

SAINT JOSEPH MELKITE GREEK CATHOLIC CHURCH

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FEBRUARY 8, 2015
TONE 2 AND ORTHROS GOSPEL 2

MEAT FARE – THE LAST JUDGMENT

LITURGY SCHEDULE:
SATURDAY VESPER LITURGY 4 PM
COMPLINE WEDS. 8:30PM

SUNDAY ORTHROS 8:55 AM
SUNDAY DIVINE LITURGY 10:00 AM

HOLY CONFESSION—BEFORE SATURDAY LITURGY, AFTER COMPLINE AND BY APPOINTMENT

LITURGY INTENTIONS

February 8, 2015

† Genevieve (Boots) Zaydon

† Yolande Haddad

February 15, 2015

† Genevieve (Boots) Zaydon

† Yolande Haddad

Today's Icon: Today's Gospel reading is Matthew 25:31-46, the parable of the Last Judgment. It reminds us that while trusting in Christ's love and mercy, we must not forget His righteous judgment when He comes again in glory. If our hearts remain hardened and unrepentant, we should not expect the Lord to overlook our transgressions simply because He is a good and loving God. Although He does not desire the death of a sinner, He also expects us to turn from our wickedness and live (Ezek. 33:11). Page 11 has a more detailed explanation of the Icon

Parish Notes:

- ◆ **The Qurban** consecrated at this weekend's liturgies was baked by **Joanna Simon**. Thank you Joanna. Whenever bread you bake is offered at the Divine Liturgy, you and your intentions are specially remembered in the Prothesis and the Liturgy itself.
- ◆ **2014 Contribution recognition letters** have been sent to our contributors. Contact the parish office if you have any questions.
- ◆ Fr. Michael will commemorate the newly deceased at all Liturgies until their 40 Day Memorial. At that point we will commemorate them according to liturgy requests.
- ◆ **Next Sunday is Cheesefare Sunday.** Today is the last day that you can eat meat if you are observing the full Lenten fast. We will have an Ice Cream Social next Sunday at 3:30PM followed by Forgiveness Vespers at 5PM.



THE DIVINE LITURGY OF SAINT JOHN CHRYSOSTOM

ANTIPHONS

O Christ, Our God, You were sent by the Father, not to judge the world, but to save it. We ask You in your boundless Compassion: Assist our weakness. Overcome our selfishness. Teach us to feed the hungry, to clothe the naked and to serve all people faithfully for your sake. Then we shall deserve to hear your Divine Voice saying: "Come you who are blessed by my Father, inherit the Kingdom prepared for you from the foundation of the world." For You are our Life and our Hope, O Christ God, and to You we render glory, and to your Eternal Father, and your All-holy, Good and Life-giving Spirit, now and always and forever and ever.

FIRST ANTIPHON

R. Through the prayers of the Mother of God, O Savior save us

TONE 2

SECOND ANTIPHON

R. O Son of God Who were Risen from the dead, save us who sing to You. Alleluia!

TONE 2

HYMN OF INCARNATION

TONE 4 Pc. 13

THIRD ANTIPHON

R. Resurrectional Troparion

TONE 2 Pc. 16

HYMNS

RESURRECTIONAL TROPARION

TONE 2 Pc. 16

TROPARION OF THE MEETING

TONE 1 Pc. 136

TROPARION OF THE MARTYR THEODORE

TONE 4

You became a general in the real armies of the King of Heaven, O Theodore the Triumphant! You fought courageously with the weapons of faith and put the legions of the demons to flight. Wherefore we praise you with fervor at all times!

TROPARION OF SAINT JOSEPH

TONE 2 Pc. 20

KONDAKION OF MEATFARE

TONE 1

When You shall come down, O God, upon earth in your glory, every creature shall tremble before You. A river of fire shall flow before your judgment-seat, the books shall be opened and all secrets revealed. On that day, O Righteous Judge, deliver me from the unquenchable fire and make me worthy to stand at your right!

