that they too might be filled with its light and warmth and triumph.

PASCHA SUNDAY VESPERS - John 20:19-25. Christ's Resurrection and victory is affirmed in this morning's theme. The Gospel is read in numerous languages to illustrate the universality of the Good News of the Resurrection and its proclamation to the very ends of the earth. Love, forgiveness, reconciliation, triumph and joy--these are the gifts which we receive because Christ lived and died and triumphed for our sake.

GLORY BE TO HIM FOR ALL THINGS, AND MAY YOUR PASCHA BE BLESSED!

CHRIST IS RISEN!

TRULY HE IS RISEN!
On Good and Holy Friday the Church remembers the ineffable mystery of Christ's death. Death tormenting, indiscriminate, universal - casts its cruel shadow over all creation. It is the silent companion of life. It is present in everything, ready to stifle and impose limits upon all things. The fear of death causes anguish and despair. It shackles us to the appearances of life and makes rebellion and sin erupt in us (Heb 2.14-15).

The Scriptures assure us that "God did not make death, and He does not delight in the death of the living, for He created all things that they might exist ... But through the devil's envy death entered the world" (Wisdom 1.13-14; 2.24). The same divinely inspired author also writes, "God created man for incorruption and made him in the image of His own eternity... But ungodly men by their words and deeds summoned death" (Wisdom 2.23; 1.16).

Death is an abomination, the final indignity, the ultimate enemy. It is not of God but of men. Death is the natural fruit of the old Adam who alienated himself from the source of life and made death a universal destiny, whose very fear perpetuates the agony of sin. "It was through one man that sin entered the world and through sin death, and thus death pervaded the whole human race" (Rom 5.12).

The day of Christ's death is the day of sin. The sin which polluted God's creation from the breaking dawn of time reached its frightful climax on the hill of Golgotha. There sin and evil, destruction and death came into their own. Ungodly men had Him nailed to the cross, in order to destroy Him. However, His death condemned irrevocably the fallen world by revealing its true and abnormal nature.

In Christ, who is the New Adam, there is no sin. And, therefore, there is no death. He accepted death because He assumed the whole tragedy of our life. He chose to pour His life into death, in order to destroy it; and in order to break the hold of evil. His death is the final and ultimate revelation of His perfect obedience and love. He suffered for us the excruciating pain of absolute solitude and alienation - "My God, my God, why hast Thou forsaken Me!" (Mk 15.34). Then, He accepted the ultimate horror of death with the agonizing cry, "It is finished" (Jn 19.30). His cry was at one and the same time an indication that He was in control of His death and that His work of redemption was accomplished, finished, fulfilled. How strange! While our death is radical unfulfillment, His is total fulfillment.

Jesus did not come to meet death with an array of philosophical theories, empty pronouncements or vague hopes. He met death in person, face to face. He broke the iron grip of this ancient enemy by the awesome business of dying and living again. He chased away its oppressive darkness and cruel shadows by penetrating the bottomless abysses of hell. He cracked the fortress of death and led its captives to the limitless expanses of true life.

Millenia ago Job, a just and noble man who suffered untold misery, asked this question: "If a man dies, shall he live again?" (Job 14.14). Ages passed before this fundamental question received an authentic answer. Many offered theories, but no one spoke with authority. The answer came from the One who stood by the still bodies of two young people - Jairus' daughter and the widow's only son - and raised them from the dead (Lk 8.41 and 7.11). The answer came from the One who approached the tomb of His friend Lazaros who had been dead for four days and called him from death to life (Jn 11). The answer came from Jesus, who was Himself on route to His own ugly death on the Cross and who rose on the third day.

The day of Christ's death has become our true birthday. "Within the mystery of Christ dead and resur-
rected, death acquires positive value. Even if physical, biological death still appears to reign, it is no longer the final stage in a long destructive process. It has become the indispensable doorway, as well as the sure sign of our ultimate Pascha, our passage from death to life, rather than from life to death.

From the beginning the Church observed an annual commemoration of the decisive and crucial three days of sacred history, i.e., Great Friday, Great Saturday and Pascha. Great Friday and Saturday have been observed as days of deep sorrow and strict fast from Christian antiquity.

Great Friday and Saturday direct our attention to the trial, crucifixion, death and burial of Christ. We are placed within the awesome mystery of the extreme humility of our suffering God. Therefore, these days are at once days of deep gloom as well as watchful expectation. The Author of life is at work transforming death into life: "Come, let us see our Life lying in the tomb, that he may give life to those that in their tombs lie dead" (Sticheron of Great Saturday Orthros).

Liturgically, the profound and awesome event of the death and burial of God in the flesh is marked by a particular kind of silence, i.e. by the absence of a eucharistic celebration. Great Friday and Great Saturday are the only two days of the year when no eucharistic assembly is held. However, before the twelfth century it was the custom to celebrate the Liturgy of the Pre-Sanctified Gifts on Great Friday.

The focus of Great Friday is on the passion, death and burial of our Lord Jesus Christ. The commentary in the Triodion records it thusly: "On the Great and Holy Friday we commemorate the holy, saving and awesome sufferings of our Lord and God and Savior Jesus Christ: the spitting, the striking, the scourging, the cursing, the mockery; the crown of thorns, the purple cloak, the rod, the sponge, the vinegar and gall, the nails, the spear; and above all the cross and the death, which He voluntarily endured for us. Also we commemorate the saving confession of the grateful thief who was crucified with Him." Because of this emphasis on the passion of the Lord, the service of the Orthros of Great Friday is often referred to in the liturgical books as the Service of the Holy Sufferings or Passion. The hymns of this particular service are especially inspiring, rich and powerful.

