Parish Directory

CLERGY
Proistamenos
Rev. Fr. Patric Legato
frpatriclegato@stsophiaalbany.org

RETIRED CLERGY
Fr. Dennis L. Nagi, Ph.D

NEOKOROS
Evangelos Anton

CHANTER
George Lenares

CHOIR
Harry Ermides

ACOLYTES
James Diamantopoulos

ICONOGRAPHER
Efthimios Stoja

BUILDING AND GROUNDS
MANAGER
Alfredo Ramos

BOOK KEEPING
Jennifer Kline
bookings@stsophiaalbany.org

CHURCH CONTACT
Margaret Danes
parishoffice@stsophiaalbany.org

WEBSITE
Alex Melas
Chris Pappis
webmaster@stsophiaalbany.org

Parish Office Hours
Monday-Friday
9:00 AM - 5:00 PM
(518) 489-4442

CREATIVE & EDITORIAL STAFF
Rev. Fr. Patric Legato
Michél-Gabrielle Legato
testament@stsophiaalbany.org

PHILOPTOCHOS
Maria Sokaris

SENIOR CITIZENS
James Stolis

MAKARIA
Dora Mokhiber
Elaine Sokaris

YOUTH MINISTRIES

SUNDAY SCHOOL
Theodosia Legato
sundayschool@stsophiaalbany.org

GREEK FOLK DANCE
Diane Cohen & Maria Pidgeon
stsophiadancers@gmail.com

GOYA
Mary Googas
Sophia Pallone
Mike Koutelis
Soula Landi
Demetra Xythalis

JOY
Maria Pidgeon
Bessie Sokaris

PARISH COUNCIL BOARD
MEMBERS 2024

PRESIDENT
Michael Christakis

VICE-PRESIDENT
Sultana Varvarousis

RECORDING SECRETARY
Christine Harvey

FINANCIAL SECRETARY
Anastasia Vasilakos Rojas

TREASURER
George Pappis

Lainie Damaskos-Christou
Dina Fisher
Robert Hahn
Stefan Kalogridis
Peter Pappas
Mark Stevens
Maria Vasilakos

ST. SOPHIA SCHOLARSHIP
COMMITTEE
Georgia Melas, Committee Chair
Frosine Stolis
James Stolis
Helen Tomaso
Christine Prudente
Foti Rantzaklis

HELLENIC EDUCATION
Lainie Damaskos-Christou
greeklanguageacademy
@stsophiaalbany.org

Church Website: www.stsophiaalbany.org
© SAINT SOPHIA GREEK ORTHODOX CHURCH 2024
Dear Fellow Parishioners,

As we embark on our Lenten journey towards His glorious resurrection, I pray that families and children continue to find their way back to church on Sundays and throughout Lent.

I especially invite you to join us for our annual Cheesefare Luncheon, sponsored by our GOYA/JOY, immediately following the Divine Liturgy on Sunday, March 17. Proceeds benefit St. Sophia’s youth ministries. Our Cheesefare Luncheon is a wonderful opportunity to gather in fellowship with each other as we begin our Lenten fast. Please purchase your tickets during coffee hour on Sundays, or online through our new website.

Our Greek School will again be celebrating Greek Independence Day on Sunday, March 24 with a special program featuring our Greek School students. AHEPA will sponsor refreshments. I hope you will plan to join us as we honor our Hellenic roots and commemorate Greek Independence Day!

Planning is underway for our annual Greek Festival — May 17, 18 and 19. Our annual festival — St. Sophia’s single-largest fundraiser — is successful because of our volunteers. Whether you’re a tried and true every-year volunteer or have always wanted to lend a hand at the Capital Region’s premier showcase of Greek culture — we need your help! Please login to your member portal (through St. Sophia’s website) and sign up as a volunteer today!

As you’ve likely already seen, St. Sophia’s new website is live. Special thanks to Alex Melas and Christopher Pappis for their work in building our new website. The new site is connected to Realm, our parish’s Church Management System (ChMS), and connects parishioners to their member profile login page. You can update your profile information (email address, cell phone number, etc.), make your 2024 stewardship commitment (including making online payments), register for upcoming events, and keep track of what’s happening in our community. If you have not yet activated your St. Sophia Realm account, please do so today.

Please save the date — April 14, 2024 — for our spring General Assembly, immediately following the Divine Liturgy. We will provide updates on various initiatives, including upcoming necessary capital projects and our search for a new Events Manager.

Finally, the Parish Council will again be hosting a reception following the Resurrection Service on Saturday evening, May 4. I hope you will join us.

I pray that we are able to reflect and find meaning in Christ’s many teachings this Lent. Καλή Σαρακοστή.

In Orthodoxy,
Mike
The Great Lenten Period is often equated with the five Sundays of Lent. We, as Orthodox Christians, actually begin much sooner. It all begins when the Triodion commences.
This is a very special time for us in which we will be asked to examine our place and actions as Christians. Will we choose to be the Publican or the Pharisee? Will we be proudful and stubborn, or will we choose to emulate the Prodigal Son and renounce our proud actions and admit our shortcomings and mistakes? And what of our final days or our willingness to forgive? The first four weeks of the Triodion are the examples we shall use to lead us to attitudinal changes and guide us through the five weeks of Great Lent.