PROKIMENON (TONE 2) PSALM 117:14,18

My strength and my courage is the Lord, and he has been my Savior.

Stichon: The Lord has chastised me through his teaching, yet he has not delivered me to death.

READING FROM THE FIRST EPISTLE OF ST. PAUL TO THE CORINTHIANS 8:8-13, 9:1-2

Brethren, food does not commend us to God. For neither shall we gain any advantage if we eat, nor suffer any loss if we do not. And yet, beware lest perhaps this right of yours become a stumbling-block to the weak. For if a man sees you who "have knowledge" sitting at table in a place dedicated to idols, will not his conscience, weak as it is, be emboldened to eat idol offerings? And through your "knowledge" the weak one will perish, the brother for whom Christ died. Now, when you sin in this way against the brethren and wound their weak conscience, you are sinning against Christ. Therefore if food scandalizes my brother, I will never again eat any more meat so as not to scandalize my brother.

Am I not an apostle? Am I not free? Have I not seen Jesus our Lord Am I not an apostle? Am I not free? Have I not seen Jesus our Lord .

ALLELUIA (Tone 2) PSALM 19:1; 27:9

The Lord shall hear you on the day of distress; the name of the God of Jacob shall defend you.

Stichon: O Lord, save your people and bless your inheritance.

THE HOLY GOSPEL ACCORDING TO SAINT MATTHEW 25, 31-46

The Lord said, "At that time when the Son of Man shall come in his majesty, and all the angels with him, then he will sit on the throne of his glory; and before him will be gathered all the nations, and he will separate them one from another, as the shepherd separates the sheep from the goats; and he will set the sheep on his right hand, but the goats on the left. Then the king will say to those on his right hand, Come, blessed of my Father, take possession of the kingdom prepared for you from the foundation of the world; for I was hungry and you gave me to eat; I was thirsty and you gave me to drink; I was a stranger and you took me in; naked and you covered me; sick and you visited me; I was in prison and you came to me.' Then the just will answer him, saying, 'Lord, when did we see you hungry, and feed you; or thirsty, and give you to drink? And when did we see you a stranger, and take you in; or naked, and clothe you? Or when did we see you sick, or in prison, and come to you?' And answering, the King will say to them, 'Amen I say to you, every time you did it for one of these, the least of my brethren, you did it for me.' Then he will say to those on his left hand, 'Go away from me, accursed ones, into the everlasting fire which was prepared for the devil and his ministers. For I was hungry, and you did not give me to eat; I was thirsty and you gave me no drink; I was a stranger and you did not take me in; naked and you did not clothe me; sick, and in prison, and you did not visit me.' Then they also will answer and say, 'Lord, when did we see you hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not take care of you?' Then he will answer them, saying, 'Amen I say to you as long as you did not do it for one of these least ones, you did not do it for me.' And these will go into everlasting punishment, but the just into everlasting life."

AMONG TODAY'S SAINTS

The Great Martyr Theodore Stratelates

came from the city of Euchaita in Asia Minor. He was endowed with many talents, and was handsome in appearance. For his charity God enlightened him with the knowledge of Christian truth. The bravery of the saintly soldier was revealed after he, with the help of God, killed a giant serpent living on a precipice in the outskirts of Euchaita. The serpent had devoured many people and animals, terrorizing the countryside. St Theodore armed himself with a sword and vanquished it, glorifying the name of Christ among the people.

For his bravery St Theodore was appointed military commander [stratelatos] in the city of Heraclea, where he combined his military service with preaching the Gospel among the pagans subject to him. His gift of persuasion, reinforced by his personal example of Christian life, turned many from their false gods. Soon, nearly all of Heraclea had accepted Christianity.