The divine services of Great Friday with the richness of their ample Scripture lessons, superb hymnography and vivid liturgical actions bring the passion of Christ and its cosmic significance into sharp focus. The following hymns from the Orthros, Hours and Vespers help us to see how the Church understands and celebrates the awesome mystery of Christ's passion and death.

Today He who hung the earth upon the waters is hung upon the Cross. He who is King of the angels is arrayed in a crown of thorns. He who wraps the heavens in clouds is wrapped in the purple of mockery. He who in Jordan set Adam free receives blows upon His face. The Bridegroom of the Church is transfixed with nails. The Son of the Virgin is pierced with a spear. We venerate Your Passion, O Christ. Show us also Your glorious Resurrection.

(Fifteenth Antiphon)

When the transgressors nailed Thee, O Lord of glory, to the Cross, You cried aloud to them: 'How have I grieved you? Or wherein have I angered you? Before me, who delivered you from tribulation? And how do you now repay me? You have given me evil for good: in return for the pillar of fire, you have nailed me to the Cross; in return for the cloud, you have dug a grave for me. Instead of manna, you have given me gall; instead of water, you have given me vinegar to drink. Henceforth I shall call the Gentiles, and they shall glorify me with the Father and the Holy Spirit.

(Ninth Hour)

A dread and marvelous mystery we see come to pass this day. He whom none may touch is seized; He who looses Adam from the curse is bound. He who tries the hearts and inner thoughts of man is unjustly brought to trial. He who closed the abyss is shut in prison. He before whom the powers of heaven stand with trembling, stands before Pilate; the Creator is struck by the hand of His creature. He who comes to judge the living and the dead is condemned to the Cross; the Destroyer of hell is enclosed in a tomb. O You endure all these things in Your tender love, who have saved all men from the curse, O long-suffering Lord, glory to You.

(Vespers)
More than any other expression of Christian faith, Orthodox Christianity enables us to know God, to celebrate His saving work, and to participate in His very life. To borrow the expression of St Innocent (Veniaminov) of Alaska, Orthodoxy does nothing less than indicate to us and guide us along the Way that leads to the kingdom of heaven.

That way, nevertheless, includes an aspect that is particularly difficult to preserve and cultivate in modern American society: an aspect expressed most eloquently in the Entrance Hymn of the Divine Liturgy of Holy Saturday, borrowed from the Liturgy of St James. On that day, we sing with solemn anticipation words that express awe, "fear and trembling" before the ineffable mystery of the death and coming resurrection of God's eternal Son.

Let all mortal flesh keep silence, and in fear and trembling stand, rendering nothing earthly-minded. For the King of kings, and the Lord of lords, comes to be slain, to give Himself as food to the faithful!

In the usual celebrations of the Divine Liturgy, we exhort ourselves and one another to "lay aside all earthly cares," in order to receive "the King of all." On Holy and Great Saturday, as we commemorate Christ's repose in the tomb and His descent into the realm of the dead, we recall the price paid for our own liberation from death and corruption. We declare that He, the preexistent divine Son of the Father, came into our world and into our life for one purpose: to die, that through His death we might have life, lived in eternal communion with the Holy Trinity.

There is nothing in human experience, nor even in the human imagination, that could offer greater promise and greater joy than that central message of the Christian gospel. Yet for most of us, the most familiar and painful aspect of our Lenten journey is likely to be our inability to relate to that message in that extraordinary promise in a way that actually changes our life. Distraction, dispersion, and chaos, whether from outside or from deep within our own psyche, exercise their demonic influence in every phase of our daily life, while we are at work, with our friends or family, or in a liturgical service. And so we live our lives on the surface, feeling little and caring little for what is in fact the one thing in this world that really matters, the one thing that is truly needful.

Holy Saturday calls us back to what is essential. In the Entrance Hymn especially, it reminds us that our life is a battle ground, where a constant struggle pits us against the Enemy, against the worst inclinations of our fallen nature. Appropriately, it calls us to engage in that struggle with fear, with trembling, and in silence.

One of the great teachers of Orthodox tradition, the fifth-century mystic, Diodochos of Photiki, captured the vital link between inner silence and spiritual warfare with these words:

_Spiritual knowledge comes through prayer, deep stillness and complete detachment. . . When the soul's incensive power [thymikon, spiritual wrath] is aroused against the passions, we should know it is time for silence, since the hour of battle is at hand._

At the close of Holy Week, as we journey with our Lord toward His resurrection, we hear once again in the words of the Great Saturday Hymn of Entrance an invitation to enter into that silence: silence which is essential if we are to assume with real faithfulness the ascetic struggle that characterizes our entire "life in Christ."

