One of the greatest dangers for Christians is that we become forgetful in the practice of the cross and create a comfortable type of Christian who wants the cross as an ornament but who often prefers to crucify others than to be crucified himself.”

Archbishop Anastasios

On April 7th, the third Sunday of our Lenten journey, we are challenged to think about what it means to follow the path of the cross. “If anyone wishes to come after me, let him deny himself and take up his cross and follow me.” These words of our Lord don’t seem like a very enticing invitation. We could even say that Christ’s words appear discouraging and quite frightening. “To deny yourself?” That’s not a very popular idea in today’s world. “To take up your cross?” What does it mean to take up something that, during the time of Christ, was a symbol for torture and death? “Follow me.” What exactly is this path that our Lord invites us to follow?

Discovering this path of the Cross is precisely what the holy season of Lent is all about! Our 40 days of fasting and self-discipline, of abstinence and increased prayer, of adjusting our lifestyles to be more in line with things that are “holy, true, honorable, just, pure, and commendable,” help us to understand the importance of “denying ourselves” and lead us more fully into a life of the cross, a life of love which Jesus Himself first walked.

Although our world believes in a life of instant gratification, Jesus directs us to the opposite - a life of self denial and sacrifice. This way of the cross is not a masochistic life, but when understood and lived in a Christ-like way, it is a life of great joy, of incredible discovery, of authentic meaning. The Church teaches that the more we crucify our egotistical and self-centered ways, the more we discover the divine life that Christ calls us to live.

To follow the path of Jesus implies walking as our Lord walked, forgiving as our Lord forgave, loving as our Lord loved, showing compassion and mercy as our Lord showed compassion and
Sts. Constantine and Helen
Greek Orthodox Church
37 Lake Parkway, PO Box 713
Webster, MA 01570
Church Telephone: (508) 943-8361 website: www.schwebster.org
Facebook: St Constantine Helens (Church)
Church Office Hours: Monday, Fridays 9:00 am - 12:00 pm

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

Father Luke A. Veronis
Telephone: (508) 949-7623 (h) (774) 230-6985 (cell)
email: veronis@verizon.net

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mercy, humbly serving, sacrificing and ultimately dying for others. That’s quite radical!

In a world that often teaches us live life to its fullest by being self-centered, seeking our own pleasures and fulfilling our own desires, Jesus says the exact opposite. Authentic, abundant and meaningful life does not seek its own fulfillment and pleasures, but places a higher vision and divine ideal of Christ-like love, sacrifice and service at the center of one’s life!

Ultimately, the Cross clearly reminds us that life is not about me! God doesn’t exist to serve and fulfill our needs. We were created with a different purpose – to seek out God and discover ways that lead us into deeper union with Him and the world around us. Union and communion with God demand a life of self-sacrifice and dedication to loving and serving others. This is the way of the Cross that God calls us to follow.

It’s always interesting for me to think about how Jesus attracted his disciples and followers. He didn’t make false promises of prosperity and comfort. In fact, he was brutally honest in His demands. If you follow me, you have to deny yourself. If you follow me, you have to take up your cross and die. If you follow me, you can’t try to save your life, but you must willingly and joyfully lose your life for my sake and the sake of the Gospel. If you follow me, you have to forgive others, even when they don’t deserve forgiveness. If you follow me, you have to love your enemies. If you follow me, you have to humbly serve others, and place their needs ahead of yours. If you follow me, you can’t get around the Cross!

Although this doesn’t seem like a great recruiting technique, what’s fascinating is to see how, throughout history, millions of people willingly walked and continue to walk this path of the Cross to follow Jesus. Christians understand that finding deep meaning in life comes through this high ideal of sacrifice, this way of the Cross, this life in Christ!

“\nIn the end, there exist today two types of people – those who crucify and those who are crucified, those who oppress and those who are oppressed, those who hate and those who are hated, those who inflict suffering and those who suffer, those who persecute and those who are persecuted. No explanation is needed to emphasize whose side Christians should be on.”

Nikolla Berdayev

Fr. Theodore Stylianopoulos, the professor of New Testament emeritus at Holy Cross, reflects on the cross this way: “The way of Christ, the way of the Cross is to conquer evil with good, to win victory through sacrifice, and to find true life through denial of our sinful nature...The Cross challenges us to endure kindly and patiently the faults and shortcomings, real or perceived of others. The Cross teaches us to forgive the many hurts that life brings. Through His example of supreme humility, Christ died so that the world may live. We must also die daily to ourselves in order to live in Christ.”

May we all strive during our Lenten journey to discover anew what it means to deny ourselves, pick up our cross, and truly follow the Lord.

With love in Christ our Lord,

+Luke
CONTINUING OUR JOURNEY THROUGH GREAT LENT

By Metropolitan Anthony Bloom

Contrary to what many think or feel, Lent is a time of joy. It is a time when we come back to life. It is a time when we shake off what is bad and dead in us in order to become able to live, to live with all the vastness, all the depth, and all the intensity to which we are called. Unless we understand this quality of joy in Lent, we will make of it a monstrous caricature, a time when in God's own name we make our life a misery.

