

The Vineyard

“I AM THE VINE, YOU ARE THE BRANCHES” (John 15:51)

MARCH 2008

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PROISTAMENOS MESSAGE

“REKINDLE”

The Way to Stop Drifting

Dear Brothers and Sisters in Christ,

In a modern world which many have dubbed “post Christian”, the sense of worth is all too often tied up with the measure of one’s perceived “success”.

Happiness is most often seen and experienced according to how much one has “acquired”. Thus one’s acquisitive capabilities, the ability to gather significant material goods, is often the only measure of one’s perceived success according to the world’s yardstick. Yes, for many, the BOTTOM line still is the barometer of any success.

Everyone just loves a winner, the one who through “sweat and tears” and the ability to know when “opportunity knocks,” has successfully climbed the “Mount Everest” of business endeavors. The possibility of achieving success especially in the business world, is a very strong motivator. Ostensibly the world rewards such with hearty praise and sumptuous adulation. Who doesn’t admire, (even begrudgingly) Bill Gates or other Fortune 500 billionaires? However, as Christians we are called to become aware that the “acquisition syndrome” has

many unforeseen pitfalls. As those in the financial world remind us the more aggressive the investment portfolio, the greater the risk of substantial loss. Consider if you will the present economic stagnation caused by the greed which brought about the burst of the housing bubble which is hurting the whole country.

“What then will be our answer before the righteous judge? Yes, what will our defense be before the awesome judgment seat of Christ?”

Our Christian faith warns us of the inherent dangers one faces in his desire to accumulate more and more wealth. Our Lord himself tells us “what does it profit a man to gain the whole world but in the process lose his very life” Elsewhere, he says, that “it is easier for a camel to

enter the eye of the needle than for a rich man to enter the Kingdom of heaven.” Is the Lord against the accumulation of riches? Certainly not. However, the moment one revels in his material “successes” and bases his faith in the acquisition of more and more “earthly goods”, he stands to lose the Kingdom of God which is far more precious than all the world’s wealth combined.

Jesus admonished us that we are “**first to seek the Kingdom of God and his righteousness**” It is rather evident that many do not “seek” the Kingdom and as a consequence the admonition of

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THE VINEYARD

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EDITOR: FATHER JAMES S. DIAVATIS

REV. FR. JAMES S. DIAVATIS, PROTOPRESBYTER

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Schedule of Sunday Worship Services

Orthros & Divine Liturgy.....9:00 A.M.

Memorials at Conclusion of Divine Liturgy
Fellowship in Church Hall Following Divine Liturgy

WEEKDAY/HOLY DAY SERVICES.....9:00 A.M.

Parish Programs

ADULT GREEK CLASS - Thursdays 5:30 & 7:00 P.M.

ALTAR BOYS - Each boy serves in the Altar once every four weeks.

BIBLE STUDY - Tuesdays 11:30 A.M.

CHILDREN'S GREEK CLASS - Tuesdays - 4:00 P.M.

CLASS FOR THOSE ENGAGED TO BE MARRIED - As scheduled.

CLASS ON THE ORTHODOX FAITH - Wednesdays - 7:00 P.M.

FOLK DANCE GROUPS - Rehearsals Monday - 4:00 P.M.

J.O.Y & H.O.P.E - 3rd Thursday of the Month

Little Angels - 3rd Thursday of the Month

G.O.Y.A - 1st Sunday and 3rd Friday of the Month

Y.A.L - To be Announced

PHILOPTOCHOS SOCIETY - First Wednesday of the month - 7:00 P.M.

RELIGIOUS EDUCATION - September to June each year.

CHOIR - Thursdays 7:00 P.M.

ST. JOHN'S GOLDEN STARS - Meets informally.

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Jesus falls

on deaf ears. How do we know that? Obviously, from one's very actions and attitudes which betray a lack of a desire to enter the Kingdom and be united with Christ our Lord. For such their "salvation" is found in acquiring more and more material wealth. However, that is an impossibility! Material goods are fleeting.

As a consequence many are risking being shut out of God's kingdom, away from God for all eternity. Their lack of faith in Christ our Lord and God, and their rejection of the Church, leads them to accept the world's seductions and futile enticements. We, their fellow brothers and sisters, need to be concerned with their falling away. Their loss is also our loss.

Granted, material possessions are part of God's blessings. In his epistle St. James (Iakovos) reminds us that **"every good and perfect gift is from above;"** and it is the gift of a loving God who has provided us with everything we need and then some. We are constantly warned by Jesus, His apostles and all his saints that we must be ready and willing to share our possessions, which are really His gifts, with the other members of the human race, our brothers and sisters throughout this suffering world who are in need and are awaiting our assistance to survive. St. Paul especially cautions us to make sure that we first look to the needs of the "household of God" meaning of course those who belong to the Church.

What then will be our answer before the righteous judge? Yes, what will our defense be before the awesome judgment seat of Christ? I pray fervently that none of us be kept out of God's saving presence.

There are those who do not accept the truth of God's gospel. Nevertheless, before dismissing the Church and the gospel message as wishful thinking, the least they can do is to stop and

consider its content. To refuse is to deny themselves of the opportunity to reappraise their life

which in turn would lead them to alter their lifestyle more in keeping with the requirements of the Gospel.

Yes, there are too many who are continuously adrift; without a rudder; being tossed and turned every which way; floundering and still refuse to accept their predicament. The Lord however, is forever patient; he accepts the first and the last. He does not interfere with our lives because He has given us a free will. Yet, as a truly loving father he yearns for the day we return to him.

That is why Christ came to suffer, to die; that is why He founded the Church. To save us from all the evils which encompass us; to give us a second chance. In order that by accepting Him and his divine commandments we may receive our true dignity; our true calling, and having been freed from bondage and death, we may become eternally true sons and daughters of God.

May this Lenten season be a time for an overdue reappraisal and rekindling of the grace of God which was given to us at our Baptism and Chrismation. Our whole existence on earth and in heaven, depends on what choices we make. I pray that we choose wisely.

In Christ's infinite love,



Be Vigilant and Pray, That You Not Be Tempted

(Matins of Great Friday sung in anticipation on Holy Thursday evening)

Since the beginning of history, it appears that human beings and nations have been in conflict with one another. Many times these conflicts have turned into full scale wars, resulting in permanent disability as well as in death for millions of people.

There is one war, however, that has been raging from the beginning of time and will continue to range until the end of the world. This, of course, is the war against the Evil One, The Devil. The Geek word for the Devil is even more specific and well as descriptive. “O Diavolos”, meaning “He who sways”, i.e., he who tries to sway us away from God. And that is precisely what the scope of the Evil one, to take us away from God.

To this purpose, the Evil One and his angels will employ any means necessary. The Evil One has no scruples, and is extremely cunning. He waits until our guard is down, as for example when we become too complacent, and do not pray as often as we should, or do not participate in the Sacraments often enough. Or maybe when we are going through a trying period in our life and our faith begins to wane. It is at these moments that we are most vulnerable to temptation. The Evangelist Mark tells us in Chapter 1 Verse 13, that the Evil One even tried to tempt our Lord and Savior. The Fathers of our Church tell us that any sins have not repented for will result in spiritual death. This occurs when the soul is laden with sins. As a result, it becomes darkened and is not able to rise when it separates from the body at the time when physical death occurs, dwelling in darkness and torment for all eternity.

Recognizing this, our Church, in her infinite wisdom, has set aside certain time periods within the Ecclesiastical year for the purpose of spiritual fortification. These time periods are known as Lent. The longest, as well as the best known is “Great Lent” or “Megali Teserakosti” in Greek, referring to its’ forty day duration.

It is during these Lenten periods that we must reflect and focus more on our spiritual welfare, and seek to enhance and strengthen it. We must try, as much as possible, to defocus on the temporal, and focus our minds, hearts, as well as energy on the spiritual. This is done, first of all, through fasting. Fasting not only from certain foods, but just as important, refraining from any negative behavior, which is not conducted with good intentions and love. Specific examples would include gossip, criticism, deformation of character, as well as anything said that is said or done in order to hurt or put someone down. But fasting and refraining is not enough. They are only the beginning. We must also take an active approach. We must be, as the Scriptures tell us, “Doers of the Word” We must go out of our way in order to carry our Christ’s command “Love one another.”

Additionally, we must increase the time and duration that we spend in prayer. Prayer is one of our most effective weapons against temptation. It is for this reason, that our church has added extra services during this forty day period, including Pre-Sanctified Liturgy, Compline, as well as the Salutation service

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Be Vigilant and Pray, That You Not Be Tempted

(Matins of Great Friday sung in anticipation on Holy Thursday evening)

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to the Virgin Mary on Friday nights, as Her intercessions, count much before God, due to her closeness with God, as His Mother.

The most important spiritual weapons that we have against The Evil One are the Holy Mysteries, that is to say, the Sacraments of our Church. The Sacraments, being vessels of Divine Grace, were instituted by Christ Himself, particularly the Sacraments of Holy Confession as well as Holy Communion, the very Body and Blood of Christ. It is through these measures that we can win the war against Satan, thus achieving salvation. Our soul is our most important as well as precious possession. Christ verifies this in Matthew 16: 26 “For what does it profit a man if he gains the whole world, and loses his own soul? Or what can a man give in exchange for his own soul?”

If we loose our soul, beloved brothers and sisters, we have truly lost everything. Let us utilize every means possible, as well as every opportunity available to us in order to fortify our spiritual selves as well our relationship with God. It is only then that we will be able to say, as did St. Paul “I have fought the good fight, I have kept the faith, finally there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will give to me on that Day...” (2 Timothy 4:7-8)

Let us all take advantage of the opportunities offered to us by the Church during Great Lent, combined with our own efforts, in order that we may achieve the this crown of righteousness.

In Christ’s love,

Fr. Nicholas



(Editor's note: The following article was sent to Evi Martyn by the Archdiocese of Greece, published in the Athenian press by the late, of blessed memory, Archbishop of Greece CHRISTODOULOS. This article was occasioned by the book, **THE ROOT OF EVIL** by Ms. Martyn. She is a concert pianist of note and continues to perform in Europe and elsewhere. She resides in Orange County.)

ANSWER TO DEATH GIVES THE CHRISTIAN FAITH

If there is something in our lives that is not tamed, that is the constant passing to time. Today becomes yesterday at the blink of an eye and tomorrow becomes today and yesterday.