In that silence we stand in holy awe before the King of kings and Lord of lords. For a few moments we move beyond the superficiality of our social and cultural existence: the noise, the distraction, and the pointlessness of our daily routine. By the grace of God we discover at least a minimum of "prayer, deep stillness, and detachment." In that stillness in the silence granted to our mortal flesh we contemplate the unfathomable depths of Jesus' sacrificial love, for ourselves and for all mankind. And "with fear and trembling" we receive Him as eucharistic food, the Bread of heaven, which nourishes us to eternal life.
THE VICTORY OF PASCHA

On the Great and Holy Feast of Pascha, Orthodox Christians celebrate the life-giving Resurrection of our Lord and Savior Jesus Christ. This feast of feasts is the most significant day in the life of the Church. It is a celebration of the defeat of death, as neither death itself nor the power of the grave could hold our Savior captive. In this victory that came through the Cross, Christ broke the bondage of sin, and through faith offers us restoration, transformation, and eternal life.

Holy Week comes to an end at sunset of Great and Holy Saturday, as the Church prepares to celebrate her most ancient and preeminent festival, Pascha, the feast of feasts. The time of preparation will give way to a time of fulfillment. The glorious and resplendent light emanating from the empty Tomb will dispel the darkness. Christ, risen from the dead, cracks the fortress of death and takes "captive captive" (Psalm 67:19). All the limitations of our createdness are torn asunder.

Death is swallowed up in victory and life is liberated. "For as by a man came death, by a man came also the resurrection of the dead. For as in Adam all die, so also in Christ shall all be made alive" (I Corinthians 15:21-22). Pascha is the dawn of the new and unending day. The Resurrection constitutes the most radical and decisive deliverance of humankind.

The Resurrection of Jesus Christ is the fundamental truth and absolute fact of the Christian faith. It is the central experience and essential proclamation of the Church. It confirms the authenticity of Christ's remarkable earthly life and vindicates the truth of His teaching. It seals all His redemptive work: His life, the model of a holy life; His compelling and unique teaching; His extraordinary works; and His awesome, life-creating death. Christ's Resurrection is the guarantee of our salvation. Together with His Ascension it brings to perfection God's union with us for all eternity.

The Resurrection made possible the miracle of the Church, which in every age and generation proclaims and affirms "God's plan for the universe, the ultimate divinization of man and the created order." The profound experience of and the unshakable belief in the risen Lord enabled the Apostles to evangelize the world and empowered the Church to overcome paganism. The Resurrection discloses the indestructible power and inscrutable wisdom of God. It disposes of the illusory myths and belief systems by which people, bereft of divine knowledge, strain to affirm the meaning and purpose of their existence. Christ, risen and glorified, releases humanity from the delusions of idolatry. In Him grave-bound humanity discovers and is filled with incomparable hope. The Resurrection bestows illumination, energizes souls, brings forgiveness, transfigures lives, creates saints, and gives joy.

The Resurrection has not yet abolished the reality of death. But it has revealed its powerlessness (Hebrews 2:14-15). We continue to die as a result of the Fall. Our bodies decay and fall away. "God allows death to exist but turns it against corruption and its cause, sin, and sets a boundary both to corruption and sin." Thus, physical death does not destroy our life of communion with God. Rather, we move from death to life - from this fallen world to God's reign.

O Death, where is your sting?
O Hades, where is your victory?... Thanks be to God who gives us victory through our Lord Jesus Christ. (1 Cor 15:54,57)
On Great and Holy Wednesday, the Sacrament or Mystery of Holy Unction is offered. This Sacrament is for the healing of soul and body and for forgiveness of sins. At the conclusion of the service of the Sacrament, the priest anoints everyone with holy oil, and the grace of God, which heals infirmities of soul and body, is called down upon each person.

When one is ill and in pain, this can very often be a time of life when one feels alone and isolated. This Sacrament of the Anointing of the Sick, or Holy Unction, reminds us that when we are in pain, either physical, emotional, or spiritual, Christ is present with us through the ministry of His Church. He is among us to offer strength to meet the challenges of life, and even the approach of death.

As with Chrismation, oil is also used in this Sacrament as a sign of God's presence, strength, and forgiveness. After the reading of seven Epistle lessons, seven Gospel lessons and the offering of seven prayers, which are all devoted to healing, the priest anoints the body with the Holy Oil. Orthodoxy does not view this Sacrament as available only to those who are near death. It is offered to all who are sick in body, mind, or spirit.

Christ came to the world to "bear our infirmities." One of the signs of His divine Messiahship was to heal the sick. The power of healing remains in the Church since Christ himself remains in the Church through the Holy Spirit. The Sacrament of the Unction of the sick is the Church's specific prayer for healing. If the faith of the believers is strong enough, and if it is the will of God, Lord can heal those who are diseased.

The biblical basis for the Sacrament is found in James 5:14-16: "Is any among you sick, let him call for the presbyters of the church, and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith will save the sick man, and the Lord will raise him up; and if he has committed sins, he will be forgiven. Therefore, confess your sins to one another and pray for one another, that you may be healed."

In ancient Christian literature one may find testimonies of the Mystery of Unction in St Irenaeus of Lyons and in Origen, as well as clear testimonies of it in Saints Basil the Great and John Chrysostom, who have left prayers for the healing of the infirm which entered later into the rite of Unction.

The express purpose of the Sacrament of Holy Unction is healing and forgiveness. Since it is not always the will of God that there should be physical healing, the prayer of Christ that God's will be done always remains as the proper context of the Sacrament. In addition, it is the clear intention of the Sacrament that through the anointing of the sick body the sufferings of the person should be sanctified and united to the sufferings of Christ. In this way, the wounds of the flesh are consecrated, and strength is given that the suffering of the diseased person may not be unto the death of his soul, but for eternal salvation in the resurrection and life of the Kingdom of God.

