



**St. George Orthodox Church**  
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**THE WEEKLY MESSENGER**

Published weekly in the interest of the parishioners and friends of Saint George Orthodox Church, Buffalo, NY a parish of the Diocese of New York and New Jersey and The Orthodox Church in America

**ST. GEORGE ORTHODOX CHURCH**

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**FIFTH SUNDAY OF LENT — Tone 1. St Mary of Egypt. Virgin Martyr Theodora of Tyre. Ven. Titus the Wonderworker (9th c.). Martyrs Amphianus (Apphianus) and Edesius (Aedesius) of Lycia (306). Martyr Polycarp of Alexandria (4th c.).**

<b>EPISTLE:</b>	Divine Liturgy of St. Basil the Great	<b>GOSPEL:</b>
Hebrews 9:11-14		Mark 10:32-45
Galatians 3:23-39		Luke 7: 36-50

**GLORY TO JESUS CHRIST! GLORY FOREVER!**

**\*\*FLOWERS FOR THIS WEEK\*\***

In front of the Icon of Our Lord, In front of the Icon of The Theotokos, and on the Center Icon Table are donated by St. George Orthodox Church!

Altar Vigil Candles are offered by Anthony DelNuovo in Loving Memory of Thy Departed Servants of his family. May their memory be eternal.

TODAY'S WEEKLY MESSENGER IS SPONSORED BY:  
 St. George Orthodox Church

**WELCOME TO ST. GEORGE ORTHODOX CHURCH**

We welcome all of you to the Divine Liturgy this morning, especially those who are visiting with us here at St. George Orthodox Church. Everyone is invited to the Parish Fellowship Hall following the Divine Liturgy for Christian Fellowship. It is our prayer that your experience this morning was spiritually uplifting and you will return very soon to pray with our parish family. In the Orthodox Church, we do not practice open Communion. However we do invite everyone to come and participate in the Divine Liturgy. Hence only those Orthodox Christians who have properly prepared themselves through prayer and fasting may receive Holy Communion. May the Lord bless you with many years of good health and happiness.

# **HYMNS FOR THE DIVINE LITURGY**

*DIVINE LITURGY OF ST. BASIL THE GREAT*

## **Troparion for The Resurrection — Tone 1**

When the stone had been sealed by the Jews, while the soldiers were guarding Thy most pure body, Thou didst rise on the third day, O Savior, granting life to the world. The powers of heaven therefore cried to Thee, O Giver of Life: “Glory to Thy Resurrection, O Christ! Glory to Thy Kingdom!// Glory to Thy dispensation, O Thou Who lovest mankind!”

## **Troparion for St. Mary of Egypt — Tone 8**

The image of God was truly preserved in thee, O Mother, for thou didst take up the Cross and follow Christ. By so doing, thou taughtest us to disregard the flesh for it passes away; but to care instead for the soul, for it is immortal.// Therefore thy spirit, O holy Mother Mary, rejoices with the angels.

## **Kontakion for The Resurrection - Tone 1**

As God, Thou didst rise from the tomb in glory, raising the world with Thyself. Human nature praises Thee as God, for death has vanished. Adam exults, O Master! Eve rejoices, for she is freed from bondage and cries to Thee:// “Thou art the Giver of Resurrection to all, O Christ!”

*Glory to the Father, and to the Son, and to the Holy Spirit.*

## **Kontakion for St. Mary of Egypt - Tone 3**

Having been a sinful woman, thou becamest through repentance a bride of Christ. Having attained angelic life, thou didst defeat demons with the weapon of the Cross.// Therefore, O most glorious Mary, thou art a bride of the Kingdom.

*Now and ever and unto ages of ages. Amen.*

## **Steadfast Protectress Tone 6 (Hymn to the Theotokos)**

Steadfast Protectress of Christians, constant advocate before the Creator. Despise not the entreating cry of us sinners, but in Your Goodness come speedily to help us who call on You in faith! Hasten to hear our petition and to intercede for us, O Theotokos!! For You always protect those who honor You!

## **PROKEMEINON Tone 1**

Let Thy mercy, O Lord, be upon us / as we have set our hope on Thee!  
*v: Rejoice in the Lord, O you righteous! Praise befits the just!*

## **THE SECOND PROKEMEINON Tone 4**

God is wonderful in His saints, / the God of Israel.