This notion of joy connected with effort, with ascetical endeavor, with strenuous effort may indeed seem strange, and yet it runs through the whole of our spiritual life, through the life of the Church and the life of the Gospel. The Kingdom of God is something to be conquered. It is not simply given to those who leisurely, lazily wait for it to come. To those who wait for it in that spirit, it will come indeed: it will come at midnight; it will come like the Judgment of God, like the thief who enters when he is not expected, like the bridegroom, who arrives while the foolish virgins are asleep. This is not the way in which we should await Judgment and the Kingdom.

Here again we need to recapture an attitude of mind which usually we can't manage to conjure up out of our depth, something which had become strangely alien to us: the joyful expectation of the Day of the Lord - in spite of the fact that we know this Day will be a Day of judgment. It may strike us as strange to hear that in Church we proclaim the Gospel - the 'Good News' - of judgment, and yet we do. We proclaim that the Day of the Lord is not fear, but hope, and declare together with the spirit of the Church: 'Come, Lord Jesus, and come soon' (cf. Rev. 22.20).

So long as we are incapable of speaking in these terms, we lack something important in our Christian consciousness. We are still, whatever we may say, pagans dressed up in evangelical garments. We are still people for whom God is a God outside of us, for whom his coming is darkness and fear, and whose judgment is not our redemption but our condemnation, for whom to meet the Lord is a dread event and not the event we long and live for. Unless we realize this, then Lent cannot be a joy, since Lent brings with it both judgment and responsibility: we must judge ourselves in order to change, in order to become able to meet the Day of the Lord, the Resurrection, with an open heart, with faith, ready to rejoice in the fact that he has come.

Every coming of the Lord is judgment. The Fathers draw a parallel between Christ and Noah. They say that the presence of Noah in his generation was at the same time condemnation and salvation. It was condemnation because the presence of one man who remained faithful, of just one man who was a saint of God, was evidence that holiness was possible and that those who were sinners, those who had rejected God and turned away from him, could have done otherwise. So the presence of a righteous man was judgment and condemnation upon his time. Yet it was also the salvation of his time, because it was only thanks to him that God looked with mercy on mankind. And the same is true of the coming of the Lord. There is also another joy in judgment. Judgment is not something that falls upon us from outside. Yes, the day will come when we will stand before God and be judged; but while our pilgrimage still continues, while we still live in the process of becoming, while there still lies ahead of us the road that leads us towards the fullness of the stature of Christ, towards our vocation, then judgment must be pronounced by ourselves.
Lent is a time when we come back to life, a time to shake off what is bad and dead in us in order to become able to live, to live with all the vastness, all the depth, and all the intensity to which we are called.

There is a constant dialogue within us throughout our lives. You remember the parable in which Christ says: 'Make your peace with your adversary while you are on the way' (Mt. 5.25). Some of the spiritual writers have seen in the adversary not the devil (with whom we cannot make our peace, with whom we are not to come to terms), but our conscience, which throughout life walks apace with us and never leaves us in peace. Our conscience is in continuous dialogue with us, gainsaying us at every moment, and we must come to terms with it because otherwise the moment will come when we finally reach the Judge, and then our adversary will become our accuser, and we will stand condemned. So while we are on the road, judgment is something which goes on constantly within ourselves, a dialogue, a dialectical tension between our thoughts, emotions, feelings and actions which stand in judgment before us and before whom we stand in judgment. But in this respect we very often walk in darkness, and this darkness is the result of our darkened mind, of our darkened heart, of the darkening of our eye, which should be clear. It is only if the Lord himself sheds his light into our soul and upon our life, that we can begin to see what is wrong and what is right in us.

There is a remarkable passage in the writings of John of Kronstadt, a Russian priest of the 19th and the beginning of the 20th century, in which he says that God does not reveal to us the ugliness of our souls unless he can see in us sufficient faith and sufficient hope for us not to be broken by the vision of our own sins. In other words, whenever we see ourselves with our dark side, whenever this knowledge of ourselves increases, we can then understand ourselves more clearly in the light of God, that is, in the light of the divine judgment. This means two things: it means that we are saddened to discover our own ugliness, indeed, but also that we can rejoice at the same time, since God has granted us his trust. He has entrusted to us a new knowledge of ourselves as we are, as he himself always saw us and as, at times, he did not allow us to see ourselves, because we could not bear the sight of truth. Here again, judgment becomes joy, because although we discover what is wrong, yet the discovery is conditioned by the knowledge that God has seen enough faith, enough hope and enough fortitude in us to allow us to see these things, because he knows that now we are able to act.

All this is important if we want to understand that joy and Lent can go together. Otherwise the constant, insistent effort of the Church - and of the Word of God - to make us aware of what is wrong in us can lead us to despair and to darkness, until finally we have been brought so low that we are no longer capable of meeting the Resurrection of Christ with joy, because we realize - or imagine that we realize - that the Resurrection has nothing to do with us. We are in darkness, God is in light. We see nothing but our judgment and condemnation at the very moment when we should be emerging out of darkness into the saving act of God, which is both our judgment and our salvation...