This will be a most challenging time and not an exercise for the faint of heart or weak in faith. We will be asked to examine our actions and life. We will be asked to make it our examination and personal to us and mature in our faith, rather than checking out everyone else, making excuses, and running from the evil sways which often hold us in their grasp. This is a time of self-examination, not recrimination. This is a time of introspection and a way of finding a way to the Light and Victory of the glorious Resurrection of Jesus. This is a time of rectification and the rededication of our lives to our Christian spiritual and moral values.

The Church will allow us several weeks of inspiring lessons and stories to help us along the path to salvation and enunciate the virtues necessary to stay the course to inherit eternal life. The subtle reminders encapsulated in the Biblical lessons will help us to discover humility, contrition, forgiveness, love, and ultimately faith. The Church understands the transformation of the person is not easy and not accomplished overnight. Therefore, we are afforded these timeless weeks to begin the process of change and enlightenment, and the Triodion Period will be our guide.

I hope and pray this Period will serve as our inspiration and guide our quest to the ultimate reward of theosis. Bearing in mind the difficulties associated with change, and dispelling the philosophers proclamation that a zebra cannot change its stripes, nor a leopard its spots, this edition of the Testament will contain a series of thoughts and meditations to guide us and to help us live the Triodion. Please take the time to read this edition each and every week, and may it be an inspiration to each and every one of us. Now, let us begin.
TRIODION

The Triodion is the penitential season of our Holy Orthodox Church which consists of movable feasts from the Sunday of the Publican and the Pharisee to Great and Holy Saturday of Holy Week. Our spirit should be enlivened with the following hymn of our Church during these days:

When I think upon the multitude of my evil deeds,
I tremble for the terrible Day of judgment.
But trusting the compassion of thy mercy,
Like David. I cry out to Thee:
Have mercy upon me, O God,
According to Thy Great Mercy!

FIRST SUNDAY OF THE TRIODION
THE PUBLICAN AND THE PHARISEE
FFEBRUARY 25, 2024

Epistle: 2 Timothy 3:10-15

The Holy Fathers of our Church, knowing that within a few weeks, we shall enter into the quest of spiritual contests of virtue and that humility is an efficient weapon for becoming virtuous, whereas pride is an obstacle for living a dedicated life, have proclaimed the next few weeks to herald in the Fast. They decreed the Parable of the Publican and the Pharisee as a prelude to the Great Fast and exhort us not to pride ourselves in self-satisfaction, nor boast and exaggerate, as the proud Pharisee, but rather to see him as an example of self-proclamation and bloviating which drives away the Grace of the Holy Spirit within us. The Fathers contrast this with the humility of the Publican and invite us all to imitate this humility and grow in our relationship with Christ.
PRAYER FOR THE WEEK

O Lord, You did reprove the Pharisee when he justified himself,  
Boasting of his deed; and justified the Publican when he approached humbly,  
Seeking forgiveness with sighs; for You did not draw near to arrogant thoughts,  
Nor turn away contrite hearts.  
Wherefore, we also kneel before You meekly,  
You Who did suffer for our sakes.  
Grant us forgiveness and Your Great Mercy!

THOUGHT FOR THE WEEK

When the Pharisee went up to the temple in his vainglory, and the Publican bowed his head in repentance, they both stood before You, O Master. The one lost his reward through his boasting, while the other won Your blessing through his sighs. Because I too am sighing in Your presence, strengthen me, O Christ our God, for You are the lover of Mankind.

SECOND SUNDAY  
SUNDAY OF THE PRODIGAL SON  
MARCH 3, 2024

Epistle: 1 Corinthians 6:12-20  

Having become aware of ourselves, through the previous week's Parable, we now broach the subject of repentance. The Holy Fathers decided that the Parable of the Prodigal Son would follow in order to point us in the right direction. They realized that sometimes in our quest for repentance, we are so overcome by our sinfulness that we fall into great despair and believe that there is no hope for forgiveness. This despondency may cause us to fall deeper and deeper into committing sinful acts more hideous than the first. The Fathers understood this clearly and intended to help us to remove this feeling of utter despair by encouraging and instilling us with the power of virtuous confrontation. They, therefore, decreed the reading of this Parable. First and foremost, it illustrates the compassion of our God and teaches us that there is no sin which cannot be overcome. His kindness and love towards us is beyond measure, no matter the depth of the sin. The story also gives us pause to understand that with the power of the Spirit within us, we can courageously confront our sins and draw strength from the light within us to seek forgiveness.
CHEESEFARE SUNDAY LUNCHEON

Sponsored by Saint Sophia Youth

MARCH 17TH • 12:00 PM

TICKET PRICES
Adults: $10
Youth 6-17: $5
Children 5 & under: Free

tickets on sale during coffee hour
PRAYER FOR THE WEEK

Having squandered the riches of the Fatherly Gift, I, the wretched one, grazed with dumb beasts. I desired their food and hungered; for I had not enough. Wherefore, I shall return to the compassionate Father, crying with tears: Receive me as one of Your servants. As I kneel to the love of mankind And save me!