## **ALLELUIA VERSES**

*God gives vengeance unto me, and subdues people under me.*

*He magnifies the salvation of the King and deals mercifully with David, His anointed, and his seed forever.*

*I waited patiently for the Lord; He attended to me and heard my supplication.*

## **THE HYMN TO THE THEOTOKOS**

All of creation rejoices in you, O Full of Grace: the assembly of Angels and the race of men. O sanctified temple and spiritual paradise, the glory of virgins, from whom God was incarnate and became a Child - our God before the ages. He made your body into a throne, and your womb He made more spacious than the heavens. All of creation rejoices in you, O Full of Grace. Glory to you!

## **COMMUNION HYMN**

Praise the Lord from the heavens, praise Him in the highest! The righteous shall be in everlasting remembrance! He shall not fear evil tidings! Alleluia, Alleluia, Alleluia!

## EPISTLE LESSON FOR TODAY

### HEBREWS 9:11-14

BRETHREN:

But Christ being come a High Priest of the good things to come, by a greater and more perfect tabernacle not made with hands, that is to say, not of this building. Neither by the blood of goats and calves, but by His own blood He entered, in once, into the holy place having obtained eternal redemption for us.

For if the blood of bulls and of goats and the ashes of a heifer, sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?

### GALATIANS 3:23-29

BRETHREN:

But before faith came, we were kept under guard by the law, kept for the faith which would afterward be revealed. Therefore the law was our tutor to bring us to Christ, that we might be justified by faith. But after faith has come, we are no longer under a tutor. For you are all sons of God through faith in Christ Jesus. For as many of you as were baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus. And if you are Christ's, then you are Abraham's seed, and heirs according to the promise.

## GOSPEL LESSON FOR TODAY

### MARK 10:32-45 {*St. Mary of Egypt*}

LET US ATTEND:

At that time, Jesus taking the twelve again, he began to tell them what was to happen to him, saying, "Behold, we are going up to Jerusalem; and the Son of Man will be delivered to the chief priests and the scribes, and they will condemn him to death, and deliver him to the Gentiles; and they will mock him, and spit upon him, and scourge him, and kill him; and after three days he will rise." And James and John, the sons of Zebedee, came forward to him, and said to him, "Teacher, we want you to do for us whatever we ask of you." And He said to them, "What do you want me to do for you?" And they said to Him, "Grant that we may sit, one at Your right hand and one on Your left, in Your glory."

But Jesus said to them, "You do not know what you are asking. Are you able to drink the cup that I drink, or be baptized with the baptism with which I am baptized?"

And they said to Him, "We are able." And Jesus said to them, "The cup that I drink you will drink; and with the baptism with which I am baptized, you will be baptized; but to sit at My right hand or at My left is not mine to grant, but it is for those for whom it has been prepared." And when the ten heard it, they began to be indignant of James and John. And Jesus called them to Him and said to them, "You know that those who are supposed to rule over the Gentiles, lord it over them, and their great men exercise authority over them. But it shall not be so among you; but whoever would be great among you must be your servant, and whoever would be first among you must be slave of all. For the Son of Man also came not to be served but to serve, and to give His life as a ransom for many."

## GOSPEL LESSON FOR TODAY

### LUKE 7:36-50 {*St. Mary of Egypt*}

LET US ATTEND:

Then one of the Pharisees asked Him to eat with him. And He went to the Pharisee's house, and sat down to eat. And behold, a woman in the city who was a sinner, when she knew that Jesus sat at the table in the Pharisee's house, brought an alabaster flask of fragrant oil, and stood at His feet behind Him weeping; and she began to wash His feet with her tears, and wiped them with the hair of her head; and she kissed His feet and anointed them with the fragrant oil. Now when the Pharisee who had invited Him saw this, he spoke to himself, saying, "This Man, if He were a prophet, would know who and what manner of woman this is who is touching Him, for she is a sinner." And Jesus answered and said to him, "Simon, I have something to say to you." So he said, "Teacher, say it." There was a certain creditor who had two debtors. One owed five hundred denarii, and the other fifty. And when they had nothing with which to repay, he freely forgave them both. Tell Me, therefore, which of them will love him more? Simon answered and said, "I suppose the one whom he forgave more." And He said to him, "You have rightly judged." Then He turned to the woman and said to Simon, "Do you see this woman? I entered your house; you gave Me no water for My feet, but she has washed My feet with her tears and wiped them with the hair of her head. You gave Me no kiss, but this woman has not ceased to kiss My feet since the time I came in. You did not anoint My head with oil, but this woman has anointed My feet with fragrant oil. Therefore I say to you, her sins, which are many, are forgiven, for she loved much. But to whom little is forgiven, the same loves little. Then He said to her, "Your sins are forgiven." And those who sat at the table with Him began to say to themselves, "Who is this who even forgives sins?" Then He said to the woman, "Your faith has saved you. Go in peace."