During this time the emperor Licinius (311-324) began a fierce persecution against Christians. In an effort to stamp



out the new faith, he persecuted the enlightened adherents of Christianity, who were perceived as a threat to paganism. Among these was St Theodore. Licinius tried to force St Theodore to offer sacrifice to the pagan gods. The saint invited Licinius to come to him with his idols so both of them could offer sacrifice before the people.

Blinded by his hatred for Christianity, Licinius trusted the words of the saint, but he was disappointed. St Theodore smashed the gold and silver statues into pieces, which he then distributed to the poor. Thus he demonstrated the vain faith in soulless idols, and also displayed Christian charity.

St Theodore was arrested and subjected to fierce and refined torture. He was dragged on the ground, beaten with iron rods, had his body pierced with sharp spikes, was burned with fire, and his eyes were plucked out. Finally, he was crucified. Varus, the servant of St Theodore, barely had the strength to write down the incredible torments of his master.

God, however, in His great mercy, willed that the death of St Theodore should be as fruitful for those near him as his life was. An angel healed the saint's wounded body and took him down from the cross. In the morning, the imperial soldiers found him alive and unharmed. Seeing with their own eyes the infinite might of the Christian God, they were baptized not far from the place of the unsuccessful execution.

Thus St Theodore became "like a day of splendor" for those pagans dwelling in the darkness of idolatry, and he enlightened their souls "with the bright rays of his suffering." Unwilling to escape martyrdom for Christ, St Theodore voluntarily surrendered himself to Licinius, and discouraged the Christians from rising up against the torturer, saying, "Beloved, halt! My Lord Jesus Christ, hanging upon the Cross, restrained the angels and did not permit them to take revenge on the race of man."

Going to execution, the holy martyr opened up the prison doors with just a word and freed the prisoners from their bonds. People who touched his robe were healed instantly from sicknesses, and freed from demonic possession. By order of the emperor, St Theodore was beheaded by the sword. Before his death he told Varus, "Do not fail to record the day of my death, and bury my body in Euchaita." He also asked to be remembered each year on this date. Then he bent his neck beneath the sword, and received the crown of martyrdom which he had sought. This occurred on February 8, 319, on a Saturday, at the third hour of the day.

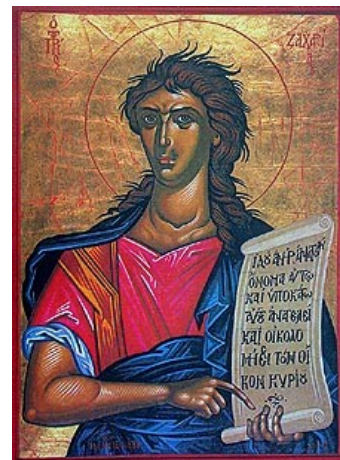
St Theodore is regarded as the patron saint of soldiers.

The Prophet Zachariah the Sickle-Seer the eleventh of the twelve Minor Prophets. He was descended from the tribe of Levi, and seems to have been a priest (Nehemiah 12:4,16). He was called to prophetic service at a young age and became, in the wondrous expression of church hymnology, "a spectator of supra-worldly visions."

The Book of the Prophet Zachariah contains inspired details about the coming of the Messiah (Zach 6:12); about the last days of the Savior's earthly life, about the Entry of the Lord into Jerusalem on a young donkey (Zach 9:9); about the betrayal of the Lord for thirty pieces of silver and the purchase of the potter's field with them (Zach 11:12-13); about the piercing of the Savior's side (Zach 12:10); about the scattering of the apostles from the Garden of Gethsemane (Zach 13:7); about the eclipse of the sun at the time of the Crucifixion (Zach 14:6-7).

"Enlightened by dawns all above," the Prophet Zachariah, "saw the future as it were the present." According to Tradition, this "most true God-proclaimer" lived to old age and was buried near Jerusalem, beside his illustrious contemporary and companion, the Prophet Haggai (December 16). The title "Sickle-Seer" given Zachariah comes from a vision in which he saw a sickle flying in the air, destroying thieves and perjurers (Zach 5:1-3).