May Lent be a time when we emerge from darkness into a vision of the mysterious relationship we call 'mercy' or 'grace'. And we will be face to face with being human. But we must remember that to be human does not mean to be 'like us' but 'like Christ'. During Lent, God invites us to experience the acts of divine grace which alone can lead us towards growth into the full stature of the likeness of Christ.
Amid the crush of news reports in the past month that followed Pope Benedict's unprecedented resignation from the papacy, one of the most intriguing was the decision by His All-Holiness, Ecumenical Patriarch Bartholomew, to attend Pope Francis' installation as Bishop of Rome. The occasion is being presented in the media as something that has not happened since the ecclesiastical schism that separated Christian East and Christian West in the eleventh century. But that characterization is almost certainly wrong--this is quite likely the first time in history that a Bishop of Constantinople will attend the installation of a Bishop of Rome. And this is a profoundly bold step in ecumenical relations between the Orthodox and the Roman Catholics, one that could have lasting significance.

Prior to the sixth century, the election of a Roman bishop was a local affair. In most cases, the new pope was chosen from among the city's clergy and was typically either the eldest priest or the eldest deacon. There were a few exceptions, but this was the typical pattern. News of an election would circulate throughout the Christian world but that news flow would have been too slow to enable high-ranking Church officials from the East to travel to Rome for the event.

During the sixth century, Byzantine armies conquered the Italian peninsula, returning the city of Rome to the imperial Roman government, now centered in Constantinople. In this context, which lasted from the mid-sixth century until the loss of Byzantine influence in Italy in the eighth century, the election of a new Roman bishop required the approval of the Byzantine emperor (the same, of course, was true of the election of a new Ecumenical Patriarch). Under such an arrangement, papal elections took longer but there still would be no reason for an Eastern Patriarch to travel to Rome for the installation.

There are a few examples from this Byzantine period, such as the election of Pope Pelagius I in 556, where the man elected to be the Roman bishop was actually in Constantinople at the time of his election. While it is possible that the sacramental ceremony to install the new pope could have occurred in Constantinople--whereby the Patriarch of Constantinople would have been present--it is far more likely that the official ceremony would have occurred in Rome and, therefore, would have been conducted without the Patriarch's presence.

At the conclusion of Byzantine influence in papal elections in the eighth century, the election of Roman bishops returned, again, to local considerations. And, as geo-political factors continued to push Italy and the Eastern empire in separate directions, relations between individual popes and patriarchs became more sterile and distant--indeed, between the ninth and fifteenth century there are only one or two occasions where a Roman bishop and an Ecumenical Patriarch ever met in person.
With all of this in mind, His All-Holiness' decision to travel to Rome for Pope Francis' installation as Roman bishop is an extraordinary event in the history of Christianity. And it is significant for reasons far beyond its novelty. First and foremost it is a powerful symbolic gesture for the cause of Christian unity. It demonstrates in unprecedented fashion the extent to which the Ecumenical Patriarch considers the relationship with the Roman Catholic Church to be a priority. For their part, members of the Vatican staff have responded to this grand gesture and have arranged for the reading of the Gospel at the installation to be sung in Greek (rather than Latin) in recognition of the fact that the Ecumenical Patriarch has taken this unprecedented step.

The Christian world has been divided for so long that the establishment of an authentic reunion will require courage, leadership, and humility. It will also require a foundation in common faith and concerns. Given Pope Francis' well-documented work for social justice and his insistence that globalization is detrimental to the poor, it would appear as though the Orthodox and the Roman Catholic traditions have a renewed opportunity to work collectively on issues of mutual concern. With our Lord's assistance, that common cause can be transformed into more substantive theological work. But such work requires a first step and it would appear as though Ecumenical Patriarch Bartholomew is willing to take such a step.

On this Throne, You succeed Pope Benedict XVI, who boldly retired for reasons of health and fatigue, a man distinguished for his meekness, theology and love. The task and responsibility before You are immense before both God and humankind. The unity of the Christian Churches is surely our foremost concern as one of the fundamental prerequisites for the credibility of our Christian witness in the eyes of those near and afar. In order to achieve this unity, we must continue the inaugurated theological dialogue so that we may jointly appreciate and approach the truth of faith, the experience of the saints, and the tradition of the first Christian millennium shared by East and West alike. It should be a dialogue of love and truth, in a spirit of humility, meekness, and honesty.

After all, the global economic crisis urgently mandates the coordination of our humanitarian action, in which You are well experienced as a result of Your long and fruitful ministry as a Good Samaritan in Latin America, where You pastorally witnessed the bitterness of human pain and suffering. Those who "have" must be motivated to offer -- willingly and gladly -- to those who "have not." In this way, peace will be secured through justice as the sole universal request and the basic expectation of all nations. We must feed the hungry, clothe the naked, treat the suffering, and generally care for the needy so that we may hear from our Lord: "Come, O blessed of my Father, inherit the kingdom prepared for you." (Matt. 25.34)

The selection by Your beloved and esteemed Holiness of a lifestyle of simplicity has highlighted -- and will continue to highlight -- your priority for what is essential. This fills the hearts of everyone -- Your faithful and all people in general -- with a sense of hope. It is the hope that this priority will be applied broadly so that judgment and mercy, as the essence the law, may prevail in the Church.