It is indeed the case that death inevitably comes. All must die, even those who in this life are given a reprieve through healing in order to have more time on the earth. Thus, the healing of the sick is not itself a final goal but is merely "instrumental" in that God offers a sign of his mercy and as a grace for the further opportunity of man to live for him and for others in the life of this world.

In the case where a person is obviously in the final moments of his earthly life, the Church has special prayers for the "separation of soul and body." Thus, it is clear that the Sacrament of Holy Unction is for the sick - both the physically and mentally sick - and is not reserved for the moment of death. The Sacrament of Unction is not the "last rites" as is sometimes thought; the ritual of the anointing itself in no way indicates that it should be administered merely in "extreme" cases. Holy Unction is the Sacrament of the spiritual, physical, and mental healing of a sick person whatever the nature or the gravity of the illness may be.
HOLY WEEK SERVICES

LAZARUS SATURDAY - APRIL 20
Divine Liturgy 9:30, followed by a Pancake Breakfast,
Making Palm Crosses & Stuffing of Plastic Eggs for Easter
Egg Hunt. Come and Help!!!

PALM SUNDAY - APRIL 21
Divine Liturgy 9:30
Community Fish Luncheon 11:15 in our Church Hall
Bridegroom Service 6:30 pm

HOLY MONDAY - APRIL 22
Bridegroom Service 6:30 pm

HOLY TUESDAY - APRIL 23
Bridegroom Service 6:30 pm with the Hymn of Kassiani

HOLY WEDNESDAY - APRIL 24
Pre-Sanctified Liturgy 9:30am
Holy Unction Service 6:30 pm

HOLY THURSDAY - APRIL 25
Divine Liturgy 9:30 am
SERVICE OF THE 12 GOSPELS 6:30pm

HOLY AND GOOD FRIDAY - APRIL 26
Philoptochos Decorating the Epitaphio 9:00 am
Service of the Royal Hours 9:00am
Children’s (ages 5-12) Retreat 12:00-1:45
Vespers - Taking Christ Down from Cross 2:00 pm
LAMENTATIONS SERVICE 6:30pm

HOLY SATURDAY - APRIL 27
1st Resurrection Divine Liturgy 9:30am
RESURRECTION SERVICE 10:00 pm

PASCHA SUNDAY - APRIL 28
Children’s Easter Egg Hunt 11:00am
“Service of Love” Easter Vespers 12:00
Paschal Lamb Luncheon 1:00

BRIGHT MONDAY - APRIL 29 Resurrection Matins 9:00 Liturgy 9:30
Come and Join Us!!!
All Parishioners and Friends are invited to our

Palm Sunday, April 21 following the Divine Liturgy
in our Church Hall!!!

$12.00 for adult meals; Children under 12 for Free

Let our Church family come together in fellowship and love
as we prepare for Holy Week and Pascha!

We THANK John & Eleni Sgouritsas and Lake Pizza for offering the
fish meal in memory of his beloved father GEORGE SGOURITSAS!!

Celebrate our Lord’s Resurrection on
PASCHA DAY, APRIL 28
with our Church Family

“PASCHA LAMB”
& a POT-LUCK MEAL!

11:00 am - Easter Egg Hunt for Children
12:00 Agape Vespers Service
1:00 Potluck Easter Lunch

If you are interested in coming, please contact
Mary Seferi or our Church Office
so we know how many are coming and
can arrange the pot-luck meals.
LAZARUS SATURDAY
April 20

9:30 Divine Liturgy
10:30 Pancake Breakfast.
Making Palm Crosses and
Stuffing Plastic Easter Egg

We need a LOT OF HELP to
stuff 1000 plastic Easter eggs for
the annual Easter Egg Hunt.

For families whose children
will participate in the Easter
Egg Hunt, please bring a bag
or two of candy on or
before this day.

GOOD FRIDAY
MYRRH-BEARING GIRLS
For all girls from ages
3 to 18 years old

6:00pm, April 26
GOOD FRIDAY PROCESSION
To Dress Up and Sing the
Lamentations
Contact Nike Beaudry
(508) 864-4955
For your girls to participate

GOOD FRIDAY RETREAT
April 26
Youth Retreat (ages 5-12)
12:00-1:30
Come All Ages!

JOY EASTER EGG HUNT!!!
EASTER DAY
April 28 11:00 am
followed by the
AGAPE VESPERS
of Pascha 12:00 noon

LIVING BREAD LUNCHEON
12:30-1:30pm
Saturday, April 6th
Come & Help Cook, Set Up, Offer
Hospitality, Serve Meals &
Clean Up. All are welcome!
MY TIME IN THE HOLY LAND
Leah DiDonato

My first trip to the Holy Land was the highlight of my Christian walk. There are no words that can express my gratitude to God for blessing me with the desire and ability to walk where Jesus walked...the place He loved, lived, died, and resurrected!

There were so many beautiful historical and holy sites that I could not absorb them all in the short time allotted to us. Some of the sites that stand out in my mind were the Sea of Galilee, the Jordan River, the Wilderness of Judea, Via Dolorosa, Golgotha, the Western Wall, Mary's birthplace, Jesus' birthplace and Jacob's Well.