We are being carried away to the end of our journey whether we like it or not, watching all things in front of us, without irreversible hope.

That is the fate of mortals!!!!!!

Alas!!! To those who haven't found the answer yet to the issue of death. The answer is found only in the Christian religion and faith.

HISTORY CREATES THE EVENTS and we participate in it, some for **GOOD** and some for **EVIL**.

Our freedom is the criterion of our responsibility. Blessed are those who have the perceptiOn of eternity in their lives. Otherwise, they are just flesh, addicted to the passion of immorality, ready to commit anything that belittles their existence.

The world would have been different if every human being remembered its divine origin and lined up its life according to that origin.

EVERY NEW YEAR is the new starting point of a new attempt. Nobody, of course, wishes to live in a world of decay, contradictions, contrasting interest, injustice and immorality. Things do not change magically and mechanically. **WE NEED** more people to resist. We need more people who remain loyal to their traditions, values, history and fight for ideals.

Those who oppose, have made a bad choice wanting to uproot from the hearts of the Greeks the castles of their sacrifices.

STAND UP on your ramparts and don't sell out your birthrights. Teach your children the truth, as our forefathers have lived it.

Our people know how to defend the secret rules. We have proved it multiple times. Resistance and bending back, to find what we have lost, to protect what is in peril.

With fatherly love and prayers,

ARCHBISHOP CHRISTODOULOS

Translated from the Greek by Evi Martyn. (www.evimartyn.com)

Feasts/Saints of March

March 2 (February 18 OC) St Nicholas (Planas), priest in Athens (1932)

St Nicholas was a simple parish priest in Athens, humble, poor, and barely literate. He was born on Naxos in 1851 to moderately prosperous parents; but when his father died, his mother was reduced to near-poverty, and moved the family to Athens. St Nicholas married at the age of seventeen, but his wife died after a short time, leaving him with one son. He served the Divine Liturgy daily, never missing a day for fifty years, despite illness, storms, and war. His liturgies unflinchingly lasted for several hours, mostly due to the hundreds of commemorations that he included. The faithful would give him sheets of paper containing names to be commemorated; he would carry all the sheets with him in bulging satchels. A few of his spiritual children made it their task to go through the papers secretly and discard the oldest and most worn, so that the commemorations would not increase without limit.

In his conversation, the Saint had a simple and childlike (his detractors would say childish) manner, and he was widely despised by more sophisticated laymen, priests and hierarchs, never being appointed to any but the smallest and poorest parishes. Many, however, discerned his holiness, and a large synodia of spiritual children slowly gathered around him.

Once, a very young altar boy ran out from the altar while Fr Nicholas was serving and, trembling with fear, cried to his mother, 'Mama, Father Nicholas is floating in the air!' His mother, trying to comfort him, said 'Don't be afraid, all priests do that when they serve the Liturgy.' St. Nicholas was often in difficulties with the hierarchy because he continued to keep the feasts according to the Old Calendar after the Church in Greece had adopted the New Calendar. Nonetheless, he never broke communion with the national church (nor they with him): his humility left no room for Church politics. He was later proclaimed a Saint, both by the official 'New Calendar' Church of Greece and their 'Old Calendar' opposition. Like St John Maximovich, his holiness has transcended the canonical disputes that bedevil the Church. He reposed in peace in 1932.

March 6 The 42 Martyrs of Ammorion (845)

They were taken captive when Ammorion in Phrygia fell to the Muslims in 838, during the reign of Emperor Theophilus. Many of them were officers, and because of their status and reputation, their captors, rather than kill them, attempted to convert them to Islam. The forty-two were kept in a miserable dungeon in Syria, where they were alternately promised the highest honors and privileges if they would convert and threatened with the most horrible consequences if they refused. This continued for seven full years, but none would deny his faith in Christ. Finally, unable to shake their faith, their captors beheaded them all in 845.

From the Prologue: "When the Saracens told the generals that Mahomet was a true prophet and Christ was not, the generals asked them: 'If two men were to quarrel about a field, with one saying "It's mine!", and the other saying, "No, it's mine!", and one had many witnesses that it was his field and the other had not a single witness but himself, what would you say — whose field was it?' The Saracens replied, 'His, of course, who had the many witnesses.' 'You have judged right', the generals answered them. 'So it is with Christ and Mahomet. Christ has many witnesses: the ancient prophets, whom you also recognise, from Moses to John the Baptist, witnessed to Him. But Mahomet only witnesses to himself that he is a prophet, and has no other witness.' The Saracens were confounded, but attempted then to defend their faith thus: 'That our faith is better than Christianity is seen in this: that God has given us victory over you, that He gives us the best lands on earth and an empire much greater than the Christian.' To this the generals replied: 'If that were so, then the idol-worship of

Feasts/Saints of March

Egypt and Babylon, and of Greece and Rome, and the fire-worship of Persia, would have been true faiths, for at some time each of these peoples has conquered others and governed them. It is obvious that your victory and power and wealth do not prove the truth of your faith. We know that God sometimes gives victory to Christians, and sometimes leaves them in torture and suffering to correct them and bring them to repentance and cleansing from sin.' "

March 9

† The Holy Forty Martyrs of Sebastia (Sebaste) (320)

They were all soldiers under one general, taken captive in the time of Licinius for their faith in Christ. They were stripped naked and cast onto a frozen lake at Sebastia in Pontus. They endured the entire night, encouraging each other to be patient. Some accounts say that their persecutors placed warm baths in their sight on the shore to entice them to renounce Christ. Finally one of their number, broken by his sufferings, apostatized and left the company. One of the guards, named Aglaius, saw in a vision thirty-nine wreaths descending from heaven onto the heads of the faithful sufferers, and was moved to declare himself a Christian. He was immediately sent to join the martyrs on the frozen lake, keeping the number of forty complete. In the morning all of them, almost dead, were cast into fire, and their remains thrown in the lake. On the third day the martyrs appeared to Peter, the local bishop, and told him to search for them in the lake. The bishop went to the lake on a dark night with his clergy, and one account says that the bones of the martyrs rose to the surface and burned there like a candle. The relics were gathered and given honorable burial.

This is the most common account. The Prologue gives a somewhat different version, in which the martyrs were made to stand, not on the frozen lake, but in the freezing waters.

March 11

St Sophronios, patriarch of Jerusalem (638)

He was born in Damascus to an eminent family, and was well educated in his youth. Discontented with the wisdom of the world, he entered monastic life in the monastery of St Theodosius, where he became the lifelong friend and disciple of John Moschos. Together they visited the monasteries and hermitages of Egypt; they later wrote down their discoveries among the holy monks in the classic *Spiritual Meadow*. After the death of his teacher, St Sophronios traveled to Jerusalem, which had just been liberated from the Persians. He was there to see the Precious Cross returned from Persia by the Emperor Heraclius, who carried it into Jerusalem on his back. A few years later, in 634, St Sophronios was elected Patriarch of Jerusalem, where he served his flock wisely for three years and three months. He was zealous in the defense of Orthodoxy against the Monothelite heresy: He convoked a Council in Jerusalem which condemned it before it was condemned at the Sixth Ecumenical Council. The holy Patriarch even traveled to Constantinople to rebuke the Patriarch Sergius and Emperor Heraclius, who had embraced the Monothelite error.

The years of peace were few for the Holy Land; for just as the Persian Empire was decisively defeated by Heraclius, the followers of Islam erupted out of Arabia, conquering most of North Africa and the Middle East in a few years. The Saint was so grieved by the capture of Jerusalem in 637 by the Caliph Omar that begged God to take him, so that he might not live to see the desecration of the holy places. His prayer was granted, and he reposed in peace less than a year later.

St Sophronios is the author of the *Life of Saint Mary of Egypt*, appointed to be read in the churches during



Feasts/Saints of March

every Great Lent. He also wrote the service of the Great Blessing of the Waters. Some have attributed the Vespers hymn "Gladsome Light" to him, but we know that it dates from before the time of St Basil the Great, who mentions it in his writings. It seems though, that St Sophronios supplemented the hymn, and that its present form is due to him.

March 17 **St Alexis, the Man of God (411)**

He was born of pious and noble parents in Rome in the time of the Emperor Honorius. His parents, Euphemiatus and Agalais, set a high standard of godly living: his father, though wealthy, sat down to dine only once a day, at sunset. By his parents' arrangement Alexis was married at a young age. However, without ever living with his new wife, he fled to Edessa in Mesopotamia, where he lived in asceticism for eighteen years, presenting himself as a beggar in order to avoid the praise of men. When, despite his efforts, he began to be known as a holy man, he fled the city and took ship for Laodicea. By divine providence, the ship was blown off course and forced to land in Rome. Taking this as a sign, Alexis, still disguised as a beggar, returned to his parents' house, where he sat at the gates, unrecognized by any of his family. His father, not knowing who he was, allowed him to live in a hut in his courtyard. There Alexis spent another seventeen years, living only on bread and water. He died clutching a piece of paper on which he had revealed his true identity. At the time of his death, the pope of Rome heard a voice saying "Look for the Man of God," and revealing where he should look. It is said that the Emperor Honorius, the Pope and a large retinue came to the house, where they found Alexis dead in his tiny hut, his face shining like the sun. His parents and wife were at first overcome with grief to learn that their son and husband had been secretly living near them, but they were comforted when they saw that his body healed the sick and exuded a fragrant myrrh. Thus they knew that God had glorified him. His head is preserved at the Church of St Laurus on the Peloponnese.

March 25 **† The Annunciation of Our Most Holy Lady, the Theotokos and Ever-Virgin Mary**

When Mary the Virgin was about fourteen years old, the Archangel Gabriel came to Joseph's dwelling, where she was living, and said to her, 'Rejoice, thou Full of Grace, the Lord is with thee: blessed art thou among women.' Receiving assurance that she had been chosen to be the Mother of God Himself, she answered in humility, 'Behold the handmaid of the Lord; be it unto me according to thy word.' Immediately, the Holy Spirit came upon her, the power of the Most High overshadowed her, and the Incarnation, long awaited by the whole creation, took place: He who contains the whole universe consented to be contained in the womb of one woman, the most holy Theotokos.

The Church teaches us that it was within the holy Virgin's power to refuse the divine conception: her knowing and willing acceptance, the consummation of the faith of the whole righteous remnant of Israel, shows us that our very salvation is the fruit of the cooperation (synergia) of human faithfulness with God's saving grace.