Throughout the two-thousand-year history of the Church of Christ, certain truths of the sacred
Gospel were misinterpreted by some Christian groups, resulting in secular misconceptions that have unfortunately spread in Christian circles today. Thus, the burden of our obligation and responsibility is to remind ourselves, each another, and the entire world that God became human in Jesus Christ in order that we may lead a divine way of life. Indeed, "God is the Lord and has appeared to us." The one who created all things in the beginning, who guides and provides for all things, descended to the depths of death on the cross in order that, through His resurrection, He may demonstrate that "blessed is the one who comes in the name of the Lord," and in His name alone, to serve His people, so that we may all be united, and that Christ may be all things and in all things,

This world is the domain where we realize this spiritual way of life, where we achieve our integration into the body of Christ, and where we are brought through Him into eternal life. The Church consecrates this earthly life, although it does not consummate its mission in this earthly life. We all realize and recognize this truth, which is why -- as pastors and faithful alike -- we travel this way of truth, acquiring the heavenly through the earthly.

As the Ecumenical Patriarchate and the worldwide Orthodox Church of Christ, we are certain that Your venerable and dearly beloved Holiness, who commences this historical journey with such favorable auspices as Bishop of Rome, will -- together with all those who are willing and able -- exhibit special concern for the reparation of secular trends so that humanity may be restored to its "original beauty" of love. We fervently pray with all Christians as well as with people throughout the world that Your Holiness will prove effective in this deeply responsible and highly onerous task.

May our Lord Jesus Christ be blessed and glorified. Thanks be to God, who in every period of time raises up worthy leaders, deserving of their calling to lead and guide His people, for the adoration of the Father, Son, and Holy Spirit. Amen.

Metropolitan Kallistos Ware

OUR LENTEN ABSTINENCE

Our Lenten abstinence does not imply a rejection of God's creation. As St. Paul insists, 'Nothing is unclean in itself' (Rom. 14: 14). All that God has made is 'very good' (Gen. 1: 31): to fast is not to deny this intrinsic goodness but to reaffirm it. 'To the pure all things are pure' (Titus 1: 1), and so at the Messianic banquet in the Kingdom of heaven there will be no need for fasting and ascetic self-denial. But, living as we do in a fallen world, and suffering as we do from the consequences of sin, both original and personal, we are not pure; and so we have need of fasting. Evil resides not in created things as such but in our attitude towards them, that is, in our will. The purpose of fasting, then, is not to repudiate the divine creation but to cleanse our will. During the fast we deny our bodily impulses - for example, our spontaneous appetite for food and drink - not because these impulses are in themselves evil, but because they have been disordered by sin and require to be purified through self-discipline. In this way, asceticism is a fight not against but for the body; the aim of fasting is to purge the body from alien defilement and to render it spiritual. By rejecting what is sinful in our will, we do not destroy the God-created body but restore it to its true balance and freedom. In Father Sergei Bulgakov's phrase, we kill the flesh in order to acquire a body.

Metropolitan Kallistos Ware
SHOULD I GO TO CONFESSION?

Every Orthodox Christian should consider going to the Sacrament of Confession before the great Feast of Pascha, our Lord’s Resurrection. It is a fundamental spiritual discipline to go to Confession regularly and use this sacred Mystery to help you in your journey towards our Lord. Through Confession, we cleanse our souls from all that hinders us from drawing closer to God.

Many people, however, have never gone to Confession, and hesitate to go now. And even after they may decide to go, they’re not sure how to prepare for this Sacrament.

The best place to begin is by making an appointment with the priest, and setting a time to go to Confession. Next, reflect upon your life and ask Fr. Luke for guidance on how to confess. Try to recall all the sins which you have committed voluntarily or involuntarily, those sins that are habitual, and others that may be more serious and heavy on your heart. We must attentively examine our lives in order to recall not only sins committed since our last confession, but also those we have never confessed. Then, with compunction and a contrite heart, approach this Sacred Sacrament.

1. Confess your sins honestly, remembering that you confess before God Himself, who already knows your sins and only desires you to be healed from them. You should not be embarrassed before your spiritual father. He knows human shortcomings well and our tendency towards sin. For this reason a spiritual father does not act as a judge at confession. On the contrary, he will have all the more love for you when he sees your open, honest confession. Furthermore, if you are afraid to reveal your sins before your spiritual father, how will you overcome your embarrassment when you appear at God's Last Judgment? There, all your sins which you have not confessed will be revealed before God Himself, the Angels and all the people.

2. Be specific when you confess. St. John Chrysostom says: "One must not only say: I have sinned, or I am sinful, but one must declare each type of sin." "The revelation of sins," says St. Basil the Great, "is subject to the same law as the declaration of physical ills..." The sinner is spiritually ill, and the spiritual father is like a physician. It stands to reason that one must confess or tell about one's sins in the same way as one who is physically ill describes the symptoms of his illness to a physician from whom he expects to receive healing.