Fr. Ioustinos, the priest that oversees the church where Jacob's Well sits is a man of great spirit, faith and determination. Getting the church of St. Fotini built nearly cost this holy man his life on 32 occasions by fanatics that did not want the church built. Who has that kind of faith?!! Fr. Ioustanis also greeted our group of pilgrims, individually, as we entered the church grounds through metal doors that were riddled with 59 bullet holes from one of many attempts on his life. Unfortunately, his predecessor wasn't so lucky. He was killed by a fanatic Jew with an ax. Fr. also blessed each of us with Holy oil before leaving the church.

The leaders of our pilgrimage, Fr. Luke and Pres. Faith, were outstanding in every way. They were God's shepherds leading their flock. They did a wonderful job guiding us and helping us throughout our pilgrimage. I heard much praise for them from all in our group. We all felt blessed that our pilgrimage was lead by this godly couple.

George, our tour guide was a young, knowledgeable and kind Greek man. On occasion, he would get a little frustrated with us (in a fun way, I THINK!), because we would tend to fall behind schedule. We would all laugh and tell him that we keep Greek time! Our Muslim bus driver, Asem, was a nice and quiet man who always had a smile on his face. He was a very skilled driver and we all felt safe with him behind the wheel. When we went off to visit a site, many times he would go off to say his daily prayers.

The pilgrims that I spent my days with were a beautiful and diverse group of Christians that loved the Lord. Some I knew and others I didn't, but as the days progressed, we all bonded and became one body in Christ, knowing we were sharing a very special moment in time worshiping the Lord.

On several occasions after dinner, Fr. Luke would lead a group meeting reflecting on the events of the day. Although we were exhausted and so ready to retire to our rooms (maybe I should just speak for myself!), it was a great way to end what was always a beautiful and spiritually fulfilling day. We would each take turns expressing our thoughts and feelings about the places and events that stood out to us. As for myself, I will say that I am not much of a speaker, but others did a great job. When it was one couple's turn to speak, they were both so overwhelmed with emotion that they could hardly talk, but their tears said everything. It was a very touching moment for all of us.

This pilgrimage was more than I expected it to be and I will remember it for the rest of my life. I will remember the holy sites, the people I met, the friends that I made and most of all, the presence of God. Maybe I will go back to Israel one day, maybe I won't, but after walking where Jesus walked, rest assured that the Lord has risen and the same promise He gave to the repentant thief on the cross can be ours.

"Assuredly, I say to you, today you will be with Me in paradise." (Luke 23:43)

Christ is Risen!
Truly He is Risen!
St John Chrysostom’s Paschal Homily

Let no one fear death, for the Savior's death has set us free. He that was held prisoner of it, has annihilated it. By descending into Hell, He made Hell captive. He angered it when it tasted of his flesh.

And Isaiah, foretelling this, did cry: Hell was angered, when it encountered you in the lower regions. It was angered, for it was abolished. It was angered, for it was mocked. It was angered, for it was slain. It was angered, for it was overthrown. It was angered, for it was fettered in chains.

It took a body, and met God face to face. It took earth, and encountered Heaven. It took that which was seen, and fell upon the unseen.

O Death, where is your sting? O hell, where is your victory? Christ is risen, and you are overthrown. Christ is risen, and the demons have fallen. Christ is risen, and the angels rejoice. Christ is risen, and life is liberated. Christ is risen, and not one dead remains in the grave.

For Christ, having risen from the dead, becomes the first-fruits of those who have fallen asleep. To him be glory and dominion unto ages of ages.

Amen.

PHILOPTOCHOS NEWS

Christos Anesti! And a Happy Spring! On March 17th we had a quick meeting after church to prepare for Easter and spring events. We will be making Easter breads during the week of the 15th and selling them on our Palm Sunday April 21st. If anyone would like to donate towards the ingredients it would be greatly appreciated.

We are again going to have the calendar raffle the month of June. We need 30 prizes which we would like to consist of $25 gift cards or more. Marie McNally will chair this so please see her or one of the other officers with your donation. We need them by our next meeting which will be April 7th so she can print the calendar raffle tickets and pass them out to be sold as soon as possible. Please help in selling them. Last year we made over $3500. Our goal this year is $5000! Last year we sold tickets Saturday morning at Park n' Shop and in 3 hours we made $500. This year we would like to expand to one full day at Park n' Shop and other spots around town. Any ideas pleases let us know. The proceeds will go to donate to our obligations to the national office of the Philoptochos as well as our local charities. Also we donate to our children to go to camp in New Hampshire and Project Mexico.

We are planning a Bus Trip on May 11 to visit Hellenic College Holy Cross School of Theology and the Philoxenia House in Brookline. Please come and join us in enjoying a delightful day at our seminary. We will hear some seminarians talk to us, and even stay for Great Vespers and hear their beautiful Byzantine choir. This excursion is open to the entire church community, so bring your family! Please see Leah DiDonato to sign up. We will rent a bus and plan a full day.

Our next meeting will be after church on April 7th. It will be short just to go over what I have mentioned and Easter. Our deepest sympathies go out to Eleni Xanthopoulos and her family for the loss of her beloved Paul. What a lovely story of their life together! May he rest In peace and may his memory be eternal!

A Happy and Blessed Easter to all! Christos Anesti!