Carrying in her womb the Savior of the Universe, the Virgin went to the hills of Judea to stay with her kinswoman Elizabeth, who six months before had conceived in her old age (by Zacharias the priest) St John the Forerunner. As the holy Virgin approached, the child John leaped in his mother's womb for joy, prophesying the coming of Emmanuel. Feeling the prophecy, Elizabeth was filled with the Holy Spirit and blessed the holy Mary and the fruit of her womb. And Mary in turn glorified God, saying 'My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior' (Luke ch. 1).



GREEK PASSAGE

The Great Lent: Our Springtime Joy

A MESSAGE FROM YOUR PRIEST:

THE MEANING OF GREAT LENT

“All at once the Greeks, the Russians, the Arabs, the Serbs, the Copts, the Armenians, the Ethiopians, one after another, in his own melody sang **CHRIST IS RISEN**. Coming out of the service (of Resurrection) at dawn, we began to regard everything in the light of the glory of Christ’s Resurrection and *all appeared different from what it had yesterday; everything seemed better, more expressive, more glorious. Only in the light of the resurrection does life receive meaning.*” (Bishop Nikolai of Orchrud describing the Easter service in Jerusalem)

Orthodoxy is above all the Church of the Resurrection. For the **RISEN CHRIST** is its very foundation; its “one and only basis for our Christian life and hope.” Unfortunately, many of our people do not fully experience this profound joy of Pascha. This is because they fail to embrace fully a necessary time of preparation. For without an “expectant preparation” the deeper meaning of the Easter services will be lost.

To assist us in our preparation for the **FEAST OF FEASTS**, our Church has set aside **ten** weeks in what is called the period of the **TRIODION**. First come the four Sundays or twenty-two days, then six weeks or forty days of the Great Fast of Lent; and finally Holy Week. And to balance the seven weeks of Lent and Holy Week, our Church has set aside a corresponding season of **fifty days** which end with the feast of Pentecost.

The aim of Lent is found in three words: **FASTING, PRAYER and ALMSGIVING**. All three are necessary if we are to achieve any spiritual growth. To abstain from certain foods without an increased prayer life and performance of good works is destructive. Bishop Kallistos of England states that such a fast “leads not to contrition and joyfulness but to **pride, inward tension and irritability.**”

Lent is not a time of gloom but of *springtime joyfulness*. Just as the unfolding of the inimitable glory of spring brings joy to one weary of winter, so too this blessed period. While we should grieve for our many sins and repent for same, we should not lose sight of our destination; the triumphant and joyful **RESURRECTION OF OUR LORD**.

On this eve of the Great Fast, I fervently pray that we faithfully and sincerely keep the blessed requirements of these most-holy days of purification as prescribed by our Church. As we **abstain from unnecessary food** let us also **pray with increased zeal** participating in both the Sunday and week-day services. Finally, let us also **perform works of compassion**.

The Great Lent: Our Springtime Joy

LENT AND WORSHIP

Lenten worship serves to create in us a proper “atmosphere” or “climate” into which one enters. This state of mind, soul and spirit is necessary if Lent is to be more than the halfhearted keeping of a few formal obligations: **abstention from certain foods, dancing and perhaps movies.** We need to remember that the purpose of Lent is to “**soften our heart so that it may open itself to the realities of the spirit, and to experience the hidden ‘thirst and hunger’ for communion with God.**”

The aim of Lent as expressed in the various liturgical services is to make us see, feel. And experience what Fr. Schmemman calls the “**BRIGHT SADNESS**”. Even one who has a limited knowledge of worship, upon attending a Lenten service will experience this feeling. The subdued light, the somber vestments, the content of the readings, the prostration and even the tonality, that is unique “sound” of the hymns, reflect this “bright sadness”.

Once we truly immerse ourselves in the Lenten worship experience, we will notice a “**mysterious transformation**” The normal state of anxiety, the daily cares and worries, the many noises which compete for attention will recede in the background. As they disappear we begin to feel a certain inner peace and contentment. This feeling comes from our soul having touched “another world”, the world of the spirit wherein God’s holy presence is found.

The many lengthy services serve to bring us into this state of **hesychia** (inner quiet). The set the stage for our entry into the world of the spirit. Without a period of “**quieting down**”, it is impossible to pass from our normal state of mind which is characterized by “fuss, rush and care” into this new state.

Right on the mark are Fr. Schmemann’s remarks on our Lenten worship.

“Sad brightness”: the sadness of my exile, of the

waste I have made of my life; the brightness of God’s presence and forgiveness, the joy of the recovered desire for God, the peace of the recovered home. Such is the climate of Lenten worship; such is its first and general impact on my soul”

“Turn not away your face from your servant, for I am afflicted! Here me speedily. Attend to my soul and deliver it!

(Great Prokeimenon, Vespers of Forgiveness)

LITURGY OF THE PRESANCTIFIED GIFTS

The rules pertaining to Lent forbid the celebration of the Divine Liturgy from Monday through Friday. Therefore on Wednesdays and Fridays the Church celebrates a special service of Communion called the LITURGY OF THE PRESANCTIFIED GIFTS.

Basically it is a Vespers Service to which is added the serving of Holy Communion. Since the joyous nature of the Divine Liturgy would not be in keeping with the penitential spirit of Lent, the Church from early times came upon the perfect solution. At the Sunday Liturgy the priest consecrates not one but two (or three) “amnoi” (hosts). These additional “lambs” are saved or reserved for use during the Liturgy of the Presanctified. Hence the name **presanctified**. Since the bread has already been consecrated there is no subsequent **epiklesis** (prayer of consecration). This is especially underscored by what occurs during the Great Entrance. Whereas normally the priest simply carries the unconsecrated elements into public view intoning “**may the Lord our God remember all of you in his Kingdom.....**” during the Great Entrance of the Presanctified Liturgy the priest in presenting the previously **consecrated** gifts has his head covered by the **aer** to show the greatest awe for the present Christ. Also during the lengthy procession he does not utter a word nor does the cantor. It is only at the conclusion of the entrance that he recites solemnly the usual words of concluding benediction said at every service; “**Through the prayers of our Holy Fathers**

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The Great Lent: Our Springtime Joy

O Lord Jesus Christ our God have mercy on us and save us. Amen. Furthermore, during the entrance the people kneel out of reverence for the consecrated gifts.

The obvious purpose of this service is to provide the faithful with the strength they need to persevere on their Lenten journey. We need to remember that Communion is our sustaining power.

At St. John's the Presanctified Liturgy is served **twice** the first week in Lent (Wednesday at 6 p.m. and Friday at 9 a.m.) For the remaining part of Lent it is only on Wednesday evenings. And on Wednesday of Holy Week it is celebrated at 9 a.m.

Prior to reception, confession before the priest is in order. The fast should also last from rising until reception.

Certainly, the faithful Christian who desires to be one with Christ needs to participate in this liturgy weekly. In order for us to receive the full benefits we must come ready to receive Holy Communion and not simply come as spectators.

THE PRAYERS OF ST. EPHREM THE SYRIAN

Of all the Lenten prayers, the Prayer of St. Ephrem stands all alone.

*O Lord and Master of my life!
Take from me the spirit of sloth,
Faint-heartedness, lust of power, and idle talk.
But give rather the spirit of chastity,
Humility, patience and love to your servant.
Yes, O Lord and King!
Grant me to see my own errors
And not judge my brother;
For you are blessed to ages of ages. Amen.*

This beautiful prayer presents all the negative and positive elements of repentance and is a "check list" for our Lenten effort. Its aim is to free us from some fundamental spiritual diseases which control our life

and make it impossible for us even to turn our lives in God's direction.

SLOTH is the basic problem. It is a disease that renders us lazy and which convinces us that no change is possible. It is the root of all sin because "it poisons the spiritual energy at its source."

FAINT-HEARTEDNESS is the result of sloth. It is a despondency that makes it impossible for man to see anything good or positive. It reduces everything to negativism and pessimism.

LUST OF POWER. The previous vices of sloth and faint-heartedness cause our lives to be motivated with a lust of power. When life is seen as of no value but meaningless and empty we are forced "to seek compensation in a radically wrong attitude towards other persons." If my life is not directed to God and his will, then it becomes selfish and looks for self-satisfaction, self-gratification. "If God is not the Lord and Master of my life, then I become my own Lord and master—the absolute center of my own world." I then live to fulfill **my** needs, **my** desires, and **my** ideas. This lust of power is seen as "a fundamental depravity in my relationship to other beings, a search for their subordination to me.... It may certainly result in indifference, contempt, lack of interest, consideration, and respect.

IDLE TALK. Words have a certain power all their own. Words can uplift and save but also kill. When the word is removed "from its divine origin and purpose, the word becomes **idle**. It becomes the very agent of sin.

The above four are the obstacles to repentance and need to be removed. However, only God can remove them. The remaining parts of the prayer consider the positive aims of repentance.

CHASTITY. This does not refer to sexual purity. The Greek word *sofrosini* may be translated **whole-**

(Continued on page 14)

The Great Lent: Our Springtime Joy

mindfulness. It means to possess the gift of wholeness as opposed to the brokenness, which the above vices cause. Christ alone can restore wholeness in us by “by restoring in us the true scale of values leading us back to God.

HUMILITY. This first fruit of this wholeness is humility. Humility alone “is capable of truth, of seeing and accepting things as they are and therefore of seeing God’s majesty and goodness and love in everything.:

PATIENCE. This virtue is the fruit of the other two. The “fallen” man is impatient and ready to judge and condemn others. This leads him to have a broken, incomplete and distorted knowledge of everything. “Being indifferent to everyone except himself, he wants life to be successful right here and now.” The closer we come to God the more patient we become and the “more we reflect that infinite respect for all things which is the proper quality of God.”

LOVE. This divine gift is the crown of all virtues. Love is the sum total of all our quests. Who truly loves as God wants us to love, will be given in full measure this ultimate gift of all virtues.

The prayer summarizes all of the above and offers the concluding petition: “to see my own errors and not to judge my brother.” We are called to be very careful of **pride**. Often times even virtues can be turned into pride. The Fathers constantly warn us of the grave dangers of pride and of the subtle forms of false piety. But when we see “**our own errors**” and “**do not judge our brothers**” then pride will be destroyed in us.