**THE FIFTH SUNDAY OF GREAT LENT:**

**ST. MARY OF EGYPT**

The Fifth Sunday recalls the memory of **Saint Mary of Egypt**, the repentant harlot. Mary tells us, first of all, that no amount of sin and wickedness can keep a person from God if he truly repents. Christ himself has come "to call sinners to repentance" and to save them from their sins (*Lk 5:32*). In addition, Saint Mary tells us that it is never too late in life -- or in Lent -- to repent. Christ will gladly receive all who come to him even at the eleventh hour of their lives. But their coming must be in serious and sincere repentance.

The commemoration of the life of St. Mary of Egypt, who formerly had been a great sinner, is intended to serve as an example of true repentance for all and convince us of the ineffable compassion of God. The Church finds in her an image of true repentance and a source of encouragement for those engaged in spiritual endeavors, by virtue of the example of the ineffable mercy of God shown towards her a repentant sinner.

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**THE AKATHIST TO THE MOST-HOLY THEOTOKOS**  
**The Fifth Saturday of Great Lent**

On the Fifth Saturday of Great Lent, the Saturday of the Akathist, we commemorate the "Laudation of the Virgin" Icon of the Most Holy Theotokos.

In 625, when the emperor Heraclius was fighting the Persians, the Khan sent forces to attack Constantinople by

land and by sea. Patriarch Sergius urged the people not to lose heart, but to trust in God.

A procession was made around the city with the Cross of the Lord, the robe of the Virgin, the Icon of the Savior not made by hands, and the Hodigitria Icon of the Mother of God. The Patriarch dipped the Virgin's robe in the sea, and the city's defenders beat back the Khan's sea forces. The sea became very rough, and many boats sank. The invaders retreated, and the people of Constantinople gave thanks to God and to His Most Pure Mother. On two other occasions, in 655 and 705, the Theotokos protected the city from Saracen invaders. A feastday dedicated to the Laudation of the Virgin was established to commemorate these victories. The Akathist to the Mother of God is believed to originate from this period, and its use has spread from Constantinople to other Orthodox lands.

## Fifth Sunday of Lent

St. Mary of Egypt

Can ye drink of the Cup that I drink of?

Mark 10:32-45

From The Explanation of the Gospel of St. Mark  
by Blessed Theophylact, Archbishop of Ochrid and Bulgaria

**32-34. And they were on the road going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid. And He took again the twelve, and began to tell them what things should happen**

**unto Him, saying, Behold, we go up to Jerusalem: and the Son of Man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn Him to death, and shall deliver Him to the Gentiles: and they shall mock Him, and shall scourge Him, and shall spit upon Him, and shall kill Him: and the third day He shall rise again.**

Why does He foretell the things that will happen to Him? To prepare and to calm the minds of the disciples, so that having heard of these things beforehand they would more easily endure them, and not be overwhelmed all at once in their anguish. He also foretold these things so that they would know that He suffered them of His own will. Although He knows these things beforehand, and is able to flee from them, He does not do so, thus making it abundantly clear that He willingly gives Himself over to His sufferings. The Lord takes the disciples aside privately to speak with them alone. For His Passion is a mystery to be revealed only to those closest to Him. And this is why on the road He leads the way before them all, wanting to separate His disciples from the rest of the crowd. But also, by leading the way, He shows that He hastens to His Passion, and does not evade His death which is for our salvation. Although He lists all these sorrowful things that will happen, yet there is one consolation, that He will rise on the third day.

**35-39. And James and John, the sons of Zebedee, come unto Him, saying, Master, we want that Thou shouldest do for us whatsoever we shall ask. And He said unto them, What do ye want that I should do for you? They said unto Him, Grant unto us that we may sit, one on Thy right hand, and the other on Thy left hand, in Thy glory. But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? And be baptized with the baptism that I am baptized with? And they said unto Him, We can.**