With much love and affection,

Evelyn Pappas
PARISH COUNCIL
President’s Message

The Derivative Effects

Fr. Luke has been so kind as to allow me to write about anything in this column. Today I don’t have a story that relates directly to the Church or Easter. I don’t even have a story that speaks about my recent travels. I just have a disjointed story about something that is always on my mind - something I call “derivative effects”.

I recently did a little shopping at the grocery store, and I sadly have to admit that for the first time I used reusable bags (instead of the bags the store provides to you) to carry my purchases home. I should’ve been thinking more globally and acting more locally for years now but I have not been doing so. What made me decide to change my mind on this was two recent news stories and some web searching.

I saw a story on the BBC about a whale that died recently in the Philippines. It was a Cuvier Beaked Whale, about 15 feet long. It looks kind of like a big dolphin. The whale appeared to be a little emaciated, and an autopsy discovered that the whale had died of dehydration. Imagine that! A whale swimming around in the ocean dying of dehydration. But what you need to know is that whales do not get water from drinking sea water, instead they extract their water from the food they eat. The autopsy discovered that the whale had 88 pounds of plastic in its stomach! Plastic bags of all kinds, including the kind that we use at every grocery store, were found in the whale’s stomach. So much plastic that any actual food that the whale ate could not be properly digested. His body was no longer capable of extracting the water from his food due to all the plastic in his stomach and he died of dehydration.

Seeing this story made me recall a story on 60 Minutes which highlighted the fact that China is no longer accepting recyclable plastics and paper from other countries. For years the US and other western countries had been paying China to take our trash plastic and paper, theoretically to recycle it, but more recently China would either just burn it or bury it. There is such a glut of excess plastic that now China has had enough and is refusing to take the world’s plastic and paper trash, and in many cases it just gets dumped into the ocean.

Plastic is so pervasive in the packaging of the products we purchase. Perhaps you decide to buy milk in a 1/2 gallon paper carton and not in the white plastic gallon milk jugs because you think it’s better for the environment. I’m not so sure it is better. When I was a kid we had the little half pint milks at school and they never had the plastic screw cap spouts that the milk cartons now have. Why do we need that plastic spout? Additionally, the cartons have a thin coating of wax on them so that the paper of the carton would not get soaked by the milk. Today’s milk cartons do not have wax on them but instead have a very thin film of plastic on them, inside and out, and this thin film of plastic makes them utterly un-recyclable. Even the paper cups that can hold hot coffee (like the ones at Starbucks, a company that prides itself on trying to be as green as possible), are un-recyclable.

I understand the desire to make the plastic film on the milk paper cartons. Plastic does a better job of isolating the liquid from the paper than wax does. It can probably hold the liquid longer without the paper absorbing the moisture and degrading, making the shelf-life of the product longer. But it makes the packaging un-recyclable, and this is the derivative effect of making what appears to be a superior packaging product. Derivative effects fascinate me and they remind me that there are consequences, many times unknown, of every action we take.

Sir Issac Newton is one of the greatest scientists in our history. Newton’s laws form the very basis of the science of physics. His third law says that for every action, there is an equal and opposite reaction. If you are standing in the water down at the beach at Webster Lake and you try to push a floating boat away from you there is a force holding the boat back called friction. If you can overcome the friction of the water against the boat then you can make the boat move forward, but the rest of the reaction is the water that gets displaced by the moving boat in the form of a wave. What if you pushed the boat so hard that you make a massive wave and that wave swamped a neighboring boat? This is what I refer to as a derivative effect. You didn’t mean to swamp the other boat when you pushed your boat but nevertheless you did. This was an unintended derivative effect.

The folks who thought up the idea of putting a thin film of plastic on the inside of the milk cartons didn’t plan on making the carton un-recyclable, but nevertheless the unintended derivative effect of making those superior packages was an un-recyclable product. The person who invented that plastic bag at every grocery store did not intend for the whale to eat the plastic and die, but that’s what happened.

I think we all need to become more conscious and aware of the derivative effects our actions have on the world around us.

Christ is Risen! Truly He is Risen! Neal Neslusan
HEALTHY LIVING

HOME COOKED MEAL CLASS
Spring is around the corner and before you know it we will be donning our bathing suits. What better time then now to start learning to live a healthier lifestyle. Join our church family in a monthly cooking class!

Participants will meet once a month in our church kitchen to learn how to prepare a delicious home cooked meal using fresh ingredients. Each person will be responsible for bringing one ingredient and a healthy recipe to pass along to the group. Hopefully those recipes will be tested during the month and enjoyed! Families and friends are encouraged to join the group!

If you are interested in joining the group please contact Sara Darlagiannis (508-207-3177). Date and time of the classes will depend on participant availability and a schedule will be developed and disseminated.

A NEW “WALKING CLUB”
Starting in April we will also start up a walking group. We will be walking from the church to Bartlett High School and around their grounds following coffee fellowship and weather permitting. All are welcome to join! Come and enjoy a beautiful and healthy time of fellowship! Contact Sara if interested in joining.

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PHILOPTOCHOS BUS TRIP

Hellenic College Holy Cross

Everyone Welcome to Join us in Seeing our Seminary, Listening to their Byzantine Choir and visiting Philoxenia House!

Saturday, May 11

See Leah DiDonato for Details and to Sign up for the Bus.

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Vacation Church Camp: July 18-22

Mark your calendars for our 15th annual VCC. This is always a highlight for our children. Arrange your summer vacation plans around this special event.