THOUGHT FOR THE WEEK

What Godly things have I forsaken! From what sovereignty have I fallen! I have squandered The riches I have received and transgressed the commandments. Woe to you, poor soul of mine, when you shall be condemned to eternal fire! Wherefore I cry out to God: Receive me as You did receive the Prodigal Son, and have mercy on me.

FIRST SATURDAY OF SOULS
MARCH 9, 2024

Epistle: 1 Thessalonians 4:13-17

Today and for the next two Saturdays, we shall celebrate a memorial to all of our brothers and sisters, parents, and ancestors who have fallen asleep. The Holy Fathers, moved by their zeal and love for mankind, instituted this universal celebration so that we, through the Church, may petition God to have compassion on the souls of all departed Orthodox. These services serve to remind us, the living, of death and should arouse within us remorse, reflection, and repentance.
THIRD SUNDAY
JUDGEMENT SUNDAY/MEATFARE SUNDAY
MARCH 10, 2024

Epistle: 1 Corinthians 8:8-13; 9:1-2
Gospel: Matthew 25: 31-46

We proclaim, during the recitation of the Symbol of Faith (The Creed), And He will come in glory to judge the living and the dead; Whose Kingdom has no end. We already have been witness to two wonderful lessons from the previous Parables discussed in our preparation toward Great Lent. Some of us, however, will choose to continue on a sinful path rather than to begin a process of rectification. The Church Fathers chose this Sunday to remind us of the Second coming of Christ. This Event is also known as the Last Judgement, in which all, both the living and the dead, shall be deemed either worthy of the Kingdom, or be condemned for the rest of eternity. The holy icon of the Event, which is located on the apse of the western ceiling in our church, clearly depicts a delineation between both worlds and is separated by a clearly defined chasm, for which there is no bridge and no means to cross over. This depiction is not meant to frighten us into accepting our faith but is a representation of the truth as defined in the Holy Gospel according to John, read during the celebration of the Orthodox funeral service. In spite of the warning to us, some of us may choose to continue in our pursuit of sin. Only by awakening and pouring our energy into the pursuit of virtue, and by living a life of compassion, mercy, and the love for one another can we receive our just reward and live an eternal life. Let us remember that God is a righteous Judge Who loves mankind, but Who shall also recompense each one of us according to our deeds.

PRAYER FOR THE WEEK

When You come, O God, to earth with glory,
And all creatures tremble before You,
And the river of fire flows before the Altar,
And the books are opened, and the sins revealed,
Deliver me then from that unquenchable fire,
And make me worthy to stand at You right hand, O Righteous Judge.
The trumpets shall blast, and the tombs be emptied, and all mankind shall arise trembling with fear. Those that have done good shall rejoice with gladness, and those that have done evil shall tremble in condemnation, moaning and shaking as they are sent to their pain and separated from the elect. Show compassion on us, O King of Glory, and make us worthy to be counted among the good, for You are the lover of mankind.
FOURTH SUNDAY
FORGIVENESS SUNDAY/CHEESEFARE SUNDAY
MARCH 17, 2024

Epistle: Romans 13:11-14; 14:1-4
Gospel: Matthew 6: 14-21

On this day, we commemorate the expulsion of Adam and Eve from Paradise. The Church Fathers set the anniversary of this exile from the Garden of Eden in order to show us by deed, as well as by word, how great the benefit of fasting is and, conversely, how harmful gluttony and disobedience are to the Divine Commandments of God. They also wished to instill us with the first ordinance of God to not eat from the Tree of Knowledge. In other words, to remain steadfast and to abstain from this forbidden fruit. Because of their disobedience, they forfeited the life of total bliss and happiness, were expelled from Eden, and would now suffer the pangs of death and from all sorts of corruption, sin, and evil machinations. Moreover, this transgression was transmitted to the whole of the human race. Today, we are the inheritors of Original sin and called upon to navigate a life filled with many obstacles, which can only be overcome through forgiveness and fasting.

NOTE: Our youth offer a CHEESEFARE LUNCHEON immediately following Church services. Please see the advertisement included with this issue of the Testament, and I thank you, on their behalf, for your support.

THE GREAT FAST
CLEAN MONDAY
MARCH 18, 2024

The Great Fast is exactly 40 days from the Monday after Cheesefare Sunday through the Saturday of Lazarus, the last week of the Triodion; however, it is an additional fast that honors the Passion of our Lord and Savior and is universally known as Holy Week.
MARCH 23, 2024

Lenten Brunch

Sponsored by
The Ladies Philoptochos Society
of Saint Sophia Greek Orthodox Church

IMMEDIATELY FOLLOWING
SATURDAY OF SOULS DIVINE LITURGY

An offering tray will be passed.
A PRAYER FOR THE FIRST DAY OF THE FAST

Lord, when I disobeyed your Divine commandment at the counsel of the adversary, I, the wretched one, was stripped of my God-woven robe. And now, I have put on the mantle of skin and fig leaves, And have been condemned to eat, in sweat, the bread of hardship. The earth was cursed to bring forth thorns and husks for me. Fortify me, O Lord, that I may fulfill my Fast with becoming purity, And worship Your Divine Resurrection, and pass over into salvation.