Another Evangelist says that the mother of the sons of Zebedee approached Christ. [Matt. 20:20] It is likely that both events took place. The apostles were embarrassed, and had their mother go first, and then they themselves approached Christ in private. This is what the Evangelist means here when he says that they *come unto Him*, that they approach Him in private, apart from the others. Let us learn what it was they asked. They thought that His going up to Jerusalem meant that He was going to ascend the throne of an earthly kingdom, and that after He had become king He would suffer those things which He said He would suffer. With this understanding, they are asking to sit at His right hand and His left. This is why the Lord rebukes them for asking for something foolish. *Ye know not what ye ask*, He says. You are thinking that My kingdom is an earthly kingdom, and you are asking for an earthly throne. But it is not so; rather, these things are beyond your understanding. To sit at My right hand is something so great that it goes beyond what even the angelic hosts can do. You are craving honor and glory, but I am calling you to die. By *baptism* and *cup* He means the cross. For a cup of wine is something a man gladly accepts, and it quickly puts him to sleep. And baptism is something which is done to cleanse sins. But James and John gave their promise without understanding what He said, thinking that He was speaking of an actual cup of wine, and the washing of the body which the Jews performed before they ate.

**39-40. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized with shall ye be baptized: but to sit at My right hand and at My left hand is not Mine to give; but it shall be given to them for whom it is prepared.**

Martyrdom, He is saying, will be yours, and you will die for Truth's sake. [For bold confession of the Truth James was beheaded in Jerusalem in 45 AD, and John was cruelly

tortured in Rome and then exiled to the island of Patmos. Tr.] But to sit at My right hand and at My left is not Mine to give. Two questions may be asked: first, has it been prepared for anyone to sit there? Second, is the Master of all unable to bestow this seat? In answer we say that no one will sit at His right or at His left. Although in many places of Scripture you hear mention of sitting upon a seat in heaven [Mt. 19:28, Lk. 13:29, Eph. 2:6, etc.], understand that this refers to great honor, not a chair. *It is not Mine to give* has this meaning: it is not for Me, the Just Judge, to bestow this honor as a favor, for that would not be just. Instead, this honor has been prepared for those who have contested and struggled for it. It is as if a just king had set a day for a contest of athletes, and then some of his friends come to him and say, "Give us the crowns." The king would say, "The crowns are not mine to give; rather, a crown is prepared for that contestant who shall compete and win." So too with you, O sons of Zebedee, you shall be martyrs for My sake; but if there is one who, along with martyrdom, exceeds you in every virtue, he shall precede you in honor.

**41-45. And when the ten heard it, they began to be much displeased with James and John. But Jesus called them to Him, and saith unto them, Ye know that they which are thought to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, shall be your servant: and whosoever of you will be the chiefest, shall be slave of all. For even the Son of Man came not to be served, but to serve, and to give His life as a ransom for many.**

The disciples are still subject to human weaknesses, and here they are stung with envy. This is why the ten were displeased with the two. When did they begin to be indignant? When

they realized they had not been received by the Lord, and thought they had been pushed away. As long as the ten were shown honor by the Lord, it did not bother them that the Lord held these two in special honor. But here when they see these two asking for honor, the others could no longer endure it. Although they act in this imperfect way now, later you will see each one of them conceding the first place of honor to the other. Christ heals them, first calming them by calling them to Himself, and then showing them that to grasp for honors and to desire the chief place is the behavior of Gentiles. For the Gentile princes lord it over others in a tyrannical and domineering manner. But it is not so with My disciples, He says; instead let him who would be great serve all the others, for the mark of a great soul is to endure all things and to serve everyone. The example of this is near at hand: the Son of Man Himself did not come to be served but to serve, and, what is even greater, He came to give His life as a ransom for many. What could be greater and more marvelous than a man who not only serves, but even dies for the sake of the one he serves? Yet the Lords serving and His humble lowering of Himself to be with us has become the exaltation and the glory of Him and all creation. Before He became man, He was known only to the angels; but after His incarnation and crucifixion, His glory is even greater and He reigns over all the earth.

***LET ALL THAT YOU DO BE DONE IN LOVE. 1 Cor.16:14***

***YOU SHALL LOVE THE LORD YOUR GOD WITH ALL YOUR HEART, AND WITH ALL YOUR SOUL, AND WITH ALL YOUR MIND. Matt. 22:37***

***YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF. Matt. 22:39***

***LOVE YOUR ENEMIES AND PRAY FOR THOSE WHO PERSECUTE YOU. Matt. 5:44***

***LOVE IS PATIENT, LOVE IS KIND, LOVE DOES NOT ENVY, LOVE DOES NOT BOAST, LOVE IS NOT PROUD, LOVE IS NOT SELFISH, LOVE IS NOT PROVOKED. 1Cor. 13:4***