Vacation Church Camp: July 18-22

Metropolis of Boston Camp: July 29-Aug 4

(**Sign up TODAY because this week always fills up very quickly! Go to www.mbcamp.org to sign up!)

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100th ANNIVERSARY

Please contact Michael Chito if you are interested in helping to organize the 100th Anniversary Year of our Church. If you have any ideas for celebration, activities, programs, or fundraising for this special year, come and share your ideas with Him and the Committee.
Dear Beloved Parishioners

Our Church will once again send a MISSION TEAM TO MEXICO to serve our Lord Jesus Christ and His Church in a cross-cultural setting. This will be the EIGHTH TIME our Church will send such a group. We are hoping to send a team of 25 participants. As in past years, we will travel to Mexico and work with the PROJECT MEXICO, while staying at the St. Innocent Orphanage. We will go from July 9-15, 2019.

Our primary goal will be to help construct a home for a needy family in Rosarito. Over the entire summer, Project Mexico will be building 30+ homes. We will also spend time with the teenage orphans at the St. Innocent home, as well as spend time with the local people we meet.

In order for our group to participate in this mission trip, WE ARE RAISING $25,000, which will pay for the supplies and materials needed to build the house, our food and lodging at the orphanage, our flights to San Diego and the van we must rent for Mexico.

Would you prayerfully consider becoming a spiritual and financial partner with us on our mission? As a financial partner, you can make a tax-deductible donation to Sts. Constantine and Helen Church. Please write Project Mexico in the memo line of the check. You can learn more about Project Mexico on their website www.projectmexico.org.

Thank you for helping our Church fulfill its part in our Lord’s global mission and outreach!!

And if anyone wants to still join our trip, please contact me ASAP!

In Christ’s love,

+Luke

WEDNESDAY MORNING BIBLE STUDY
10:00am-11:15am
April 3, 10, 17
EVERYONE WELCOME!

Thursday Evening Bible Study will resume after Pascha.

INTRO TO ORTHODOXY CLASS
7:00PM MONDAYS
ALL ARE WELCOME!
**Coffee Fellowship Supply**

**Pastries/Donuts Groups**

*These groups will bake or bring in pastries/donuts and/or fruit and veggies for our coffee fellowship. We are looking for more volunteers to help!!!*

- **April 7** – Kathy Bilis, Marie Monroe, Eleni Sgouritsas, Tina Collelo
- **April 14** – Leah Didonato, Mary Seferi, Olga Poulakhi, Vasiliki Zahariadis
- **Apr 21** – Palm Sunday
- **Apr 28** – Pascha
- **May 5** – Sara Darlagiannis, Sissy Darlagiannis, Helen Constantine, Alexandra Koulax
- **May 12** – Lisa Healy, Marie McNally, Despina Condos, Trish Lareau
- **May 19** – Charlotte Neslusan, Evis Jordanoglou, Dolly Sosnowski, Annalisa Dunning
- **May 26** – Lynn Purcell, Rayne Purcell, Sophia Foisy, Kelly Vosnakis
- **June 2** – Titi Chito, Rina Sgouritsas, Lorna McWilliam, Pres. Faith Veronis
- **June 9** – Sandi Kunkel, Evelyn Pappas, Gulapka Kostovski, Betty Tonna

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**USHERS & GREETERS**

**SCHEDULE**

- **Apr 7** – Arthur Bilis, Chris Geoti, Thomai Gatsogiannis, Trish Lareau
- **Apr 14** – Marie McNally, Matt Benoit, Lisa Healy, Nick Seferi, Bill Thompson
- **Palm Sunday, Apr 21** – Neal Neslusan, Jimmy Karapanos, Tasi Vriga, Tatyana Zhuk, Mike Chito
- **DURING HOLY WEEK**
- **Holy Wednesday, Apr 24** – Nicoleta Cojocaru, Arthur Darlagiannis, Zach Gianaris, Jared Quill
- **Holy Thursday, Apr 25** – Arthur Bilis, Chris Geoti, Thomai Gatsogiannis, Trish Lareau
- **Good Friday, Apr 26** – Marie McNally, Matt Benoit, Lisa Healy, Nick Seferi, Bill Thompson
- **Pascha Night, Apr 27** – Neal Neslusan, Jimmy Karapanos, Tasi Vriga, Tatyana Zhuk, Mike Chito
- **Pascha Day, Apr 28** – Nicoleta Cojocaru, Arthur Darlagiannis, Zach Gianaris, Jared Quill

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**COFFEE FELLOWSHIP**

**SERVING GROUPS**

- **April 7** – Kathy Bilis, Sara Darlagiannis, Marie Monroe, Charlotte Neslusan, Stephanie Quill
- **Apr 14** – Thomai Gatsogiannis, Trish Lareau, Deb Raymond, Vange Wilson, Alexandra Koulax
- **Apr 21 and 28** – Palm Sunday and Pascha
- **May 5** – Donna Cooney, Leah Didonato, Rena Klebart, Betty Tonna
- **May 12** – Marie McNally, Christa Benoit, Sandi Kunkel, Mary Seferi

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**YOUTH EPISTLE**

**READERS**

- **April 7** – Lily Mueller
- **April 14** – Kara Bilis
- **April 21** – Helen Dunning
- **April 27** – Panayiota Veronis
- **May 5** – Maia Beaudry
- **May 12** – Zach Beaudry
- **May 19** – Kiera MacKenzie

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The Light - April 2019
The Light - April 2019

Remembering Our Church Family

Important Dates in APRIL:

Make a visit, give a call, or express your congratulations to members of our Church family who celebrate special days during this month.