The holy Prophet Zachariah died around 520 B.C. His tomb was discovered in 415 in a village near Eleutheropolis (Sozomen, Hist. Eccles. VI:32, IX:17). At the prophet's feet was the body of a child dressed in royal accoutrements. His holy relics were transferred to the church of St James the Brother of the Lord (October 23) in Constantinople.



Meatfare Sunday

The Compassionate Triodion

ON THE ISLAND OF ZAKYNTHOS a unique ceremony takes place at the beginning of the Triodion. The book of the Triodion is placed on a stand before the icon of Christ. Before the first hymn from this book is chanted, the volume is presented to the bishop. He venerates it as if it were an icon, followed by all the clergy. Then the book is presented to the chanter who intones the first hymn. The time of the Triodion has begun.

The term *Triodion* refers to the ten weeks leading up to Pascha as well as to the book which contains the hymns, readings and prayers proper to this season. *Triodion* literally means “three odes” and refers to the canons at daily Orthros which contain three rather than the usual nine odes.

The Triodion as we have it today was organized by Studite monks in ninth-century Constantinople. They drew chiefly on texts from the Patriarchate of Jerusalem by a number of outstanding hymnographers, including Andrew of Crete, Cosmas of Maiuma and John of Damascus – some twenty composers in all.

In general the prayers and services of the Triodion may be considered a great catechesis for the faithful, setting forth the entire scope of divine revelation through the reading of several books from the Old Testament and allusions to many others in the Great Canon and other hymns as well as patristic homilies and chants based on still other sacred texts. This catechesis is not about imparting information but about motivating us to embrace the great task of the season: repentance and the renewal of our life in Christ.

This ten-week period is made up of the following components:

- The pre-Fast weeks which ease us into the practices of the Great Fast;
- The six-week long Great Fast itself;
- The two-fold feast of Lazarus Saturday and Palm Sunday; and
- The Great and Holy Week of the Lord’s Passion.

The Pre-Fast Weeks

Documents from the sixth through the eighth centuries attest to a growing custom in the East of observing one week in preparation for the Great Fast. Today this pre-Fast period in the Byzantine Churches consists in the following:

Two Sundays in which the Gospel readings at the Divine Liturgy invite us to reflect on humility (Pharisee and Publican) and God’s ever-welcoming love (Prodigal Son).

A **Fast-Free Week** between these two Sundays in which we are told *not* to fast, lest we take pride in our efforts like the Pharisee.

Meat-Fare Week, the last time meat is eaten before Pascha. This week includes a Saturday of the Dead in which we make a general commemoration of all who have gone before us.

Cheese-Fare Week, the last time dairy products are eaten before Pascha. Cheese-Fare Week ends with Forgiveness Sunday and the ultimate preparation for the Fast: mutual forgiveness.

Fasting and Our Renewal

The preparation for the Great Fast in the Byzantine Churches focuses to a great extent on fasting. Why is fasting so emphasized if the purpose of this season is the renewal of our life in Christ?

In the Scriptures the great “icon” of our communion with God is “*Eden, the Garden of God*” (Ez 28:13) where God walked with Adam and Eve. That communion was broken by eating the so-called forbidden fruit. Eating became the sign of choosing one’s own will over the will of God. This is the first way in which the devil tempted Christ concerned food. Fasting – not eating – is thus a symbol of putting aside our own will in order to recover our communion with God.

In our society, where food is so abundant, eating is an even more fitting symbol for doing our own will. We can choose to eat whatever we feel like. We can pass up foods which don’t please us. We throw away food without a

second thought. We may not be able to indulge our lust for power or wealth very easily; we can always reach for another piece of cake.

Many people prepare for Lent by deciding what they will give up. Fasting in the Christian East is not a matter of personal choice, but of surrendering one's will to the Church which determines when and how to fast. This does not mean that the fasting rules are unchangeable, but one should have the blessing of one's spiritual guide before excusing oneself from the fast. The heart of the fast is putting aside one's ego.