Let us enter this Lenten Season in the spirit of joy, lending ourselves to spiritual strife, by cleansing our soul and body, and by controlling our passions. Our prayer should be to limit our food and live on the virtues and strength of the Spirit within us. May we all persevere to replace our temporal goods with the love of Christ so that we may become worthy to witness the most solemn passion of our Lord and rejoice in being filled with spiritual joy and harmony.

PRAYERS FOR THE FASTING SEASON

THE PRAYER OF SAINT EPHRAIM, THE SYRIAN

Lord and Master of my life, Grant me not a spirit of slothfulness, meddling, ambition, and vain talk. Bestow upon me, thy servant, the spirit of chastity, humility, patience, and love. Yea, Lord and King, grant that I may see my own sins, And not judge my brother, for Thou are blessed to the ages of ages. Amen.
LITURGY OF THE PRESANCTIFIED GIFTS

The Liturgy of the Presanctified Gifts is one of the oldest liturgical acts of the Church. It is called Presanctified because the Gifts (the Body and Blood of our Lord) are not consecrated during this service. Rather, they are consecrated or presanctified during a previous Divine Liturgy, usually performed on Sunday. The purpose of the Presanctified Liturgy is to allow the faithful to receive the sacrament of Holy Communion during the week. The composition, hymns, and mood of the Divine Liturgy, celebrated on Sundays and on feast days, is festive and joyous, and our Church Fathers deemed it inappropriate to celebrate the Divine Liturgy during the Great Lent Period, with the exception of Sunday and for the Feast Day of the Annunciation (March 25). Great Lent is a time of contrition and penitence. It is a time of personal reflection and examination of our actions which are contrary to the teachings of our Lord. Therefore, the Great Lenten Period is opposed to the festive joy and celebration of the Divine Liturgy. Lent is truly a time when we are called to mourn our sinfulness, overcome our shortcomings, and remember the Passion and death of Jesus.

That being said, the early Christians were accustomed to receiving Holy Communion frequently. In fact, they received the Sacrament of Holy Communion at every Liturgy! The Church, taking into consideration the needs of the people, ordered that during the Lenten Period, and in place of the Divine Liturgy, the Liturgy of the Presanctified Gifts would be conducted. This meant that the Gifts previously consecrated on a Saturday or Sunday would be brought forth and offered to the people.

The Presanctified Liturgy then begins with the Divine Liturgy. At the Prothesis, where the Gifts are prepared during the Sunday Liturgy, two Lambs (Amnos), or as many Lambs will be needed during the week, (the Presanctified is also offered on Fridays in many Communities), are cut from a separate prosforo. One portion is used on Sunday the rest are used during the week. After the consecration of the Gifts, the priest then takes the second Lamb, now the Body of Christ, and takes the Blood of Christ and either dips the portion into the chalice or takes the spoon and pours the Blood from the chalice onto the Lamb. He then places this Presanctified Gift on a second paten which is placed near the Tabernacle on the Holy Altar and kept there until needed.
A PRAYER FOR THE PRESANCTIFIED LITURGY

I will exalt You, my God and my King,
And bless Your name forever and to all eternity.
Every day, I will bless You and praise Your name forever.
The Lord is great and highly praised,
And to His greatness, there is no end.
Age after age will praise Your work and will porcelain Your power.
They will tell the glorious splendor of Your holiness.
They will recount Your wondrous works.
They will speak of Your mighty and awesome deeds.
They will recount Your immensity.
My mouth shall speak the praise of the Lord,
And let all flesh bless His holy name forever and ever. Amen.

SALUTATIONS TO THE HOLY VIRGIN MARY AND THE AKATHIST HYMN

Beginning the first week of Great Lent, Friday, March 22, 2024, and continuing March 29th, April 5th, and 12th we are afforded the opportunity to venerate our most Holy Lady, the Theotokos, (mother of God), and ever-virgin Mary with a series of prayers known as Salutations, whereas April 19 is dedicated to the Akathist Hymn, (when translated means: without sitting), which combine all the hymns of the previous four weeks into one event.

We, as Orthodox Christians do not isolate Mary. She is properly depicted as the Mother of God and is always shown in Byzantine iconography with the Christ child in her arms. She is not worshiped as the Lord, most High, but venerated. Moreover, the Theotokos is seen as a light and a joy, in which our Orthodox hymnology chants, all creation rejoices.

Our Orthodox tradition calls Mary the new Eve. She did what the first Eve failed to do in accomplishing what God had intended, the result of which was that man lost Paradise. Mary, however, did not take the initiative. She accepted the initiative of God, with the joy of obedient love to God's Will, at the time of the Annunciation. In accepting the coming of God among us, the Holy Virgin Mary is praised during the Salutations and the Akathist Hymn in order to give all creation the opportunity to rejoice in her. We recognize in the Theotokos that the end and the fulfillment of life, all life, and of all love is to accept Christ and to give Him life in ourselves. We find the fullness of adoration, in Mary, and the love for Christ.
PHILOPTHOCHOS

EPITAPHIO FLOWER

Collection

Accepting donations starting March 24th

DONATIONS CAN BE MAILED TO:
ST SOPHIA GREEK ORTHODOX CHURCH
PHILOPTHOCHOS EPITAPHIO COLLECTION
440 WHITEHALL ROAD
ALBANY, NY 12208
WE CHANT

An Angel, and the chieftest among them, was sent from Heaven to cry:
Hail to the Theotokos!
And beholding to Thee O Lord,
Taking bodily form, he stood marveling,
And with his bodiless voice, cried aloud to her saying:
Hail, the restoration of the fallen Adam;
Hail, the redemption of the tears of Eve.
Hail, you through whom creation is renewed;
Hail, you through whom the Creator becomes a babe.
Hail, you who ineffably gave birth to the Light;
Hail, O Bride unwedded.