BIRTHDAYS:

April 3   Lex Pappas
April 4   Elisabeta Cojocaru
April 7   Persephoni Sgouritsas
April 7   Del Monroe
April 10  Maximos Pappas
April 10  Jonathan Baraklilis
April 12  Catalin Enache
April 12  Helen Thomas
April 13  Dhimitra Adamopoulos
April 18  Kathy Bilis
April 18  Pauline Mueller
April 19  Kaiden Kunkel
April 20  Ephraim Dunning
April 21  Muriel Angelo
April 23  Leslie Manthos
April 23  Celia Milios
April 25  Harrison Jordanoglou
April 25  Zachary Bethune

WEDDING ANNIVERSARIES:

April 28   Richard & Sophia Bethune

NAMEDAYS:

Pascha Apr 28  Anestis Jordanoglou

April 23  St George
(celebrated April 29 this year)
  George Condos
  George Dunning
  Evis Georgia Jordanoglou

April 27  St Symeon the Apostle
  Symeon Dunning

LIVING BREAD LUNCHEON

The April Luncheon is donated in loving memory of the “Teguis/Fatsi Family Members” who have gone to be with the Lord from Mary Fatsi.

We already have donors sponsoring the “Living Bread Luncheon” for each month through October. We are looking for donors for November and December. You can honor some special person or event, or offer the meal in loving memory of a beloved one.

We serve approximately 80-100 guests each month. A $400 donation will cover the cost of each month expenses for each month.
IS OUR CHURCH IN YOUR WILL?

Remember Christ’s Beloved Church in your Estate Planning and Legacy Giving!

What a beautiful way to remember the Church that has blessed you and nourished you throughout your life, or at different stages in your life.

Even after you have gone to be with the Lord and join the Church Triumphant in the company of the saints, you can still help the Church here on earth continue her sacred ministry of love and hope to the world!

HOLY SCRIPTURE FOR PASCHA

If Christ is not risen, your faith is futile; you are still in your sins! If in this life only we have hope in Christ, we are of all people the most pitiable. But now Christ is risen from the dead and has become the first-fruits of those who have fallen asleep.

I Corinthians 15:17-20

Do not be afraid, for I know that you seek Jesus who was crucified. He is not here; for He is risen, as He said. Come, see the place where the Lord lay. Go quickly and tell His disciples that He is risen from the dead indeed, and He is going before you to Galilee.

Matthew 28:5-7

Look for our safe and convenient

Online Giving

at bottom left of Church webpage at
www.schwebster.org

Learn your Orthodox Faith from Orthodox podcasts, music, teachings at

www.myocn.net

www.AncientFaith.com
Thank You to those who sponsor our monthly bulletin!
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<td>Holy Cross 8:30 Matins 9:30 Divine Liturgy w Procession of Holy Cross 11:30 Parish Council Meet</td>
<td>7:00 Intro to Orthodoxy</td>
<td>6:00 Presanctified Liturgy w Lenten Dinner</td>
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<td>21 PALM SUNDAY 8:30 Matins 9:30 Divine Liturgy 11:30 Community Meal 6:30 Bridegroom Service</td>
<td>22 HOLY MONDAY</td>
<td>23 HOLY TUESDAY</td>
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<td>6:30 Service of 12 Gospels</td>
<td>9:00 Holy Hours 9:00 Decoration of Epitaphio 12:30 JOY &amp; GOYA Retreat 2:00 Vespers 6:30 Lamentations</td>
<td>**10:00pm Resurrection Service</td>
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<td>28 HOLY PASCHA 11:00 Easter Egg Hunt 12:00 Agape Vespers 1:00 Pascha Pot-Luck Dinner</td>
<td>29 Bright Monday (St. George) 9:00 Resurrectional Matins 9:30 Divine Liturgy</td>
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THE VESPERS OF LOVE  
PASCHA DAY

On the day of Pascha, after we have celebrated the Resurrection Service at midnight, after we have proclaimed and sung dozens of times “Christ is Risen from the dead, trampling down death by death, and granting life to the world,” and after we have broken our 40-Day Fast, our special spiritual struggle concludes in great joy! Jesus Christ is victorious over Satan and all evil, He has defeated darkness and death itself, and He has ushered in a new era for all humanity - to live continuously in the light and hope of the Resurrection!

This victory is for the entire world! He took upon Himself on the Cross the sins of all humanity, and He offers peace to everyone everywhere. This Good News can never be limited in any way. As a sign of the universal message of salvation, during the Agape Vespers, the Vespers of Love on Pascha day, we read the Gospel of John 20:19-25 in as many languages as we can. Typically in our Church, we will read it in 10 languages, but we can proclaim the Good News in as many languages as people know in the Church! Why? Because Christ’s Resurrection is for all people everywhere! Let us never forget this reality!

This is why we also fly a variety of flags outside our Church. Jesus Christ and His victorious resurrection is Good News for all nations! Our Lord confirmed this to His apostles when He gave them His final commandment after His Resurrection, “Go and make disciples of all nations!” Thus, let us learn “Christ is Risen” and the respose “Truly He is Risen” in as many languages as we can, and share it with everyone!