3. Do not mention anyone else during confession, i.e. do not complain about others.

4. Do not attempt to justify yourself in any way during confession: blaming others, or certain weaknesses, or habits. The more one justifies himself during confession, the less one is justified by God. The more one denounces and accuses oneself, the more one is justified in the eyes of God.

5. Do not list the sins you have not committed or things you have not done. Doing this, you liken yourself to the Pharisee of the Gospel.

6. We must confess with sorrow and a contrite heart the sins by which we have grieved our Lord God. It is not good that many tell of their sins matter-of-factly, without any remorse. They speak as though they are engaged in some casual conversation. We are sick and in need of healing. This is a serious spiritual exercise.

7. Finally, confess your sins with faith in Jesus Christ, with hope in His mercy. Only with faith in Christ and hope in Him can we receive forgiveness of our sins. An example of this is Judas the traitor, who was remorseful of what he did, but did not have faith in Jesus, no hope in His mercy, and thus ended his own life.

This then, is how we must confess in order to receive remission of our sins from our Lord God. "If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." (I John 1:9)
Eastern Orthodox Christian Iconography Explained

Come to an Informative Presentation on the Ancient Christian Tradition of Icons

With a Tour and Explanation of our Sanctuary and a Visual Presentation on Christian Art

7:30 - 9:00pm, Thursday, April 11th

Lenten Services

Pre-Sanctified Liturgies (followed by a Pot-Luck Dinner)
Every Wednesday, 6:00 pm
   April 3, 10, 17, 24

Salutations Service to The Virgin Mary
Every Friday, 6:30pm
   April 5, 12, 19

Great Vespers:
Every Saturday 5:30 pm

Holy Week Services
Bridegroom Service - 6:30pm,
   Apr 28, 29, 30

Lord Jesus Christ, Son of God, Have Mercy on Me a Sinner

WOMEN’S BOOK STUDY GROUP

Studying the book “Fr. Arseny: Priest, Prisoner, Spiritual Father”

March 30, April 13, April 27

At the home of Presbytera Faith Veronis

EARLY RISERS BIBLE STUDY

Every Saturday
6:30 am - 7:30 am

WEDNESDAY MORNING BIBLE STUDY

10:30-11:45
Every Wednesday
MAKE A SPECIAL DONATION DURING HOLY LENT:

Please see Fr. Luke or our Church Treasurers to donate and dedicate your offering to someone.

- Lenten Altar Flowers - $40/week
- Friday Salutations Flowers – $30/week
- Cross Sunday Flowers - $75
- Incense & Charcoal (for a year) - $200
- Palms for Palm Sunday - $200
- Bridegroom Icon Flowers - $40
- Holy Wednesday Uction Supplies - $50
- Holy Thursday Flower Crown - $75
- Holy Thursday Candles - $40
- Holy Friday Epitaphio Candles - $40
- Holy Friday Epitaphio Flowers - $600
- Holy Saturday Rose Pedals - $75
- Holy Altar Easter Arrangement - $200
- Resurrection Candle - $50
- Resurrection Icon Flowers - $50
- Circular Resurrection Icon Flowers - $75
- Easter Pew Flowers - $100
- 16 White Lilies for Easter - $40/each

The Pre-Sanctified Liturgy & POT-LUCK DINNER
Every Wednesday During Great Lent

COME AND JOIN US on a journey of discovery this Great Lent. Each Wednesday evening we will celebrate the PRE-SANCTIFIED LITURGY (6:00pm - 7:00pm), which is an opportunity to receive the life-giving and spiritually nourishing Body and Blood of our Lord Jesus Christ in the middle of the week.

Following the Liturgy we will have a GUEST SPEAKER (7:00pm-7:15pm). This will add to our spiritual nourishment, as we strive to grow closer to our Lord during this Holy Season.

Each Wednesday will conclude with our delicious LENTEN POT-LUCK DINNERS AND FELLOWSHIP (7:30-8:00), which all who have participated before have thoroughly enjoyed! Come and bring a Lenten dish!

These Wednesday evenings of WORSHIP, EDUCATION and FELLOWSHIP will enhance our spiritual journeys during Lent.

Come and join us!!!
LENTEN RETREAT

“BORN TO HATE, REBORN TO LOVE”
Klaus Kenneth, International Author to Speak

9:30am - 12:30am, Saturday, April 6

How many people do you know who faced a firing squad or had conversations with Mother Teresa. Klaus Kenneth has experienced a most remarkable life. Abandoned by his father, rejected by his mother, abused and lost, Klaus sought to escape the hell of being unloved through an incredible journey through rock music, promiscuity, drugs, the occult, and religious experiences from around the world – native American Indian, Hinduism, Buddhism in China and Thailand. His quest literally took him around the world several times.

Beginning with his encounter with Mother Teresa, and then coming under the spiritual guidance of the Orthodox Christian Elder Sophrony of St John the Baptist Monastery in Essex, England, he finally found peace and healing. This amazing story has been recounted in his international best-selling book Born to Hate, Reborn to Love, which has been translated into 12 languages.