In the Great Fast we refrain from eating for at least part of each day (until noon, or mid-afternoon or until we receive the Eucharist) for 40 days. This number recalls the 40-day fasts of Moses before receiving the Ten Commandments (see *Ex* 34:27-29) and of Elijah before encountering God on Mount Horeb (see *1 Kgs* 19:8-12). For Christians, of course, the Lord Jesus' 40-day fast in the wilderness after His baptism stands out as the foremost example of fasting and communion with God.

During the pre-Fast weeks of the Triodion we prepare for our 40-day fast by **abstinence** – not eating certain foods while continuing to eat others. Many people consider abstinence to be fasting; in fact it is merely a part of fasting. We fast completely for a period of time. Then when we do eat, we abstain from eating X, Y, and Z.

Homily 45 by St Theodore the Studite

Brethren: fasting is the renewal of the soul, for the Apostle says that as the body weakens and withers from the ascetic labor of fasting, then is the soul renewed day by day. It is made beautiful and shines in the beauty which God originally bestowed upon it. And when it is purified and adorned with fasting and repentance, then God loves it and will live in it as the Lord has said: *"I and the Father will come and make Our abode with him"* (*Jn* 14.23). ... Now at the beginning the Fast seems laborious, but if we shall apply ourselves from day to day with ardor and discipline, then with the help of God it will be made easier. At the same time, if we desire that the Fast be true and acceptable to God, then together with abstaining from food, let us restrain ourselves from every sin of soul and body, as the sticheron instructs us: "Let us keep the Fast not only by refraining from food, but by becoming strangers to all sinful passions" (Aposticha at Vespers, First Tuesday in the Great Fast).

Why Animal Products?

Again let us return to the Garden of God. In the book of Genesis we read that God said to our first parents, *"See, I have given you every herb that yields seed which is on the face of all the earth, and every tree whose fruit yields seed; to you it shall be for food"* (*Gen* 1:29). Fruits and vegetables, nuts and grains made up the diet of humanity both before and after the fall (see *Gen* 3:18). It was only after the flood, when the earth had been laid waste, that God tells Noah, *"The fear of you and the dread of you shall be on every beast of the earth, on every bird of the air, on all that move on the earth, and on all the fish of the sea. They are given into your hand. Every moving thing that lives shall be food for you"* (*Gen* 9:2, 3). In abstaining from animal products, then, we are returning to the "food of paradise," the diet of the first created, to symbolize our desire to recover the communion with God for which they were made.





EPARCHY OF NEWTON
MELKITE GREEK CATHOLIC CHURCH

OFFICE OF THE BISHOP

January 27, 2015

Dear Clergy and Laity of the Melkite Eparchy,

On February 16 we enter into the season of the Great Fast or Great Lent, a period of preparation for the life-saving events of Christ's passion, death and resurrection. It is a time of renewal for each and every one of us to refocus on our Christian living. Through repentance we renew our minds, hearts and deeds to conform with Christ and his teachings. We are given these 40 days to joyfully refocus our lives. In a sense Great Lent is a "tithe" of the year – we give back to God our 10% of the year to return to a good Christian way of living through prayer, fasting and almsgiving or good works.

The hymns from Forgiveness Vespers set the tone of the Great Fast – a season of joy and not gloom:

"Let us enter the season of the radiant Fast with joy... As we fast from food, let us abstain also from every passion. Rejoicing in the virtues of the Spirit, may we persevere with love... to see the Passion of Christ and his holy Resurrection."

Families should increase their prayer life at home along with Scripture reading. Good works for others are a necessity and need to be put into action. Fasting is required. The church provides us guidelines for fasting and each person may need to adjust the fasting style to his/her particular needs.