LENT: A TIME OF JOY AND LIGHT

*Let us receive the announcement of Lent with joy!
For if our forefather Adam kept the fast,
We would not have deprived of paradise...
The time of Lent is a time of gladness!
With radiant purity and pure love,*

*Filled with resplendent prayer and all good deeds,
Let us sing with joy...
(From the Triodion)*

THE SERVICE OF APODEIPNON

Every Tuesday at 7 p.m. we will celebrate a service called APODEIPNON (lit. service following *deipno*, i.e. evening meal) There are two services. Of the two we will conduct the shorter one which lasts about 20 minutes to half an hour. It consists of several psalms, the Creed, the Trisagion, some Troparia (hymns) and the beautiful Prayer to the Most Holy Theotokos and the equally exquisite Prayer to Our Lord. It concludes with appropriate intercessory petitions.

PROSTRATIONS (METANOIES)

Prostrations are one of the distinctive characteristics of the Lenten worship. What is a prostration or *metanoia* as it is known in Greek? There are two, the small and great. By great metanoia is meant falling to ones knees and throwing the weight forward to the two hands, touching the ground with the forehead. The small metanoia has the worshipper bow from the waist, touching the ground with the fingers. Normally every prostration is preceded by making the sign of the Cross. What is the purpose or value of this practice?

In our Lenten struggle for spiritual recovery the church does not separate the soul from the body. The whole person has fallen away from god; and the whole person is to be renewed and restored. The “catastrophe of sin lies precisely in the victory of the flesh—the animal, the irrational, the lust in us—over the spiritual...” But the body is in itself glorious and holy. The body being under the savage attack of sin must be restored through repentance to its real function. Prostrations then are the participation of the body in repentance and signify **humility, adoration, and obedience**.

(Continued on page 15)

The Great Lent: Our Springtime Joy

AGAINST A FORMAL OR HYPOCRITICAL FAST

In vain do you rejoice in not eating, O soul!

For you abstain from food,

But from passions you are not purified.

*If you have no desire as a lie in the eyes of God,
You will be likened to evil demons who never eat!*

*If you persevere in sin, you will perform a useless
fast;*

Therefore, remain in constant striving so as to

Stand before the Crucified Savior, or rather,

*To be crucified with the One who was crucified for
your sake!*

(Wednesday of Cheese-Fare)

THE SERVICE OF THE AKATHIST

This truly exceptional service of the Akathist Hymn is a poetic masterpiece. It was composed and first celebrated as an active prayer of thanksgiving on the occasion of the deliverance of Constantinople from the siege of the barbarians in 626 AD

While some of the more devout Orthodox attend all or some of the five Friday evening services devoted to the Akathist, the majority stay at home and thus remain ignorant of its profound spiritual treasures and never experience its power to elevate the human soul and mind to spiritual heights seldom attained by flesh and blood.

The Akathist is composed of 24 Stanzas called "oikoi". The starting letter of each is a letter from the Greek alphabet beginning with Alpha and ending with Omega. Twelve of the stanzas end with "Hail! O Bride without Bridegroom", and the other twelve conclude with "Alleluia".

The title Akathist or Akathistos means literally "not sitting" because the worshippers are called to remain standing. Most of the hymn is made up of praises addressed to the Virgin Mary. The hymn presents the various events connected with

Christ's Incarnation beginning with the Annunciation and ending with the flight to Egypt and Symeon's reception of Jesus.

THE FIRST STANZA

*The archangel was sent from heaven to say
"Hail" to the Theotokos.*

And with his celestial voice envisioning you

O Lord embodied, he was

Rapt with wonder and stood crying to her.

*Hail, to you through whom
joy shall shine forth.*

*Hail, to you through whom the
curse will vanish.*

Hail, the recalling of the fallen Adam.

Hail, the redemption of Eve's tears.

Hail, O height beyond human logic.

*Hail, O depth invisible even to
the eyes of Angels.*

Hail for you are the King's throne.

Hail, that you bear him, who bears the universe.

Hail, O star revealing the Sun.

Hail, O womb of divine incarnation.

*Hail, to you through whom
Creation is renewed.*

*Hail, to you through whom
the Creator is born a babe.*

Hail, O Bride without Bridegroom.

The Paschal Cycle

THE TRIODION: The cycle of the moveable feast is built around Pascha. It is comprised of ten weeks before Pascha and is called the period of the Triodion. This period includes the four weeks preceding the Great Fast, the forty days of Lent and Holy Week. This year the period of Triodion begins on January 28 and ends with Holy Saturday, April 7. The ten weeks of the Triodion are as follows:

First Week - Publican and Pharisee

Second Week - Prodigal Son

Third Week - MeatFare Sunday (Last Judgment)

Fourth Week - CheeseFare Sunday (Sunday of Forgiveness)

First Sunday of Lent - Orthodox Sunday (Triumph of Orthodoxy)

Second Sunday of Lent - Commemoration of St. Gregory Palamas

Third Sunday of Lent - Adoration of the Cross

Fourth Sunday of Lent - Commemoration of St. John of the Ladder

Fifth Sunday of Lent - Commemoration of St. Mary of Egypt

Palm Sunday - Triumphant Entry of Christ into Jerusalem

SUNDAY OF THE PUBLICAN AND THE PHARISEE (February 17): This first Sunday of the Triodion teaches us to avoid the pride of the Pharisee and imitate the humility of the Publican. The feast receives its name from the parable of the same name found in Luke's Gospel, Chapter 18, verses 10-14. On this and the following two Sundays, the theme is repentance. Repentance is the main entry-point to Lent and is also the starting-point of our journey to Pascha (Easter). Repentance is not just a feeling of self-pity or simple regret. Rather it is a radical and complete turnabout. In Greek

“repentance” is translated as metanoia which means "change of mind." To repent then is to be renewed, transformed; to be able to attain a fresh approach in our relationship with God and our fellow men.

SUNDAY OF THE PRODIGAL SON

(February 24): The gospel reading is taken from Luke 15:11-32. This marvelous parable affords us some keen insights into repentance in its various stages. In the prodigal of the parable we can see ourselves. However, when we remember our present exile in sin and make the resolve to return home to God, then we "find" ourselves. The theme is the forgiveness which God grants to all those who repent.

SUNDAY OF MEATFARE (APOKREA)

(March 2): This Sunday is so named because it is the last day we can consume meat until PASCHA. Eggs, milk, butter, cheese and other dairy products may be eaten this week up to and including the next Sunday. This day is also called Sunday of the Last Judgment, because we read in the Gospel of Matthew (25:31-46) about the Second Coming of Christ. Whereas the two previous Sundays we heard of God's patience, limitless compassion and love, today we are reminded that God's mercy and compassion are tempered with justice. God will be our final judge. He will judge us with the severity of our sin if we do not repent. This is the message of Lent and one of the troparia of the Great Canon reminds us to act now while we still have time. Once death comes there can be no repentance.

"The end draws near; my soul, the end draws near; yet you do not care to make ready. The time grows short, rise up: the Judge is at the

(Continued on page 17)

The Paschal Cycle

door. The days of our life pass swiftly, as a dream, as a flower." (Canticle Four, Troparion 2)

The theme here is preparation. For the Lord will return and his Second Coming will come without warning. This same theme will also be repeated during the first three days of Holy Week.

SUNDAY OF CHEESEFARE (March 9): On this last day before the beginning of Lent or Pure Monday (Kathara Deftera), we come to the end of the four preparatory weeks. Today's themes are: the expulsion of Adam and Even from Paradise and mankind's mutual forgiveness. As we start on the threshold of the Great Fast, we find ourselves weeping with Adam and Eve before the closed gates of Paradise. On the other hand, our repentance leads us to prepare for the celebration of the saving events of Christ's awful passion, death and resurrection. When we realize what Christ has done for us wretched sinners, our sorrow for our exile from paradise is tempered by the hope of our re-entry into God's Kingdom.

"O precious Paradise, unsurpassed in beauty, Tabernacle built by God, unending gladness and delight, glory of the righteous, joy of the prophets, and dwelling of the saint's with the sound of thy leaves pray to the maker of all: may He open unto me the gates which I closed by my transgression; and may He count me worthy to partake of the Tree of Life and of the joy which was mine when I dwelt in thee before." (Vespers For Sunday Forgiveness)

The other theme, that of forgiveness, is emphasized in the gospel reading for this

Sunday, (Matthew 6:14-21). We are reminded that before we enter the Lenten fast we must be reconciled with our brothers and sisters. It is a mockery of the fast to attempt it and yet harbor enmity against a brother, "for whom Christ died." The road to Lent we must travel together as a family of God. We should not allow our fasting to separate us from others.

THE GREAT LENT

The forty-day period of Lent always begins on Monday (this year March 10) and ends on Friday, April 25. It is followed by Saturday of Lazarus, Palm Sunday and Holy Week.

During this forty-day lenten period and Holy Week, we are constantly reminded by the hymnology of our Church that we are on a sacred journey, a trip which ultimately leads us to relive the events that changed humankind; the awful Passion and Resurrection of Christ, which makes possible man's return to paradise and which inaugurates the Telos (End or Final Dispensation). The goal of our spiritual journey is expressed in the closing prayer of the Liturgy of the Presanctified Gifts: ". . . *may we come uncondemned to worship at the Holy Resurrection.*" The path which we follow will lead us to the pain and anguish of Golgotha but soon thereafter it culminates in the glory of the Empty Tomb.

Lent is a sacred pilgrimage. Each week as we come closer to our goal, we are reminded of our ultimate goal. Lent is a time to be liberated from our bondage to our sinful passions; a time to contemplate our ultimate destiny; a time to struggle with God against anything and

(Continued on page 18)

The Paschal Cycle

everything which tends to bring us under its tyranny; a time to struggle against ourselves; a time when we receive reassurance from God, a time to draw near the Promised Land and a time to come back "home" which Christ has prepared for us.

FIRST SUNDAY OF LENT - SUNDAY OF ORTHODOXY (March 16): There is a joyful quality to this celebration of the first Sunday of Lent. On this day we commemorate the final victory over the iconoclasts (icon destroyers). It marks the restoration of the Holy Icons to the churches by Empress Theodora, which took place on the first Sunday of Lent, March 11, 843. This feast is moreover a celebration in honor of all those martyrs and confessors who struggled and suffered for the faith. The special service that takes place following the Liturgy includes the procession of the icons and various hymns and prayers offered on behalf of the living and the dead. Finally, the service celebrates not only the restoration of the icons but more generally, the victory of the True Faith (Orthodoxy) over all heresies and errors.