***LOVE BEARS ALL THINGS, LOVE ALWAYS HAS FAITH, LOVE ALWAYS HAS HOPE, LOVE ENDURES ALL THINGS. LOVE NEVER FAILS! 1Cor. 13:7,8***

**= Scriptural Readings for The Sixth Week of Great Lent =**

Monday	Genesis 27:1-41	Proverbs 19:16-25
Tuesday	Genesis 31:3-16	Proverbs 21:3-21
Wednesday	Genesis 43:26-32; 45:1-6	Proverbs 21:23-22:4
Thursday	Genesis 46:1-7	Proverbs 23:15-24:5
Friday	Genesis 49:33-50:26	Proverbs 31:8-31
Saturday	Heb. 12:28-13:8 <i>(Lazarus Saturday)</i>	John 11:1-45
Sunday	Phil. 4:4-9 <i>(Palm Sunday)</i>	John 12:1-18



**GRAVE WATCH and PROCESSIONS**

As is a pious custom in some Orthodox Parishes, we watch the Grave of Our Lord when the services are not being celebrated; we pray at the Tomb and watch like the soldiers did. With this in mind, if you or your families would like to watch the Grave of Our Lord on either Good Friday or Holy Saturday, please see the Sign-Up Sheet on the Table in the Parish Fellowship Hall.

We will be having one-hour increments for reading the Psalms on Good Friday and reading the Acts of the Apostles on Holy Saturday. Also, we will need assistance for the Processions on Good Friday and Pascha Night. Please see Fr. Jason if you would like to assist with the Processions.



**RED PASCHA EGGS**

In just over one week, we will enter into Holy Week and prepare for the Joyous Celebration of Holy Pascha during which we will be looking for everyone's help in order to get everything ready and prepared to celebrate The Glorious Feast of Our Lord's Resurrection. With that in mind, we will be looking forward to those beautiful Red Eggs from our beloved parishioners.

As is our custom here at St. George's we are asking the parishioners to donate the Red Eggs for Holy Pascha. If you would please bring your Red Eggs to church on Good Friday or Holy Saturday and place them in the Refrigerator Cooler in the Parish Hall Kitchen so that we can store them until services on Pascha Night, we would very much appreciate it.

The Red Eggs will be blessed following The Paschal Divine Liturgy and they will be distributed following the Paschal Divine Liturgy and again on Sunday Morning following the Paschal Agape Vespers.







**ST. GEORGE ORTHODOX CHURCH**

**2023 PASCHAL AGAPE VESPERS**

**GOSPEL IN VARIOUS LANGUAGES**

{During Vespers on Holy Pascha }

**11:00 am – SUNDAY APRIL 16, 2023 – 11:00 am**

**THE BLESSING OF PASCHAL BASKETS**

As is our custom as Orthodox Christians, we will blessing Paschal Baskets this year on the Feast of Holy Pascha.

With this in mind, the Blessing of Baskets will take place following the Paschal Divine Liturgy at midnight on April 16.

When you come to church for the Resurrection Services on Holy Saturday Night, please bring your basket with you and place it on the designated tables in the Parish Fellowship Hall.

Following the Paschal Divine Liturgy, we will process into the Parish Fellowship Hall to have the Service for the Blessing of Baskets and Paschal Foods and Paschal Reception.

If you are unable to be at the Paschal Divine Liturgy and would like to have your Basket blessed, Fr. Jason will also bless baskets following the Paschal Agape Vespers Service on Pascha Morning at 11:00 AM.

\*We would like to have as many languages as possible as we proclaim the Resurrection of Our Lord! If anyone has a particular language(s) that you would like to read in, please let Fr. Jason know which language(s) you will be reading the Gospel in and he will send out the order to everyone prior to The Paschal Agape Vespers. The Gospel Lesson for the Paschal Agape Vespers is: John20:19-25

If anyone has any questions, please do not hesitate to see or contact Fr. Jason. God Bless You!

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\*\*If anyone would like to read an Old Testament Reading during the Vespers with Liturgy of St. Basil on Holy Saturday, please let Fr. Jason know which Reading and he will sign you up. If anyone has any questions, please do not hesitate to let Fr. Jason know. Thank you for your prayers and participation in reading these beautiful 15 Old Testament Readings on this Most Holy and Sacred Day! \*\*

# ST. GEORGE ORTHODOX CHURCH

## 2023 PASCHA FLOWER ORDER

As we know, each year on Good Friday, The Orthodox Church celebrates the Death and Burial of Our Lord God and Savior Jesus Christ. To commemorate this most significant event in the Life of Our Lord, we place the Tomb in the Center of the Church on which lies the Plaschenetsa or 'Winding Sheet' of Our Lord! As is our custom, we decorate the Tomb of Our Lord with Flowers/Easter Lilies/Mums/Azaleas on Good Friday and they are kept there until Pascha Night. Then these Flowers/Easter Lilies/Mums/Azaleas are placed around the Church to adorn and beautify the Church during the Celebration of Holy Pascha!