The Eparchial Guidelines encourage the traditional forms of fasting and abstinence but the minimum is expected:

Fasting from all food and drink from Midnight to noon on the first day of Great Lent and on the last three days of Holy Week. Abstinence, at least from meat, is urged during the first week of the Fast, Holy Week and all Wednesdays and Fridays until Pascha.

Our liturgical prayers also tell us that a Fast pleasing to the Lord is "to put away all evil, to control our tongue, to forbear from anger, to abstain from lust, slander, falsehood and perjury." (Vespers 1st Monday of the Fast)

Parishes are asked to schedule the Liturgy of the Presanctified Gifts, Great Compline, and the Akathist Hymn each week. The exquisite Anaphora of St. Basil the Great is offered on Sundays and should be chanted or said aloud so people may participate better in the common liturgical action. The icon, relics and cross processions that take place on the first three Sundays respectively are celebrated also either at the end of the Liturgy or during the Little Entrance since they were done historically at the Great Doxology at Matins.

The Prayer of Ephrem should be learned by everyone to pray it at home as well as at Church.

Times for Confessions should be available and announced prior to and after every church service, or other convenient times. We renew ourselves by confessing our sins and seeking the spiritual assistance of the loving God through our parish priests. The abundant mercy of God abides in the church by the presence of Christ who forgives those who come to Him in repentance. "If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he (Christ) who is faithful and just will forgive us our sins and cleanse us from all unrighteousness." (1 John 1: 8-9).

I call upon each and every one of you to make the Great Fast an important "Tithe" of your year – to return to the Lord with a renewed life through prayers, fasting and good works, at home in your local communities and in our parishes. Our spiritual life needs this renewal to better live our Christian life.

A blessed and holy Great Fast, with my prayers and blessings,

Sincerely in Christ God,



Most Rev. Nicholas J. Samra
Eparchial Bishop of Newton

Prayer of St. Ephrem

O Lord and Master of my life, grant that I may not be afflicted with a spirit of sloth, inquisitiveness, ambition and vain talking.

Instead, bestow upon me, Your servant, a spirit of purity, humility, patience and love.

Yes, O Lord and King, grant me the grace to see my own sins and not to judge my brethren. For You are blessed forever and ever. Amen.

The Last Judgment is coming!

You all have heard today's Gospel lesson from our Lord and Savior Jesus Christ. His teaching was straightforward and simple.

We may try to dismiss it, or say the world has always been the way it is and it will continue this way forever. But our Lord told you and I what was going to happen. He told us how He is going to judge us when He returns to judge the earth at His second coming.

And I do not want to soften His teaching in any way by explaining His teaching in this sermon. The lesson today is sobering. My role is much like the Prophet Ezekiel who said:

Now it came to pass at the end of seven days that the word of the LORD came to me, saying, "Son of man, I have made you a watchman for the house of Israel; therefore hear a word from My mouth, and give them warning from Me: "When I say to the wicked or to the righteous, 'You shall surely die,' and you give him no warning to save his life, that same wicked or righteous person shall die in his

iniquity; but his blood I will require at your hand. Yet, if you warn the wicked or the righteous, and he does not turn from his sin, he shall die in his iniquity; but you have delivered your soul. (Ezekiel 3:16-21, slightly paraphrased)

You and I my friends have been warned. The good news is that we can do something about the warning right now. We all are capable of doing the loving and kind acts which Christ our Lord spoke of.

We say that Christ is our Lord and teacher, let us now do his teaching. If Christ had demanded from us some hard labor, to carry some heavy burden, we might be able to object and say "this work is too hard, I can't do it." But, what Christ teaches us is easy, to care for the least of the brothers and sisters, to love, to be kind, to be merciful, to share our blessings and time with those in need. As St. Basil quipped about the blessings we have received, "If you hoard them, you won't have them, if you scatter them you won't lose them."

Open your eyes Christian people and look for the little brothers and sisters of Christ who are in need of what you can share with them.