SECOND SUNDAY OF LENT (March 23): On this day we honor the memory of another champion of Orthodoxy, St. Gregory Palamas, Archbishop of Thessalonica. This Sunday was dedicated to him in 1368 and with obvious reason. St. Gregory struggled against Barlaam Akindynos and other heretics of his time. His eloquent defense of the faith follows the pattern of other great bishops of the Church, such as Athanasius, Cyril, Basil, Chrysostom and Gregory.

error of the heretics and has revealed in its true beauty the faith of the Orthodox, bringing light to all the world. You are triumphantly victorious, a pillar of the Church and a true bishop. Never cease to intercede with Christ, that we may all be saved." (Matins, Second Sunday of Lent)

THE THIRD SUNDAY OF LENT - VENERATION OF THE HOLY CROSS (March 30): On this half-way point of the fast, the Church presents to us the Cross, the symbol of victory, to aid us in our spiritual struggle during the remainder of Lent. At the end of the Liturgy, the Precious and Life-giving Cross set high on a tray adorned with spring flowers is presented in solemn procession to the faithful. This ceremony closely parallels the feast of the Exaltation of the Cross celebrated on September 14. The dominant theme of this Sunday, as on the two preceding Sundays, is one of joy and triumph. We are thus reminded of the victory which Christ brought us, by His death on the cross and His resurrection.

"Hail! Life-giving Cross, unconquerable trophy of the true faith, door to Paradise, help of the faithful, rampart set about the Church. Through you the curse is utterly destroyed, the power of death is swallowed up and we are raised from earth to heaven: invincible weapon, adversary of demons, glory of martyrs, true ornament of holy monks, haven of salvation bestowing on the world great mercy." (Vespers, Third Sunday of Lent)

"O wise Gregory, you have burnt up the

(Continued on page 19)

The Paschal Cycle

THE FOURTH SUNDAY OF LENT (April 6): On this day the Church remembers St. John Climacus, abbot of Mt. Sinai (6th - 7th Century). Thanks to his writings and his own exemplary life, the pattern of the true Christian ascetic is formed. His major work, *The Ladder of Paradise*, is one of the spiritual works the Church has appointed to be read in Church during Lent. It is filled with sage advice to the lay person, as well as to the monastic, who is honestly striving to live the Christian life.

THE FIFTH SUNDAY OF LENT (April 13): The Church today honors the memory of a marvelous model of Christian asceticism, St. Mary of Egypt. Although her actual feast day is April 1, she is commemorated on this day as a shining example of true repentance to assist us in our repentance. From her we see vividly the transformation which is possible when one chooses to forego the ways of sin. St. Mary lived a life of sin in her youth. One day she traveled with some pilgrims to Jerusalem and arrived in time for the Feast of the Exaltation of the Precious Cross (September 14). When out of curiosity she tried to enter the church, an invisible and strange force blocked her entrance. Having tried unsuccessfully to gain entrance several times, she came to the realization that her past life was responsible for her inability to enter the church. Repenting on the spot, she prayed all night with tears to the Mother of God. The next morning she entered the church without difficulty. After joyfully venerating the Precious Cross, she left Jerusalem that same day and crossed the Jordan remaining in a remote region of the desert for the rest of her life - some forty-

seven years. With constant prayer and fasting, she conquered all that which separated her from God.

The story of blessed St. Mary is set forth as a shining example for all of us to emulate. We need to purify ourselves in order to be made worthy to celebrate the glorious Resurrection. Without repentance, a true and sincere change of mind, Holy Week and Easter will not benefit us but rather remain an empty festival.

·ENTRY INTO JERUSALEM·



The Orthodox Practice of Fasting

THE LENTEN REQUIREMENTS

The practice of FASTING in the Orthodox Church is one of the most beneficial spiritual exercises available to the faithful. To be of any substantive value, it needs to be joined with PRAYER and ALMSGIVING (works of compassion).

There are two attitudes towards fasting:

1. Some overemphasize eternal rules about food in a legalistic way.
2. Others scorn these rules as out-dated and unnecessary.

REASONS FOR FASTING

1. Primary reason is to become conscious of our dependence on God. Fasting leads us to a sense of an inward brokenness and contrition. To consume our normal fill of food causes us to become over-confident in our own abilities with an accompanying false sense of self-sufficiency. By proper abstinence, we become aware of our helplessness, shortcomings and total dependency on God.

2. Second, fasting has an inward significance the aim of which is to convert the heart and will, to return to God, to turn from self to Christ.

CAUTION REQUIRED

Fasting has to be combined with PRAYER and WORKS OF COMPASSION AND MERCY to be of any use. But another important factor must be considered. It is useless to abstain from certain food and yet indulge in cruel criticism and slander. Thus we can speak of two types of fast - the MATERIAL and the SPIRITUAL. Both are necessary. Otherwise to perform one and reject the other is folly.

Fasting must also lead us to REPENTANCE. For without it, fasting remains useless. Since we sin daily, we need to avail ourselves of this blessed sacrament which absolves us from our sins and reconciles us with God and man.

Regulations on Fasting

WEEKS OR DAYS	THE HOLY CANONS SPECIFY THE FOLLOWING:	
<p>FROM:</p> <p>Sundown on Cheese Fare Sunday to Pascha</p>	<p>ABSTINENCE OF:</p> <p>Meat/Meat Products Dairy Products Fish Olive Oil Wine</p>	<p>NO ABSTINENCE OF:</p> <p>Shellfish Fruit Vegetables Vegetable/Products</p> <p>During this period, Orthodox Christians regulate both the amount of food they consume and the number of times per day they eat. In other words, NO food should be eaten between meals and at meal time only a small portion should be eaten.</p>
<p>SATURDAYS & SUNDAYS</p>	<p>ABSTINENCE OF:</p> <p>Meat/Meat Products Dairy Products Fish</p>	<p>NO ABSTINENCE OF:</p> <p>Shellfish Vegetables Vegetable/Products Fruit Olive Oil Wine</p> <p>On Saturdays* and Sundays during the Great Fast the quantity and the number of times food may be consumed is not restricted.</p>
<p>Throughout the Great Fast * (All but Great Saturday on which a strict fast is kept)</p>	<p>ABSTINENCE OF:</p> <p>Meat/Meat Products Dairy Products</p>	<p>NO ABSTINENCE OF:</p> <p>Shellfish Fish Olive Oil Wine Vegetables Vegetable Products Fruit</p>
<p>Feast of the Annunciation (March 25) and Palm Sunday</p>	<p>ABSTINENCE OF:</p> <p>Meat/Meat Products Dairy Products</p>	<p>NO ABSTINENCE OF:</p> <p>Shellfish Fish Olive Oil Wine Vegetables Vegetable Products Fruit</p>

Philoptochos News

*It is the first mild day in March. Each minute sweeter than before...
There is a blessing in the air... -William Wordsworth*

Philoptochos is grateful to all of you for baking, donating and assisting us in raising \$2100 for St. Basil's Academy through our Vasilopeta Bake Sale. Thank you all for your help. All funds collected are restricted to the needs of the Academy of St. Basil. The Philoptochos Chapters have the responsibility of being the primary financial supporter for the children of St. Basil.

Our first bake sale of the year, held Sunday, March 2nd was very successful. Thank you to our Chairman Argie Pastis, Raza Kitsigianis and all the ladies that donated their delicious pastry to help us raise money for Kids 'n' Cancer and other Philoptochos Chairities. We also appreciate your monetary donations.

SAVE THE DATE FOR KIDS 'n' CANCER – SUNDAY, MAY 4TH

On behalf of his Eminence Metropolitan Gerasimos, Metropolis President Valerie Roumeliotes, The Metropolis Board and the Kids 'n' Cancer Committee, we invite you the 19th Annual Kids 'n' Cancer Reception on May 4, 2008 at the lovely home of Sophie and Tony Mastor in Bel-Air, CA. This ministry has grown from a single camp-based into a five camp operation to benefit children with cancer and other life-threatening diseases. In addition, we have partnered with the Emilio Nares Foundation "Ride with Emilio" which provides oncology transportation and family support systems to children with cancer and their families. With great joy, we will open our fifth Camp Agape in Arizona in July, 2008. Invitations will be mailed soon.

Our Philoptochos General Meeting, held Wednesday, February 6th was cheerful,

entertaining and enjoyed by all who attended. We had a great time! Thank you to Linda and Jim Wronski for making Bingo exciting. They gave Bingo a new twist and kept us all on our toes. Everyone is asking to have this program again, soon! Philoptochos, with the wonderful help of Linda Wronski, is bringing fun and exciting programs to our meetings. We look forward to having you join us.

HIGH SCHOOL SENIORS: Applications for the Father Hadjis Scholarship are available in the church office or contact Chairman Electra Christ for an application or information. Deadline for all paperwork to be in is March 31st. Those who applied before and did not receive this scholarship, are urged to resubmit their application. Anyone wishing to donate towards the Father Hadjis Scholarship Fund can do so by sending your donation to St. John's c/o Philoptochos Society.

The Salutations to the Theotokos are held the first five Friday nights during lent. The Philoptochos provides a light Lenten refreshments after service. If you would like to help, please contact Jerry Kallaos or any of the Philoptochos Board members. We would love to have you join us.

I would like to thank Christine Pappas and her Humanitarian Award Committee for honoring me this year to be the recipient of the Humanitarian Award. I am delighted and very appreciative of this award. Thank you for the honor.

**Our Next Philoptochos General Meeting is
Weds. March 5th at 7PM in the small hall.**

Community Calendar

MARCH 2008

SPECIAL THANK YOU'S

We would like to thank ALL of our volunteers, especially Patricia Gauvain, Nickey Kezos, Hope Russos and Julie Sarres for all their help while Sarah was out recovering from surgery.

SUNDAY SCHOOL

Every 2nd Sunday of the month, there will be a family service. After communion, the children will go to their classrooms. Please report promptly to the choir loft at 9:45. Parents, please help the children attend.