THE FIRST SUNDAY OF GREAT LENT
SUNDAY OF ORTHODOXY
MARCH 24, 2024

Epistle: Hebrews 11:24-25, 36-40
Gospel: John 1: 43-51

The first Sunday of Great Lent is called the Sunday of Orthodoxy because, on this day, we celebrate and commemorate the restitution of the use of the holy icons in the church. The feast day was first celebrated on March 11, 843, when, after more than one hundred years of persecution by iconoclast (breakers of icons) emperors and much controversy, the Byzantine Empress Theodora ascended the throne as regent for her son, the Emperor Michael, and after the death of her husband, the Emperor Theophilus. Empress Theodora, after venerating the icon of the Theotokos, she and her son, as well as the loyal clergy, rehung the holy icons in the churches, and once again, the churches were adorned with the images of the story of Christ and the venerable saints.
A HYMN FOR THE DAY

Truly the Church has received honorable adornment:
The noble and hallowed icons of Christ the Savior,
Of the Theotokos, and of all the saints.
We lift them up with joy and gladness. As the Church exults in grace,
Happily glorifying her God, the Lover of mankind,
Who patiently suffered for her sake.

THE SECOND SUNDAY OF LENT
SAINT GREGORY PALAMAS
MARCH 31, 2024

Epistle: Hebrews 1: 10-14; 2: 1-3
Gospel: Mark 2: 1-12

Saint Gregory Palamas was born in Asia Minor and brought up from infancy in the royal
palace of Constantinople. It was there where he acquired his religious and secular
education. While still a youth, he left the palace and gave himself up to asceticism on
Mount Athos. It was there where he developed a system of mystical contemplation
aimed at promoting union with God. His ideas found favor with the monks of the
Church, but his work and his residency on Mount Athos caused him much distress.
Seeking a cure from the diseases he had contracted, because of his asceticism and
piety, he moved to Thessalonica where in 1350 he was elected Archbishop, and where
he valiantly defended the Eastern Orthodox doctrines of Christ. Eight years after his
death. In 1368, he was declared a saint by Patriarch Philotheos of Constantinople, who
convened a council to consider his life and his works. From that time to the present,
Saint Gregory Palamas has been remembered every year on the Second Sunday of
Great Lent, in order that we may ask him to intercede for us and to give us inspiration
to walk in the way of the Fast with a Christ centered obedience.

THE APOLYTIKION OF SAINT GREGORY PALAMAS

O star of Orthodoxy, support the Church and its teacher,
O comeliness of ascetics, and incontestable champion
Of those who speak in theology, Gregory the wonder worker,
The pride of Thessalonica and preacher of grace,
Implore you constantly for the salvation of our souls.
A PRAYER FOR THE WEEK

O Holy Martyrs of the Lord, we implore you to intercede for us
All with the Lord that He save our souls.

THE THIRD SUNDAY OF GREAT LENT-
THE ADORATION OF THE PRECIOUS AND LIFE-GIVING CROSS
APRIL 7, 2024

Gospel: Mark 8:34-38; 9:1

We mark the midpoint of the Fast with this the Third Sunday of Lent. As fatigue from the Fast
begins to set in, the Holy Fathers thought it appropriate to reveal the Holy Cross to arm us
surety of the Cross as being the joy of the word, power of the faithful, strength of the pious,
hope of the sinners, a sure foundation, and our secure help. This triumphant day is very similar
to the Feast of the elevation of the Cross, celebrated on September 14 every year. At the
conclusion of the Orthros, the Holy Cross is carried in procession on a bed of daffodils, and
placed on a table in the center of the church. The presiding priest or Bishop raises the cross
aloft and begins the triumphant hymn: We venerate Your cross O Master, and Your Holy
Resurrection we glorify.

The flowers, or in some cases basil, are then distributed to the faithful as a token of strength
which comes from the power of the Cross of Christ, and encouraging us to carry on the
struggles of the Great Fast until we celebrate the Holy Resurrection of our Lord and Savior.

A HYMN TO CHANT THIS WEEK

O Lord, save Your people and bless Your inheritance, granting our rulers to
Prevail over adversaries, and protecting Your commonwealth by Your Cross.