Devotions and Readings for this week			
Feb. 9	Leave-Taking of the Feast of the Encounter; Holy Martyr Nicephoros	3 Jn 1:1-15	Luke 19:29-40 22:7-39
Feb. 10	Holy Hieromartyr Charalampos	Jude 1:1-10	Luke 22:39-42,45-71, 23:1
Feb. 11	Holy Hieromartyr Blaise, Bishop of Sebastea	Joel 4:12-21	
Feb. 12	Holy Father Meletios, Bishop of Antioch	Jude 1:11-25	Luke 23:1-33,44-56
Feb. 13	Holy Father Martinian	Zerchariah 8:7-17	
Feb. 14	Holy Father Auxentius; Holy Hermit Maron	Romans 14:19-23, 16:25-27	Matthew 6:1-13

No Meat

Fasting and Abstinence from Meat and Dairy



1. Christ is seated on the throne between the Theotokos (left) and Saint John the Baptist (right). Seated on smaller thrones are the Apostles, represented here by Saint Peter (left) and Saint Paul (right).



2. The scrolls pronouncing the judgment can be seen at Christ's feet and below them, Adam and Eve bow before Christ.



3. Below Adam and Eve is the Archangel Michael surrounded by the books which contain the works of each person.



4. To the left and right of the Archangel Michael are angels with trumpets announcing to the world the return of Jesus Christ, the start of the Last Judgments, and signaling the resurrection of the dead.



5. Pictured to the bottom-left of the Archangel Michael are the living and dead coming before the throne of Christ the judge.



6. To the bottom-right of the Archangel Michael is the eternal fire that has been prepared for the devil, his demons, and those who are not worthy of inheriting the

About the Icon

The icon of the Sunday of the Last Judgment incorporates all of the elements of the parable from Matthew 25:31-46. Christ sits on the throne and before him the Last Judgment takes place. He is extending his hands in blessing upon the Theotokos on his right, and John the Baptist on his left. Seated on smaller thrones are the Apostles, represented by Peter and Paul, a depiction of the words of Christ in Matthew 19:28.

The icon offers a clear image of the theme of judgment with Christ on His throne, the Archangel with the scales and books, and the anticipation of the sentence of everlasting punishment for the unrighteous and the reward of eternal life for the righteous

Prayer Requests



Rev. Deacon John Karam
 Rev. Basil Samra
 Rev. Michael Skrocki
 Rev. Father David White
 Rev. Deacon Richard Downer
 Rev. Deacon Joseph Daratony

Michael Abda	Niko Mayashairo
Marie Barron	Mary McNeilly
Nikki Boudreaux	Mary Lou Mooty
George Bsales Sr.	Bryan Patchoski
Lucille Bsales	Marie Patchoski
Jayne Buckley	Ruth Sirgany
Chris Carey	Charlie Simon
Dr. Frances Colie	Sue Solsman
John Colie	Kennedy Stevenson
Carol Downer	Jane Warn
Jennifer Evans	

All those Serving in our Armed Forces
 The Christian Community in the Middle East

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SIRI ... SAY GRACE

02-06-2015

Parish Calendar

February

2 Divine Liturgy for the Feast of the
 Encounter of Our Lord in the Temple 7PM
 15 Ice Cream Social: 3:30PM
 Forgiveness Vespers—Beginning of Great
 Lent 5PM

16

Lenten Services:

Mondays: 7PM Great Compline
 Wednesdays: 7PM Presanctified Liturgy
 Fridays: 7PM Akathist Hymn

Sacrificial Giving

February 1, 2015

Weekly	\$ 680.00
Holyday	\$ 113.00
Candles	\$ 5.00
Monthly	\$ 25.00

The Weekly Quiz

How many times did Noah send
 the dove from the Ark?

- 1
- 2
- 3
- 4

Last week's answer:

Q. Othniel, the first judge of Israel, had a famous older
 brother. Who was it?
 A. Caleb