MEETINGS AND EVENTS FOR MARCH

March 1, 2008

Cretans Annual Apokriatiko Dinner Dance

March 2, 2008

G.O.Y.A. Meeting, 12:15PM

March 4, 2008

Parish Council Meeting, 7PM

March 5, 2008

Philoptochos Meeting 7PM

March 10, 2008

Lent Begins
NO Greek Dance Classes

March 16, 2008

Youth Rally at St. Sophia's

March 18, 2008

Parish Council Meeting, 7PM

March 20, 2008

Little Angels & H.O.P.E Meeting, 4PM

March 22, 2008

Greek School Independence Day Celebration, 5PM

March 25, 2008

Annunciation of the Theotokos

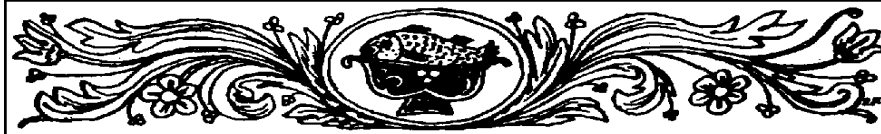
March 2008

St. John's Monthly Calendar

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday																																																																																																		
						1 1st Saturday of Souls, 9AM																																																																																																		
2 Judgment Sunday (Meatfare), Orthros & Liturgy 9AM G.O.Y.A Mtg., 12:15PM	3 Greek Dance Class, 4PM Special Bible Class, 4:30-6PM	4 Bible Study, 11:30AM Parish Council Mtg., 7PM	5 Orthodox Faith Class, 7PM Philoptochos Mtg., 7PM	6 Greek School, 4PM Choir Practice, 7PM	7	8 2nd Saturday of Souls, 9AM																																																																																																		
9 Forgiveness Sunday (Cheesefare), Orthros & Liturgy 9AM	10 Lent Begins *NO Greek Dance Class Special Bible Class, 4:30-6PM	11 Bible Study, 11:30AM Compline Service (in English), 6:30PM	12 Presanctified Liturgy, 6PM Orthodox Faith Class, 7:30PM	13 Greek School, 4PM Choir Practice, 7PM	14 Presanctified Liturgy, 9AM 1st Salutations to the Theotokos, 7PM	15 3rd Saturday of Souls, 9AM																																																																																																		
16 Sunday of Orthodoxy, Orthros & Liturgy 9AM Youth Rally at St. Sophia	17 Greek Dance Class, 4PM Special Bible Class, 4:30-6PM	18 Bible Study, 11:30AM Compline Service (in English), 6:30PM Parish Council Mtg., 7PM	19 Presanctified Liturgy, 6PM Orthodox Faith Class, 7:30PM	20 Greek School, 4PM Choir Practice, 7PM Little Angels & H.O.P.E. Mtg., 4PM	21 2nd Salutations of the Theotokos, 7PM	22 Greek School Independence Day Celebration, 5PM																																																																																																		
23 Sunday of Gregory Palamas, Orthros & Liturgy 9AM	24 Great Vespers of Annunciation, 5PM Greek Dance Class, 4PM Special Bible Class, 4:30-6PM	25 ANNUNCIATION OF THE THEOTOKOS, 9AM Bible Study, 11:30AM	26 Presanctified Liturgy, 6PM Orthodox Faith Class, 7:30PM	27 Greek School, 4PM Choir Practice, 7PM	28 3rd Salutations to the Theotokos, 7PM	29																																																																																																		
30 Sunday of the Holy Cross, Orthros & Liturgy 9AM	31 Greek Dance Class, 4PM Special Bible Class, 4:30-6PM	<table border="1"> <thead> <tr> <th colspan="7">February</th> </tr> <tr> <th>S</th> <th>M</th> <th>T</th> <th>W</th> <th>T</th> <th>F</th> <th>S</th> </tr> </thead> <tbody> <tr> <td></td> <td></td> <td></td> <td></td> <td></td> <td>1</td> <td>2</td> </tr> <tr> <td>3</td> <td>4</td> <td>5</td> <td>6</td> <td>7</td> <td>8</td> <td>9</td> </tr> <tr> <td>10</td> <td>11</td> <td>12</td> <td>13</td> <td>14</td> <td>15</td> <td>16</td> </tr> <tr> <td>17</td> <td>18</td> <td>19</td> <td>20</td> <td>21</td> <td>22</td> <td>23</td> </tr> <tr> <td>24</td> <td>25</td> <td>26</td> <td>27</td> <td>28</td> <td>29</td> <td></td> </tr> </tbody> </table>				February							S	M	T	W	T	F	S						1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29		<table border="1"> <thead> <tr> <th colspan="7">April</th> </tr> <tr> <th>S</th> <th>M</th> <th>T</th> <th>W</th> <th>T</th> <th>F</th> <th>S</th> </tr> </thead> <tbody> <tr> <td></td> <td></td> <td>1</td> <td>2</td> <td>3</td> <td>4</td> <td>5</td> </tr> <tr> <td>6</td> <td>7</td> <td>8</td> <td>9</td> <td>10</td> <td>11</td> <td>12</td> </tr> <tr> <td>13</td> <td>14</td> <td>15</td> <td>16</td> <td>17</td> <td>18</td> <td>19</td> </tr> <tr> <td>20</td> <td>21</td> <td>22</td> <td>23</td> <td>24</td> <td>25</td> <td>26</td> </tr> <tr> <td>27</td> <td>28</td> <td>29</td> <td>30</td> <td></td> <td></td> <td></td> </tr> </tbody> </table>	April							S	M	T	W	T	F	S			1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30			
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Worship Services

MARCH 2008



Saturday, March 1, 2008

**1st Saturday of Souls,
9am**

Sunday, March 2, 2008

**Judgment Sunday (Meatfare),
Orthros & Divine Liturgy,
9am**

Saturday, March 8, 2008

**2nd Saturday of Souls,
9am**

Sunday, March 9, 2008

**Forgiveness Sunday (Cheesefare)
Orthros & Divine Liturgy,
9am**

Tuesdays, March 11, 18, 2008

**Compline Service (in English)
6:30PM**

Wednesdays, March 12, 19, 26, 2008

**Presanctified Liturgy,
6PM**

Friday, March 14, 2008

**Presanctified Liturgy,
9AM
1st Salutations to the Theotokos,
7PM**

Saturday, March 15, 2008

**3rd Saturday of Souls,
9AM**

Sunday, March 16, 2008

**Sunday of Orthodoxy,
Orthros & Liturgy,
9AM**

Friday, March 21, 2008

**2nd Salutations to the Theotokos,
7PM**

Sunday, March 23, 2008

**Sunday of Gregory Palamas,
Orthros & Liturgy,
9AM**

Monday, March 24, 2008

**Great Vespers of Annunciation
5PM**

Tuesday, March 25, 2008

**Annunciation of the Theotokos
9AM**

Friday, March 28, 2008

**3rd Salutations to the Theotokos,
7PM**

Sunday, March 30, 2008

**Sunday of the Holy Cross,
Orthros & Divine Liturgy,
9am**

SATURDAY OF SOULS

Church Registry

MARCH 2008

BAPTISMS

FEBRUARY 3, 2008

Lucas Kesoglou

*Proud Parents: John & Janet Kesoglou
God Parent: Zia Nisani*

FEBRUARY 16, 2008

Eleferios Muirhead

*Proud Parents: Shawn & Efthia Muirhead
God Parent: Angeliki Fournaris*

MEMORIALS

FEBRUARY 3, 2008

John (Jack) Dilworth - 40 Day
Phillip Martyn - 10 Year

FEBRUARY 10, 2008

George Harvalos - 30 Year
Nicholas Tsarnas - 40 Day
William Story - 15 Year
Antoinette Story - 20 Year

FEBRUARY 17, 2008

Diamond Siokos - 40 Year
Achilles Siokos - 61 Year
Eleftheria Angeletakis - 10 Year

FEBRUARY 24, 2008

Ekaterine Koronia - 1 Year
Peter Panagos - 40 Day

SLEEPING IN THE LORD

JANUARY 19, 2008

Peter Panagos

JANUARY 23, 2008

Chris August

FEBRUARY 10, 2008

Elli Yorgiadis

George Spyr

+ *May their memory be eternal* +

PROSFORO SCHEDULE

MARCH

Saturday, March 1

Mrs. Maria Nikolaou

Sunday, March 2

Mrs. Maria Nikolaou

Saturday, March 8

Mrs. Joanne Kalogeropoulos

Sunday, March 9

Mrs. Joanne Kalogeropoulos

Wednesday, March 12

Mrs. Maria Massouris

Friday, March 14

Mrs. Maria Bizakis

Saturday, March 15

Mrs. Maria Bizakis

Sunday, March 16

Mrs. Maria Bizakis

Wednesday, March 19

Mrs. Catherine Glavas

Sunday, March 23

Mrs. Dimitra Klentos

Tuesday, March 25

Mrs. Voula Kitsigiannis

Wednesday, March 26

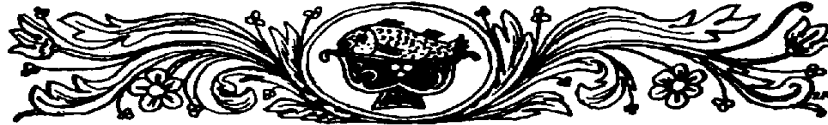
Mrs. Voula Kitsigiannis

Sunday, March 30

Mrs. Eleni Kousoulas

NOTE: If you are unable to bring the Prosforo on your designated date, please call Joanne Kalogeropoulos at (714) 991-8126, or (714) 848-1422.

ACOLYTES OF ST. JOHN THE BAPTIST 2008



TEAM 1	TEAM 2
<p>Armondios Vestakis Nick Basdakis George Dalis Nicholas Foutris Sotirios Eliopoulos Richard Rosentrater Kosta Dalis</p>	<p>Dimitri Pappas Bradley Jung Kyriakos Alyousef Michael Bangos Kyriakos Psaras Dimitri Hondrogiannis Stephen Stylianides</p>
<p>March 9, 2008 April 6, 2008 May 4, 2008</p>	<p>March 16, 2008 April 13, 2008 May 11, 2008</p>
TEAM 3	TEAM 4
<p>John Hourigan Pano Nikolaou Stefan Malmlund Alexander Malmlund Antonio Georgakopoulos Carl Cantonis Aleko Culp</p>	<p>George Alexopoulos Niko Begakis Argirios Alexopoulos Speros Mantas Dimitri Dimopoulos Paul Stephens Brandon Deralis</p>
<p>March 23, 2008 April 20, 2008 May 18, 2008</p>	<p>March 2, 2008 March 30, 2008 April 27, 2008</p>

- 1.) The Divine Liturgy begins promptly at 10:00 AM. Please be vested no later than 10:05 AM.
- 2.) Clothing preference is white (or light) shirt and tie with dark shoes. NO SNEAKERS PLEASE.