“PARENTING TEENS”

A Special Talk for all Parents

11:30am, Sunday, April 7

Our Speaker, FR. DEAN BORGMAN is Professor of Youth Ministry at Gordon Conwell Theological Seminary and teaches at Holy Cross. He founded and directs the Center for Youth Studies, a national and global network of those interested in research on adolescence and youth culture. He has authored numerous books on youth, his latest being “Hear My Story: Understanding the Cries of Troubled Youth.” He is an excellent speaker and will offer insightful guidance for our parents. Please plan on attending!
As Many as Have Been Baptized in Christ, Have Put on Christ. Alleluia!

Congratulations to Sophia and Aleck, the children of Chris & Anita Thurber 
(and godchildren of Gulapka & Ilya Kostovski) and to 
Adriana, the daughter of Greg and Jasmina Panu on their baptism!

ETERNAL MEMORY

May the soul of our 
beloved parishioner 
DAVID DAVIS 
dwell in Paradise.

In the picture above we have the 
funeral honor guard from the EMTs of 
Worcester and Dudley who worked 
with David.

Happy 90th Birthday 
Lorraine Vesho!
**Palm Sunday Fish Luncheon**

Palm Sunday, April 28th following Divine Liturgy

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

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**YOUTH LENTEN RETREAT**

(ages 10 and up)

April 12-14

at MBC Camp in New Hampshire

*Led by our Holy Cross Seminarians (Contact Fr. Luke for more details)*

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**Celebrate our Lord’s Resurrection on EASTER DAY (May 5) 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 with our Church Family

*If you are interested in coming, please contact Fr. Luke, Jaime Ross or Yanni Mironidis by APRIL 28TH so we know how many are coming and can arrange the pot-luck meals.*
1st Metropolis of Boston Couples Retreat

GROW STRONG. GROW CLOSER. GROW IN LOVE

“On the Journey of Marriage”

Dr. Philip Mamalakis

May 24-26, 2013

St. Methodios Retreat Center
Contoocook, NH
Register: www.mbcamp.org

Interested in Helping to Build a Home in Worcester with HABITAT FOR HUMANITY

Mark your Calendar for Saturday, July 20

Contact Fr. Luke to put your name on our Team.

SAVE THESE DATES FOR THE SUMMER

MBC Camp July 22-29

Vacation Church Camp Aug 11-15

Church Family Camping at Cape Cod Aug 15-18

During the Lenten Season, please visit our homebound & elderly parishioners .

WEBSTER MANOR
Cecelia George, John Nicholopoulos, Lorraine Vesho, Helen Theodores

RADIUS CENTER (Worcester)
John Panagiotou,

WESTVIEW (Dayville, CT)
Dina Teguis

MATULAITIS (Putnam, CT)
Blaga Naum

MASONIC HOME (Charlton)
Sophie Talbot Nicholas Boyatis

HOMEBOUND
Sophia Antoniou Charlie Christos
Bertha Constantine Norman Desrosiers
Alex Kapsounis Jennie Manthos
Eva Pappas Stavro Pappas
Georgette Nicholopoulos Edna/Art Vogel
Constandina Ziakas

WEBER MANOR
Cecelia George, John Nicholopoulos, Lorraine Vesho, Helen Theodores

RADIUS CENTER (Worcester)
John Panagiotou,

WESTVIEW (Dayville, CT)
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**USHERS & GREETERS SCHEDULE**

**April 7** - Arthur Bilis & Del Monroe, Chris Geotis, Thomai Gatzogianis, Trish Laurea, Leah DiDonato  

**April 14** - Marie McNally, Eric Beland, Matt Benoit, Zach Gianaris, Lisa Healy Betty Vriga  

**April 21** - Neal Neslusan  
Arthur Vogel, Anton Cojocaru, Gus Koulax,  

**April 28 (Palm Sunday)** - Bill Condos, Chris Constantine, Barbara Giannaris, Dan Healy, Dan Rivelli

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**COFFEE FELLOWSHIP:**

**April 7** - Marie McNally, Christa Benoit, Sandi Kunkel, Betty Vriga, Barbara Choquet  

**April 14** - Donna Cooney, Athena Cooney, Leah DiDonato, Sandra Roy, Bill Anthopoulos  

**April 21** - Kathy Bilis, Charlotte Neslusan, Marie Monroe, Carolyn Niemeck, Deb Raymond  

**April 28 (Palm Sunday)** - Thomai Gatsogiannis, Jaime Ross, Betty Tonna, Eleni Xanthopoulos, Kiku Andersen, Niki Raymond

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**PHILOPTOCHOS NEWS**

THANK YOU to everyone who helped make the Bake Sale and Craft Fair a wonderful event!  

Remember our NEXT MEETING IS MONDAY, APRIL 1. We’ll discuss preparations for Holy Week and Easter.

SAVE THE DATE—MAY 6TH  
At our May Meeting, we will have a Jewelry Party hosted by “Twice is Nice” from Woodstock. They will show us how to make necklaces and bracelets. A great gift for Mother’s Day! Contact officers if interested in making jewelry.