AND ANOTHER

Rejoice, O life-bearing Cross, the unconquerable triumph of true worship,
O door of paradise, the confirmation of believers, the wall of the Church,
Through which corruption has disappeared and perished,
And the power of death swallowed, and we ascend from earth to heaven,
An incontestable weapon and adversary of Satan;
For you are the glory of the martyrs and their adornment in truth,
The haven of salvation that grants to the world great mercy.
ANNUAL GREEK INDEPENDENCE DAY CELEBRATION

SUNDAY, MARCH 24TH, 2024
IMMEDIATELY FOLLOWING CHURCH SERVICES

SUPPORT OUR CHURCH YOUTH WITH THEIR SONGS, POEMS, AND DANCES WITH A ONE-HOUR PROGRAM
COME ENJOY GREEK DANCING AND SHORT THEATRICAL SKITS!
ΣΑΣ ΠΡΟΣΚΑΛΟΥΜΕ ΌΛΟΥΣ ΝΑ ΓΙΟΡΤΑΣΟΥΜΕ ΜΑΖΙ ΜΑΣ!
FOURTH SUNDAY OF GREAT LENT
SAINT JOHN OF THE LADDER
APRIL 14, 2024

Epistle: Hebrews 6:13-20
Gospel: Mark 9: 17-31

This Sunday is dedicated to the memory of Saint John of the Ladder, and one of the great ascetics of the Church. His book of spiritual exercises is the blueprint in the struggle of asceticism, and the various stages of living a spiritual life. The book, The Ladder of Perfection, was intended as a means of climbing to the heights of perfection. These exercises were read during the Great Lenten Period in monasteries. It is for this reason, and because of the theme of climbing from earth to heaven, and the challenging, spiritual struggle we all endure during the Fast that this Sunday was set aside in his memory.

A PRAYER FOR THE WEEK

Come, let us labor in the mystical field,
Working towards the fruit of repentance.
Let us not spend ourselves in food and drink,
But reap virtues with fasting and prayer;
For these are what the Master of labor accept,
And from them, He gives us the penance by which He redeems our souls
From the debt of sin; for He alone is most compassionate.
SAINT MARY OF EGYPT
APRIL 21, 2024

Epistle: Hebrews 9:11-14
Gospel: Mark 10:32-45

Saint Mary is one of the most famous penitents in Christian history. Leaving her life in Alexandria, she made a pilgrimage to Jerusalem to attend the celebration of the Feast of the Holy Cross. Arriving at the site of St. Helen’s notable find, however, Mary found herself unable to enter into the Church of the Holy Sepulcher, unlike other pilgrims, until she vowed to make changes to her life and improve her manner of living. She accepted her fate with true humility and decided to pass the remainder of her life living in repentance across the Jordan River and in the harsh environment of the Jordanian Desert. There she lived for over fifty years and became famous everywhere for the renunciation of worldly pleasures. We are called to remember her sacrifice and to remind ourselves of the call to repentance as the end of the Holy Fast approaches. We are reminded of her spiritual change and commitment to Jesus, and are called upon to emulate her example and to repent sincerely for our own misgivings and misdoings in our life.

PRAYER FOR THE WEEK

The power of Your Cross, O Christ, our God
Has worked wonders for Mary of Egypt,
For she had been a harlot and now has become an example and ideal of the austere life. Casting off the weakness of nature, she has bravely fought Satan.
Now, as a saint in heaven, she has obtained the prize of victory, Intercede for our souls.

PRAYER FOR THE WEEK

Glorious Mary of Egypt, you cast out the darkness of sin
And followed the light of penance;
You directed your heart to Christ, casting off the weakness of nature
And bravely fighting Satan.
Wherefore, you avoided sin and now live in the joyful company
Of the angels in heaven.
THE RESURRECTION OF LAZARUS
APRIL 27, 2024

Epistle: Hebrews 12:28-13:8
Gospel: John 11:1-45

We have, on this day, arrived at the end of our personal 40-day personal struggle, self-examination, and penitential Fast. We now begin to Fast in commemoration of the Passions of our Lord. For the past five weeks, we have wrestled with our inner selves, and struggled to begin a lifetime change in how we live our lives. May we have succeeded and, through the Grace of God, discover our path to salvation. Today, we shall witness that which may one day be our own personal resurrection in the resurrection of St. Lazarus as we commemorate this day before Palm Sunday, in honor of the four-day rising from the dead of Saint Lazarus and friend of Jesus.

Jesus, as we should recall, reached the city of Bethany four days after the burial of Lazarus. Going to the home of Lazarus, Jesus comforted his sisters, Mary and Martha, distraught that Jesus had not arrived earlier. Our Lord then made his way to the tomb, where he outwardly showed emotion and wept. He then commanded that the stone in front of the tomb be removed, and lifting up His eyes to heaven and thanking God, He cried out in a loud voice, “Lazarus come forth.” Lazarus, wrapped in strips of his burial clothes, came out and was resurrected from the dead. This day serves as our own personal guarantee that at the time of the general resurrection, all who follow and believe in Christ shall also be resurrected.

HYMN OF THE DAY

O Christ God, when you raised Lazarus from the dead,
before the time of Your passion, confirmed the resurrection of all.
We too, like the children of old, carry before You
The symbols of Your triumph and victory, and cry out to You,
The Conqueror of Death: “Hosanna in the highest!
Blessed is He who comes in the name of the Lord!”
SAINT SOPHIA
Youth

LENTEN OVERNIGHT RETREAT

FRIDAY, APRIL 26TH 6:30PM
JOY & GOYA Members will make Prosforo, have a lesson, and enjoy a pasta dinner with option to stay overnight.
For more information, contact Fr. Pat.