Stewardship 2008

The following have submitted their 2008 pledge cards.
We thank them and we invite the others to make their gift to their church.

Mr. & Mrs. Michael Akkerman
Mr. & Mrs. George Alavizos
Mr. & Mrs. Themis Alexopoulos
Mr. & Mrs. Michael Amerine
Mr. & Mrs. Nick Anas
Mr. & Mrs. Conatantine Anasis
Mrs. Loula Anderson
Mrs Connie Andros
Mr. & Mrs. Christos Angelatakis
Mr. & Mrs. Gus Anton
Mrs. Maria E. Antonaras
Mrs. Alice Antoniou
Mrs. Joyce Attard
Mr. & Mrs. Peter Attard
Mr. & Mrs. Louie Attard
Mr. & Mrs. Chris August
Mr. & Mrs. Gerald Baglin
Mr. & Mrs. Nicholas Badounas
Mrs. Kiki Ballas
Mr. & Mrs. Anastasios Barouxis
Mr. & Mrs. Dino Basdakias
Mr. & Mrs. Nick Begakis
Mr. & Mrs. Peter Begakis
Mr. Peter Benardis
Mr. & Mrs. Harry Benetatos
Mrs. Venetta Birakos
Mrs. Maria Bizakis
Mr. & Mrs. Paul Bogris
Mr. & Mrs. Theodore Bogris
Mr. & Mrs. Chris Bonorris
Mr. & Mrs. George Borovilos
Mr. & Mrs. Costa Bostinelos
Mr. & Mrs. Angelo Boussiacos
Mr. & Mrs. Aleksander Bozovic
Mr. Mihale Brailas
Mr. & Mrs. Michael Buelna
Mr. & Mrs. James Callas
Mr. Andrew Canellos
Mr. & Mrs. Carl Cantonis
Mr. & Mrs. George Cantonis
Mr. William Carkagis
Mr. & Mrs. John Chakos
Mr. & Mrs. Andrew Chapralis
Mr. & Mrs. Nicolas Charalambous
Mr. & Mrs. Nicholas Chatzipetrou
Mr. & Mrs. George Chatzis
Mrs. Freda Chrest
Miss Catherine Christ
Mr. & Mrs. Nick Christ

Mrs. Vivian Christian
Mr. & Mrs. William Christian
Mr. & Mrs. Andrew Chrissyogelos
Mr. & Mrs. Nick Cokas
Mr. & Mrs. Dukas Contos
Mr. & Mrs. Richard Cote
Mr. & Mrs. Gary Culp
Mr. & Mrs. Tom Dalis
Mr. & Mrs. Tom Dallas
Mr. & Mrs. Peter Derales
Mr. & Mrs. William Deralas
Ms. Janet Diamant
Mr. & Mrs. Nick Diamant
Mr. & Mrs. Argirios Dimopoulos
Mr. John Dimopoulos
Mr. & Mrs. Glenn Dodge
Mr. & Mrs. Spiro Doukos
Mr. & Mrs. Alex Dourbetas
Mr. & Mrs. Nico Dourbetas
Nicholas & Lillian Dovalis
Mr. & Mrs. Angelos Dritsopoulos
Mrs. Joanne Drulias
Mr. & Mrs. Michael Duvall
Mr. & Mrs. Xenophon Eliopoulos
Mr. Athanasios Foskaris
Mrs. Mina Fourtounis
Mr. & Mrs. George Frousiakis
Mr. & Mrs. Bill Futris
Mr. George Futris
Mr. & Mrs. Flynn
Mr. & Mrs. Leon Gabrielian
Mr. & Mrs. Chris Gallanes
Mr. Harry Gallanes
Mr. & Mrs. Nicos Ganis
Mrs. Sophia Garrity
Mr. & Mrs. George Gatsinaris
Dr. & Mrs. Vasili Gatsinaris
Ms. Patricia Gauvain
Mrs. Magdalen Genkos
Miss Constance George
Mr. & Mrs. Peter George
Mrs. Demetra Georgouses
Mr. Fred Gerth
Mr. & Mrs. Gus Gialamas
Mr. Emmanuel Giannetakias
Dr. & Dr. Constantine Glezakos
Miss Bessie Gonos
Mrs. Mary Goode
Mr. Dimitri Grammas

Mr. & Mrs. George Hadjis
Mr. & Mrs. John Hadjis
Mr. & Mrs. Christ Hadzoglon
Mr. & Mrs. Larry Halfhill
Mr. & Mrs. Christos Harbilas
Mr. & Mrs. Tom Harbilas
Mr. Harris G. Harisis
Mrs. Demetra G. Harvalos
Mr. & Mrs. Alex Hashtroudi
Mr. George Hassapis
Mr. & Mrs. Thomas Hassapis
Mr. & Mrs. Andrew Hatzis
Mr. & Mrs. James Hill
Miss Christina Hioureas
Miss Eleni Hioureas
Mr. & Mrs. Joe Hourigan
Mr. & Mrs. Ken Jones
Mr. & Mrs. Savas Kallaos
Mr. John Kandara
Mr. & Mrs. Bill Kapogianis
Mr. John Kapogianis
Mr. & Mrs. Kostas Kapogianis
Mr. & Mrs. Peter Karagines
Mr. & Mrs. Ioannis Karambelas
Mr. & Mrs. Hristos Karanastasis
Mrs. Alberta Keffalas
Mr. & Mrs. John Kessoglou
Ms. Cynthia Kezos
Mr. & Mrs. James Kezos
Mrs. Nickey Kezos
Mr. John Kiouisis
Mr. Nick Kitakis
Mr. & Mrs. Steve Kitsigianis
Mrs. Voula Kitsigianis
Mr. & Mrs. Gus Klentos
Ms. Jean Koclanakis
Mr. & Mrs. Nick Kokkinos
Mr. & Mrs. John Koliass
Mr. & Mrs. George Konstantarakis
Mr. & Mrs. George A. Kosebas
Mr. & Mrs. Dino Koukladas
Mr. & Mrs. Chris Koukladas
Mr. & Mrs. Yanni Kouloumbis
Mr. & Mrs. James Kousoulas
Mrs. Anna Koutzoukis
Mr. & Mrs. John Koutzoukis
Mrs. Angelike Lambides
Ms. Alexandra Lambropoulos
Mr. Basilios Lambropoulos

Stewardship 2008

The following have submitted their 2008 pledge cards.
We thank them and we invite the others to make their gift to their church.

Mr. & Mrs. George Lambros
Mr. & Mrs. Robert Lanyi
Mr. & Mrs. James Learakos
Mr. & Mrs. Richard Lewis
Mr. & Mrs. Dennis Libowitz
Mr. & Mrs. Robert Linn
Mrs. Katherine Livieratos
Mr. Earnest Love
Mr. & Mrs. Bjorn Malmund
Mr. & Mrs. Konstantinos Mandas
Mr. & Mrs. Paul Mandas
Mr. & Mrs. Rouso Manos
Mr. & Mrs. Aristos Mantas
Mrs. Nada Margaretis
Mr. & Mrs. Mark Marincovich
Mr. & Mrs. Dean Marinos
Mr. & Mrs. John Maris
Mr. & Mrs. Milton Maris
Mr. & Mrs. Michael McFann
Mr. & Mrs. George Medenas
Mr. & Mrs. Chris Mellas
Mrs. Marie Miller
Mr. & Mrs. Bill Mitchell
Mrs. Mary Mitchell
Mr. & Mrs. Peter Mitchell
Mr. & Mrs. William Mitchell
Mr. & Mrs. G. Mousmoules
Mrs. Sofia Moysidis
Mr. & Mrs. Brian Mull
Mrs. Mary Naylor
Mr. & Mrs. Harry Nichols
Mr. Pete Nichols
Mr. & Mrs. Paul Nikolau
Mr. & Mrs. John Ohanian
Mr. & Mrs. Pete Pafilas
Mrs. Eugenia Pagalides
Mrs. Belia Palas
Mr. & Mrs. Costa Panagiotou
Mr. & Mrs. Pete Pandeles
Mr. & Mrs. Mike Panos
Mr. & Mrs. George W. Pappas
Mrs. Georgia Pappas
Mr. & Mrs. Kostas Pappas
Mr. & Mrs. Pano Pappas
Mr. Timothy Pappas
Mrs. Argie Pastis
Mr. & Mrs. Vasili Paxos
Ms. Connie Perakis
Mr. & Mrs. Alex Persakis

Mr. & Mrs. Bill Petropoulos
Mr. & Mrs. John Petropoulos
Mr. & Mrs. Lee Petros
Mr. & Mrs. George Petsas
Mrs. Shirley Picoulas Hallock
Dr. & Mrs. Denis Pieratos
Mr. & Mrs. James Pierce
Dr. & Mrs. James Pilafas
Mr. & Mrs. Stavro Pilafas
Mr. & Mrs. Georgios Rigas
Ms. Mary N. Riley
Miss Sophia Rinos
Mr. & Mrs. Cristo Ristas
Mr. & Mrs. Gregory Roumpos
Mr. & Mrs. John Russell
Mr. & Mrs. Theofilos Russos
Mr. Paul Sarandos
Mr. & Mrs. Chris Sarantos
Mr. & Mrs. Peter Sargologos
Mr. & Mrs. Timothy Sarres
Mr. & Mrs. Randal Schoeman
Mr. & Mrs. Chris Sigas
Mr. & Mrs. Nickolas Siokos
Mr. & Mrs. Andrew Siouris
Mr. Alexander Soles
Mr. & Mrs. Dean Soles
Mr. & Mrs. Petros Sourias
Mrs. Bess Stavrakas
Mr. & Mrs. George Stephens
Miss Athena Stump
Mr. & Mrs. John Sutch
Mr. & Mrs. Demetrios Syrengelas
Miss Maria Tambouris
Mr. & Mrs. Panagiotis Tasigeorgos
Mr. & Mrs. Angelo Tavlarides
Mr. & Mrs. George Tavoularis
Miss Kathy Tavoularis
Mr. & Mrs. George Thalassas
Ms. Catherine Thanos
Mr. & Mrs. William Thomas
Mr. & Mrs. Spiro Tragos
Mr. & Mrs. Tom Tragos
Dr. & Mrs. Bill Tsagris
Mr. & Mrs. Christopher Turner
Mr. & Mrs. Perry Valaskantjis
Mrs. Foula Vanikiotis
Mr. & Mrs. Antonios Vatakis
Miss Lisa Vatakis
Mrs. Helen Vest

Mr. & Mrs. E.J. Vlachos
Mrs. Sophia Voulimeneas
Mr. & Mrs. Chris Vovos
Mr. & Mrs. Mike Vourakis
Mr. & Mrs. Gilbert Walker
Mr. & Mrs. James Wilson
Mr. & Mrs. Arthur Winders
Mr. & Mrs. Peter Xanthos
Mr. Ioannis Xilikakis
Miss Elli Yorgiadis
Ms. Josephine Zorzy
Mr. & Mrs. Athanasios Zounatiotis

NOTE:

There are pledging members that prefer to not have their names listed, but are still members in good standing. If you prefer to not have your name listed, please contact the church office. Thank You.