Please remember to pay your DUES. See Evelyn Pappas or Sandi Kunkel.

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**YOUTH EPISTLE READERS**

**April 7** – Theodora Veronis  
(Hebrews 4:14–5:6 - page 140)  

**April 14** - Madison McWilliam  
(Hebrews 6:13-20—page 141)  

**April 21** – Paris McWilliam  
(Hebrews 9:11-14 - page 143)  

**April 28 (Palm Sunday)** -  
Katerina McWilliam  
(Philippians 4:4-9 - page 145)  

**May 5 (Pascha)** - Maia Beaudry  
(Hebrews 1:10-2:3 page 158)
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.

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**BIRTHDAYS:**

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**3rd Annual “BIBLE BOWL”**

All the Youth of our Church are asked to get ready for our 3rd Annual “Bible Bowl” Sunday April 21st.

This year we will focus on the PARABLES OF JESUS. Our children will be receiving a booklet with all the parables, along with questions. Read these stories with your children, learn them yourselves, and get ready for our Youth vs. Parents Competition!

Pick Up Your Reading Packets in Sunday School!!!
HOLY WEEK SERVICES

LAZARUS SATURDAY - APRIL 27
  Divine Liturgy 9:30, followed by a Children’s Pancake Breakfast, Palm Making, Stuffing of Easter Eggs & Practice for Myrrhbearer Girls

PALM SUNDAY - APRIL 28
  Divine Liturgy 9:30
  Community Fish Luncheon 11:30
  Bridegroom Service 6:30 pm

HOLY MONDAY - APRIL 29
  Bridegroom Service 6:30 pm

HOLY TUESDAY - APRIL 30
  Bridegroom Service 6:30 pm

HOLY WEDNESDAY - MAY 1
  Pre-Sanctified Liturgy 9:30 am
  Holy Unction Service 6:30 pm

HOLY THURSDAY - MAY 2
  Divine Liturgy 9:30 am
  SERVICE OF THE 12 GOSPELS 6:30pm

HOLY AND GOOD FRIDAY - MAY 3
  Philoptochos Decorating the Epitaphio 9:00 am
  Royal Hours 9:00am
  Children’s and Youth Retreat 12:30-2:30pm
  Vespers - Taking Christ Down from Cross 3:00 pm
  LAMENTATIONS SERVICE 6:30pm

HOLY SATURDAY - MAY 4
  1st Resurrection Divine Liturgy 9:30am
  RESURRECTION SERVICE 11:30 pm

PASCHA SUNDAY - MAY 5
  Children's Easter Egg Hunt 11:00
  “Service of Love” Easter Vespers 12:00
  Paschal Lamb Luncheon 1:00

BRIGHT FRIDAY - MAY 10—THE LIFE GIVING FOUNT
  Resurrectional Divine Liturgy 9:30
I remember a man in prison who told me how marvelous it was to be found out, because, as he said, 'So long as I had not been found out, I spent all my time, all my effort, trying to look as though I was alright. The moment I was caught I felt, "Now I can choose: I can either remain what I was, a thief and a cheat, or else I can change. Now I am free to become different, and no one will be any more surprised than they were to discover that I was a thief."' As long as you have appearances to maintain it is terribly difficult to change, and this is what the Story of Zacchaeus brings out so clearly.

The problem of Zacchaeus was this: he wanted to see Christ. Would he take the risk of being ridiculous or not? To be ridiculous is a lot more difficult than to be disapproved of, because when we are sharply disapproved of we can hide behind our own pride. We feel that we stand against the whole world, even if this world is so small that it is not even worth noticing. But to be laughed at, to be ridiculed, is something which is beyond the courage of most of us.

Can you imagine a bank manager in a small town climbing a tree in the midst of a big crowd, with all the boys whistling, pointing at him with their fingers, making cat-cries and the rest, just for the sake of meeting Christ? Well, that was the position of Zacchaeus, the rich man. But for him meeting Christ was so essential, such a question of death and life, that he was prepared to disregard the ridicule, the humiliation, attached to his action - and he saw Christ.

There are two ways out of our dependence upon human opinions and human judgments. We must either do what Zacchaeus did, accept humiliation because it is essential to be saved, or we can let our hearts be hardened, and accept the pride that will negate the judgment of others. There is no third way. There is only the spontaneous oscillation which we all experience, knowing what is right, knowing what is wrong, and never deciding for either right or wrong because whenever we turn to the wrong we are afraid of the judgment of God, while whenever we turn to the right we are afraid of the judgment of men.

Pride or humility are the only two paths by which we can leave this situation. And then there is the problem of God's judgment. The story of Zacchaeus shows how we can oscillate between the judgment of men and the judgment of God. Now comes the opportunity for another move. Isn't it time, when we are confronted with life and death, for us to judge ourselves and not be completely dependent upon others?
THE BATTLE OF THE WOLVES

One evening an old Cherokee told his grandson about a battle that goes on inside people. He said, “My son, the battle is between two “wolves” inside us all.