SATURDAY, APRIL 27TH 9:30AM
Saturday of Lazarus (All English Liturgy)
Youth Breakfast and Palm making following Services.

SUNDAY, APRIL 28TH 9:30AM
Palm Sunday Divine Liturgy
PALM SUNDAY
THE ENTRANCE OF OUR LORD, JESUS CHRIST, INTO JERUSALEM
APRIL 28, 2024

Epistle: Philippians 4:4-9
Gospel: John 12:1-8

The entrance of the Messiah into Jerusalem had been prophesied by Zacharias saying, “Rejoice greatly, O daughter of Zion! Shout aloud, O daughter of Jerusalem! Lo, your king comes to you; triumphant and victorious is he, humble and riding on an ass, on the colt of a foal of an ass,... and he shall command peace to the nations; his dominion shall be from sea to sea, and from the river to the ends of the earth” (Zacharias 9:9-10).

The contemporary Jews, at the time of Jesus, associated this prophecy with the coming of the Messiah. The news that Jesus was in Bethany, near Jerusalem, where He had recently raised Lazarus from the dead, provoked a general enthusiasm of acceptance. It also heightened the indignation of the High Priests who sought to kill Christ. The people, therefore, questioned if He would attend the Passover feast.

The central road leading from Bethany to Jerusalem passed just south of the Mount of Olives and reached Bethpage. It was there where Christ was given the colt to ride upon. A great swell of people had gathered and, with palm branches in their hands, spread their cloaks on the roadway, as a sign of respect and shouted, “Hosanna! Blessed is He who comes in the name of the Lord, the King of Israel” (John 12:13). Jesus had entered triumphantly into the city of Jerusalem. The palm branches held in the church on this day symbolize Christ’s victory over Satan and death. The meaning of “Hosanna” is, “We pray you save.” Let us proclaim, as we enter into the church on Palm Sunday morning fearlessly:

Wherefore, through Your indescribable mercy, O Christ,
Grant us to overcome our beastly passions,
And make us worthy to behold Your brilliant triumph over death,
And Your illustrious and life-giving Resurrection, and have mercy on us.
HYMN OF THE DAY

O Christ our God, when You did raise Lazarus from the dead, before Your Passion, You did confirm the universal resurrection.
Therefore, we like babes, carry the insignia of triumph and victory, and cry out to You, O Vanquisher of death, Hosanna in the highest.
Blessed is he who comes in the Name of the Lord.

A PALM SUNDAY LUNCHEON IS SCHEDULED IMMEDIATELY FOLLOWING SERVICES AND,
BY TRADITION, A FISH PLATE IS SERVED.
Please look for the advertisement in this edition of THE TESTAMENT

HOLY WEEK BEGINS
PALM SUNDAY EVENING (Monday morning)*
APRIL 28, 2024
*Time leaps ahead 12 hours at the conclusion of the Divine Liturgy. Therefore night becomes day, and day becomes night.

THE SERVICE OF THE BRIDEGROOM
Our day begins with the first offering of the Bridegroom Service. The Holy Passion of our Lord begins with the Old Testament figures being brought to mind as “types” of our Savior. Joseph (he of the richly colored coat and interpreter of dreams) was the eleventh son of the Patriarch Jacob and the first child of his wife, Rachel. His brothers, however, plotted against their younger stepbrother, and when he interpreted a dream in which his brothers and parents would bow down to him one day, they sought to find a way to rid themselves of this “favorite” son. Eventually, his envious and jealous brothers succeeded and sold him into slavery to Ishmaelite merchants, who brought him to Egypt. He was later sold to Potiphar, who was an officer of Pharaoh and “captain of the guard.” He would eventually become head of all the servants, but rejecting the seductive advances of Potiphar’s wife, she became enraged and accused him of rape, and he was tossed into prison. He was released from prison, however, because of his ability to understand dreams. The Pharaoh had experienced a strange dream which none of his advisors seemed to be able to solve, and Joseph was summoned. He promptly predicted that the dream of the Pharaoh predicted seven years of prosperity followed by seven years of famine and advised the Pharaoh to store up the surplus grain. He was appointed by the Pharaoh to carry out the suggested policy and was given a position of authority. The prediction came true, and Joseph would become the second most powerful man in Egypt and governor for his insight.
The famine also affected the land of Jacob, and once again, the brothers were sent on a mission, this time to buy grain from Egypt, with the exception of Benjamin. Arriving, they were sent to the powerful governor, but they did not recognize their brother, who accused them of being spies and cast them into prison. At the end of three days, he released them and sent all but Simeon, who was kept as a hostage, back home with their grain and told them to return with, the only other brother born of his mother Rachel, Benjamin. They returned and, after some gamesmanship and testing, Joseph was convinced his brothers had repented and, with surprise, revealed himself.

The story of Joseph is the “type” of Christ because he did not enslave himself to the pleasures of Egypt, and his soul remained dedicated to God. Joseph symbolizes the passion of our Lord and his glory, because, though the body was enslaved, his soul was free and pure.

This day is also dedicated to the barren fig tree, which bore no fruit, and was cursed by Christ. The fig tree, which was beautiful, had green leaves, but was barren of fruit. The tree represents the Council of the Jews at the time of Jesus, who were devoid of righteousness and virtue. Since the tree bore no fruit, Jesus stripped it of every spiritual grace.