As of February 18, 2008, the total number and amount of pledges is unavailable, please check upcoming bulletins and the next Vineyard for up to date amounts. Sorry for the inconvenience.

Parish Programs

2008

ADULT BIBLE STUDY (1)

Tuesday Mornings

11:30AM-1PM

***NEW ADULT BIBLE STUDY (2)**

Monday Afternoon

4:30PM

RELIGIOUS EDUCATION(SUN. SCHOOL)

Every Sunday through June.

ADULT CLASS ON THE ORTHODOX FAITH

Wednesday Evenings 7-8:30PM

GREEK FOLK DANCING MONDAYS

Training Group 4 - 5PM

Ta Pedakia 4 - 6PM

YOUTH ADULT LEAGUE ORTHODOX CHRISTIAN FELLOWSHIP

Contact George Futris at St.JohnYAL.org

GREEK ORTHODOX YOUTH OF AMERICA (G.O.Y.A)

For all teenagers ages 12 - 17.

1st Sunday & 3rd Friday of the Month

G.O.Y.A BASKETBALL

Practice on Sundays has started

LITTLE ANGELS YOUTH PROGRAM & H.O.P.E YOUTH PROGRAM

3rd Thursday of the Month, 4PM

JUNIOR ORTHODOX YOUTH (J.O.Y.) &

3rd Sunday of the Month, 12:15PM

PROSFORO MINISTRY

Bread for Holy Communion

Please consider making and offering the
prosfora on Sundays.

Contact: Joanne Kalogeropoulos

ACOLYTES

Young men ages 9 & up are invited to
participate in this sacred ministry. Each group
serves once every four weeks. Contact Fr.

PHILOTOCHOS SOCIETY

Meets the first Wednesday of
every month at 7PM.

PRE-MARITAL CLASS

This is a diocese requirement for all persons
wishing to marry in the Church.

CHOIR (ADULT)

Practice is held Thursdays 7-9PM

All are invited to join and offer praise to
God through the gift of singing.

Contact Elsa Libowitz

ST. JOHN'S GOLDEN STARS

For retired parishioners.

Meets informally as announced.

GREEK SCHOOL

Children - Tues. & Thurs. 4 - 7PM

Adults - Thursdays 5:30 - 8:30PM

Contact the office for schedules.

JR. CHOIR

First Sunday - Practice

Second Sunday - Sing in the Choir Loft 9:45AM

Youth Corner

2008

Dear Parents,

One of the most important challenges that are faced by both parents as well as priests (many of them who are parents themselves) is to nurture, as well as facilitate the spiritual development of children. In order to achieve this, a synergistic effort must be made by both the priests as well as the parents. Realizing this, the priests here at St John's, in conjunction with the advisors of the various youth ministries, have put together age appropriate programs for the various youth groups. (Little Angels, HOPE, JOY and GOYA) which encompass the four circles of Orthodoxy, namely Worship, (Liturgia) Fellowship, (Koinonia) Service, (Diakonia) and Witnessing of the faith, (Martyria) thus creating well rounded programs.

Additionally, we have included a list of monthly activities, through January 2008, for each group in order that you may gain a better understanding of our programs.

GOYA

PLEASE NOTE- While the first meeting of the month remains the same, that is, the first Sunday of the month at 12:15 P.M., it was decided at the Parent/Advisors meeting on Sunday January 13th, that the second meeting of the month be changed from the third Thursday to the third Friday of the month at 7:00 PM. This was deemed necessary in order to better accommodate the children's schedules, as Thursdays are school nights. Additionally, it was also deemed necessary to modify the curriculum in order to provide further edification of the program as well as versatility. Occasionally, it may be necessary for an activity to be held on Saturday mornings due to logistical purposes. All activities for the month will be decided at the first meeting of the month, thus enabling myself, the advisors, as well as the parents to make the appropriate logistical preparations. The activities/events will continue to be announced in a timely manner via the Sunday bulletin, as well as be disseminated among the children through the corresponding secretary, as well as via the internet.

LITTLE ANGELS AND HOPE

MARCH 2008

The meaning of Lent will be taught with emphasis on self-denial and sharing.

APRIL 2008

The symbolism of red dyed Easter eggs will be presented, followed by an Easter Egg hunt.

MAY 2008

The children will participate in a short prayer service in the church

(Continued on page 33)

(Continued from page 32)

JOY

MARCH 2008

Easter Egg Painting

APRIL 2008

The children will assist with the making of palm crosses.

MAY 2008

The children will view a movie

JUNE 2008

Picnic with family

YOUNG ADULT LEAGUE

The next scheduled meeting for the Y.A.L. is TBA. Please contact Fr. Nicholas or George Futris.

BASKETBALL

Basketball is now underway. We played our first game against St. Sophia on Sunday February 22nd. We have only three teams this year. We are trying to form a junior boy's team. If you are between the ages of 11-14 and would like to play, or would like a copy of the scheduled games, and venues, and related activities, please see Fr. Nicholas.

UPCOMING YOUTH EVENTS

On Sunday March 16th St. Sophia's Greek Orthodox Cathedral in Los Angeles will be hosting a Lenten Youth Rally, following the Divine Liturgy. This is open to young people of all ages. Lunch will be provided prior to the Rally.

SUMMER CAMP

The dates of this year's camp sessions are as follows:

SAINT SOPHIA'S CAMP:

Week One - Saturday, July 26 - Saturday, August 2

Week Two - Saturday, August 3 - Friday, August 9

SAINT NICHOLAS RANCH:

Week One - Sunday, July 6 - Saturday, July 19

Week Two - Sunday, July 13 - Saturday, July 19

Week Three - Sunday, July 20 - Saturday, July 26

NATIONAL ALTAR BOY RETREAT/NATIONAL GIRLS RETREAT

The Greek Orthodox Archdiocese of America is sponsoring a National Altar Boy and National Girls retreat on April 3-6 at Hellenic College/Holy Cross in Brookline MA. This retreat is for young people grades 7-12. The registration fee is \$75.00. Participants will be responsible for their own transportation. Hotel scholarships are available for the entire weekend. If you are interested please see Fr. Nicholas.

GOBL 2008 SCHEDULE OF GAMES

Date	Start Time	#Games	Visitor	Home	Place
WK#2	2PM	4 GAMES	St. Sophia	St. Nicholas	St. Nicholas
3/2/2008	2PM	3 GAMES	St. Anthony	St. John	St. John
SUNDAY	2PM	3 GAMES	St. Katherine	Assumption	Will Rogers School
BYE ST. GEORGE					
WK#3	3PM	3 GAMES	St. Nicholas	St. John	St. John
3/9/2008	2PM	3 GAMES	St. George	St. Sophia	Bishop Conaty
SUNDAY	2PM	4 GAMES	Assumption	St. Anthony	John Muir High School
BYE ST. KATHERINE					
WK#4	11AM	4 GAMES	Assumption	St. Nicholas	St. Nicholas
3/15/2008	12PM	3 GAMES	St. Katherine	St. George	St. Katherine
SATURDAY	11AM	2 GAMES	St. John	St. George	St. John
BYE ST. ANTHONY					
3/16/2008			SUNDAY OF ORTHODOXY- NO GAMES		
WK#5	2PM	4 GAMES	St. Anthony	St. Nicholas	St. Nicholas
3/23/2008	3PM	2 GAMES	St. Katherine	St. George	St. Katherine
SUNDAY	2PM	3 GAMES	St. John	Assumption	Will Rogers School
BYE ST. SOPHIA					
WK#6	11AM	3 GAMES	St. George	Assumption	Will Rogers School
3/29/2008	11AM	4 GAMES	St. Anthony	St. Sophia	Bishop Conaty
SATURDAY	11AM	2 GAMES	St. John	St. Katherine	St. Katherine
BYE ST. NICHOLAS					
WK#6	2PM	4 GAMES	Assumption	St. Sophia	Bishop Conaty
3/30/2008	2PM	3 GAMES	St. Nicholas	St. George	Santa Fe Springs Act. Ctr
SUNDAY	2PM	3 GAMES	St. Katherine	St. Anthony	John Muir High School

BYE ST. JOHN

4/5/2008	SATURDAY	QUARTER FINALS JOHN MUIR HIGH SCHOOL PASADENA			
4/6/2008	SUNDAY	SEMI FINALS JOHN MUIR HIGH SCHOOL PASADENA			
4/13/2008	SUNDAY	FINALS/BANQUET BISHOP CONATY/ ST. SOPHIA HALL			
4/20/2008		PALM SUNDAY			
4/27/2008		EASTER			

ST. KATHERINE – NO SENIOR GIRLS
ST. JOHN – NO JUNIOR BOYS
ST. GEORGE – NO JUNIOR GIRLS

GOYA ESCAPE ISLAND FLYER

NATIONAL ALTAR BOY & GIRL RETREAT

GREEK INDEPENDANCE DAY FLYER

FR. HADJIS SCHOLARSHIP

LIVING AND TEACHING IN THE WORLD

SUNDAY OF ORTHODOXY

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Time Dated, Please Do Not Delay



"Behold, I send my messenger before thy
face, who shall prepare thy way; the voice of
one crying in the wilderness: Prepare the
way of the Lord, make his paths straight -- "

(Mark 1:2-3)