One wolf is evil. He is anger, envy, jealousy, sorrow, regret, greed, arrogance, self-pity, guilt, resentment, inferiority, lies, false pride, superiority and ego.

The other wolf is good. He represents joy, peace, love, hope, serenity, humility, kindness, benevolence, empathy, generosity, truth, compassion and faith.”

The young child thought about this for a moment and then asked his grandfather, “But which wolf wins the battle?”

To which the wise old Cherokee replied, “The one you feed.”

Which wolf do we feed in our own souls?

STEWARDSHIP

A rich man is not one who has much but one who gives much. For what he gives away remains his forever.

St. John Chrysostom

We have some special maintenance projects that need to be addressed: rewiring the chandeliers, lighting outside the church, fixing the flat part of the roof, and our sewage.

Please keep up to date in your stewardship to help us take care of these needs.
**HOLY SCRIPTURE**

The fear of the Lord is the beginning of wisdom, and there is good understanding in all who practice it.

*Proverbs 1:7*

Do not let almsgiving and faithfulness forsake you, but hang them upon your neck.

*Proverbs 3:3*

Honor the Lord by offering from the best of all you have.

*Proverbs 3:9*

A gentle answer turns away wrath, but a harsh word stirs up anger.

*Proverbs 10:13*

The one who loves instruction loves perception, but the one who hates correction is without discernment.

*Proverbs 12:1*

He who dishonors the poor sins, but he who has mercy on the poor is very blessed.

*Proverbs 15:1*

**DAILY BIBLE READINGS APRIL**

Apr 1  Isa 8:13-9:7  Genesis 6:9-22  Proverbs 8:1-21
Apr 3  Isa 10:12-20  Gen 7:6-9  Prov 9:12-18
Apr 5  Isa 13:2-13  Gen 8:4-21  Prov 10:31-11:12
Apr 6  Hebrews 10:32-38  Mark 2:14-17
Apr 7  Hebrews 4:14-5:6  Mark 8:34-9:1
Apr 13  Hebrews 6:9-12  Mark 7:31-37
Apr 14  Hebrews 6:13-20  Mark 9:17-31
Apr 17  Isa 41:4-14  Gen 17:1-9  Prov 15:20-16:9
Apr 18  Isa 42:5-16  Gen 18:20-33  Prov 16:17-17:17
Apr 21  Hebrews 9:11-14  Mark 10:32-45
Apr 23  Isa 49:6-10  Gen 31:3-16  Prov 21:3-21
Apr 28 (Palm Sunday)  Philippians 4:4-9  John 12:1-18
Apr 29 Matthew 21:18-43  Matthew 24:3-35
Apr 30 Matthew 22—26
Thank You to those who sponsor our monthly bulletin!

If you would like to place an ad and support our monthly bulletin, please contact Fr. Luke or the Church Office.

$200/year or $20/month.

Roland P. Malboeuf, Funeral Director
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<td>6:30 Philoptochos Meeting</td>
<td>6:30 am Bible Study</td>
<td>10:30 am Bible Study</td>
<td>6:00 Pre-Sanctified Liturgy and Potluck Dinner</td>
<td>6:30 3rd Salutations Service to the Virgin Mary</td>
<td>6:30 am Bible Study</td>
<td>9:30-12:30 Lenten Retreat</td>
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<td>7 Cross Sunday</td>
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<td>8:30 Matins 9:30 Divine Liturgy 11:45 “Parenting Teens Talk”</td>
<td>6:30 Parish Council Meeting</td>
<td>10:30 am Bible Study</td>
<td>6:00 Pre-Sanctified Liturgy and Potluck Dinner</td>
<td>7:00 Presentation on “Explaining Icons”</td>
<td>12 YOUTH RETREAT at MBC</td>
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<td>6:00 Women’s Book Study Club</td>
<td>5:30 Vespers</td>
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May 1 HOLY WEDNESDAY | May 2 HOLY THURSDAY | May 3 HOLY FRIDAY | May 4 HOLY SATURDAY |

6:30 Bridegroom service | 6:00 Pre-Sanctified Liturgy | 6:30 Service of 12 Gospels | 6:30 Lamentations |

May 5 HOLY MONDAY | May 6 HOLY TUESDAY | May 7 HOLY WEDNESDAY | May 8 HOLY THURSDAY | May 9 HOLY FRIDAY | May 10 HOLY SATURDAY |

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A MODERN PARABLE

Margit Gratzl

There is a new book praised by many for its good writing and informative value. Therefore, many people marched to the bookstore.

Some look at the title, leaf through the book and put it back on the shelf.

Some buy the book, start reading it with great enthusiasm, but get tired of it after a while and never finish it.

Others read the book from cover to cover, but due to all the other information they are bombarded with on a daily basis, forget about the book and value of its content.

However, some buy the book, read it with great care commit what they read to their memory, integrate it with their other knowledge, and make use of what they have learned for many years to come.

Your Word is a lamp to my feet and a light to my path.
Psalm 109:105

Make Reading Holy Scripture a part of your daily Lenten Discipline!