With this in mind, please find below the 2023 Order Form for the Pascha Flowers. Please write down your name and which flower you would like to purchase. Suggested donation of \$10 per flower would be greatly appreciated. Please make checks payable to St. George Orthodox Church and in the memo line, please write: Pascha Flowers

**Please Note: For those who purchased the Flowers, they will be available following the Festal Divine Liturgy on the Feast of Holy Pascha(April 16)!!**

If anyone has any questions, please see or contact Matushka Fran following the Divine Liturgy or you may contact her at (610) 698.1666/frances.vansuch@yahoo.com!!

We extend our heartfelt thanks and appreciation to all of you and your families for your continued prayers, support and stewardship for our beloved parish and for all that you do.

May GOD continue to bless us and guide us as we grow together in faith and in love as we begin our final preparations for our celebration of The Feast of Feasts – HOLY PACHA - The Resurrection of Our Lord GOD and Savior Jesus Christ.

# ILLUMINATE PASCHA 2023

## *Luminaries for Sale*

*This year we will once again be selling luminaries that will illumine the path around the church for our procession on Holy Saturday Night. You can buy a luminary "For the Health Of" or "In Memory Of" your loved ones to remember your family and friends on this joyous night!*

*Luminaries are \$3.00 each, 4 for \$10.00, or 10 for \$20.00  
(All proceeds will benefit the children and programs of our church school)*

*In addition to being part of this year's Paschal procession, your loved ones' names will also be remembered during the Paschal Divine Liturgy.*



*To purchase your luminaries please see Fr. Jason, Mat. Katia, Andrea.*

## **THE SCHEDULE OF WEEKLY SERVICES and ACTIVITIES**

Sunday April 2 **FIFTH SUNDAY OF GREAT LENT – ST. MARY OF EGYPT [YOUTH SUNDAY]**  
 9:30 A.M. The Service of General Confession  
 10:00 A.M. Divine Liturgy of St. Basil the Great  
 Coffee Hour Luncheon following Divine Liturgy in Parish Fellowship Hall  
 Q&A with Fr. Jay in Parish Fellowship Hall  
 6:00 P.M. COCCNF Lenten Vespers Service  
 Sts Cyril and Methody Macedonian Orthodox Church (4785 Lake Ave – Blasdell, NY)

### **Sixth Week of Great Lent {April 3 – April 9 }**

Tuesday April 4 9:00 A.M. Daily Lenten Matins  
 6:00 P.M. Little Compline Prayer Service  
 6:30 P.M. Bible Study Class (via Zoom)

Wednesday April 5 9:00 A.M. Morning Prayers  
 5:40 P.M. General Confession  
 6:00 P.M. Presanctified Liturgy

Thursday April 6 9:00 A.M. Akathist to Our Lord Jesus Christ  
 6:00 P.M. Little Compline Prayer Service

Friday April 7 9:00 A.M. Confessions  
 9:30 A.M. Presanctified Liturgy  
 6:00 P.M. Matins for Lazarus Saturday

Saturday April 8 **SIXTH SATURDAY OF GREAT LENT – LAZARUS SATURDAY**  
**Eve of the Great Feast of the Entrance of Our Lord into Jerusalem**  
 9:00 A.M. Divine Liturgy  
 11:30-3:00 P.M. Church School Retreat  
 3:00 P.M. Church School Confessions  
 4:00 P.M. Great Vespers with Litiya  
 followed by Blessing of Palms and Pussywillows

Sunday April 9 **THE FEAST OF THE ENTRANCE OF OUR LORD INTO JERUSALEM**  
 9:00 A.M. Proskomedie Lesson in Church  
 10:00 A.M. Divine Liturgy of St. John Chrysostom  
 (Annual Palm Sunday Procession around the outside of Church)  
 Palm Sunday Luncheon following Divine Liturgy in Parish Fellowship Hall  
 Church School Class in Parish Fellowship Hall  
 1:30 P.M. Bridegroom Matins