Note: The Service of the Bridegroom, also celebrated Monday and Tuesday night, symbolizes the fact that Christ, the Bridegroom (Nymphios), is to be taken away from us and that the days of Fasting and sorrow are ahead of us. The Bridegroom hymn, inspired by the Parable of the Ten Virgins, exhorts us to arouse ourselves and worship the true God!

WE SING

Behold, the Bridegroom comes in the middle of the night;
And blessed is the servant whom he shall find watching,
And again unworthy is he whom he shall find careless.
Beware! therefore, O my soul,
Lest thou be borne down with sleep,
Lest thou be given up to death,
And lest thou be shut out from the kingdom.
Wherefore, rouse thyself and cry:
Holy, Holy, Holy art Thou, O God;
Through the intercessions of the Theotokos, save us!
HOSTED BY SAINT SOPHIA YOUTH

Palm Sunday Luncheon

April 28, 2024

Adults $15.00
Youth 6-17 $8.00
Children 5 and under Free
MONDAY EVENING (TUESDAY MORNING)
APRIL 29, 2024

We commemorate, on this day, the Parable of the Ten Virgins. Five were prepared to receive the bridegroom and had oil to trim their lamps, while five were ill-prepared and had no oil and found themselves locked out of the wedding celebration. This conforms to our personal preparation and wakefulness to be aware and prepared for the coming of the Lord at any time and constitutes the foundation of our committed faith, for one day, He will come. Will we be ready?

RECITE THE FOLLOWING
Why are you indifferent, O wretched soul?
...work most diligently with talent, which has been confided to you. Both watch and pray.

TUESDAY EVENING (WEDNESDAY MORNING)
APRIL 30, 2024

We commemorate on this day the anointing of the Lord with myrrh by the woman who was a sinner. Our acceptance of repentance is demonstrated by the act of this woman who, in preparing the Lord for His crucifixion, repents her sinful way by washing the Lord’s feet with precious myrrh and with her penitent tears and then dries them with her hair. This sinful yet repentant woman gives of herself and is contrasted with Judas, who will betray Jesus. One seeks forgiveness for her deeds, while the other shows himself as a perverse and blind traitor who will forget what he has been taught by the Master, and sell his soul with blind avarice to those who will demand His crucifixion.

Our lesson this evening is to understand that the evil within us can be forgiven on the one hand, and on the other hand, it teaches us how easy it is for us to lose our way and be drawn away from God and to evil. The inspiring and moving Hymn of Kassiani will also be chanted this evening as a lamentation of humble contrition.

WE SAY

It is a good thing to confess to the Lord,
And to sing praises to Your name, Most High.
To proclaim Your loving kindness in the morning, and Your truth by night.
WEDNESDAY EVENING
THE SACRAMENT OF HOLY UNTION
MAY 1, 2024

A Bridegroom Service might also be offered this evening; however, it is our custom to offer the Sacrament of Holy Unction. This Sacrament is celebrated for the spiritual healing of our souls and for the physical healing of our bodies. There are seven Epistles, and seven Gospels offered to us as lessons in Christian living and should be read and meditated on before receiving this Blessed Sacrament.

THEY ARE

**EPISTLES**
- James 5:10-16
- Romans 15:1-8
- 1 Corinthians 12:27-13:8
- 2 Corinthians 1:8-12
- Galatians 5:22-6:2
- 1 Thessalonians 5:14-24

**GOSPELS**
- Luke 19:1-10
- Matthew 10:1, 5-8
- Matthew 25:1-14
- Matthew 15:21-29
- Matthew 9:9-13

WE CHANT

Blind of spiritual eyes, I come to You, O Christ. As did the blind man from his birth,
In repentance crying to You: Have mercy upon me, You who illuminates
With exceeding brightness them who are in darkness.

Pictured:
Display of Cross with thorn crown at the Prison of Jesus Christ
©Paul Pugliani
HOLY THURSDAY EVENING (FRIDAY MORNING)
THE HOLY PASSION OF CHRIST, SERVICE OF THE TWELVE GOSPELS
MAY 2, 2024

We celebrate, this evening, the holy Passion of our Lord and Savior, Jesus Christ. This is probably the longest single service our Holy Fathers have ever written, but it is also probably the most dramatic of all our services. The entire evening service seems to be dark and emotional. It begins, however, with one of the great discourses of Jesus to his Apostles as rendered by the Evangelist and Apostle John. This is a very moving farewell teaching as the Lord attempts to prepare his Apostles for the upcoming events, which will take place very quickly. Eventually, they will make their to the other side of the Kidron valley, where lies the Garden of Gethsemane. This night will bring us to the brink of destruction and disappointment. Judas has already betrayed the Lord. All that is needed for Judas to do is to identify Jesus to the Jewish leaders.

We shall experience the agony of Gethsemane and Jesus’ final acceptance of fulfilling the Scriptures. He will be identified, arrested, chained and fettered, jailed in solitary confinement, and literally dragged from one end of Jerusalem to the other. He will appear lastly before Pontius Pilate, the Roman Prefect, who seemingly has the authority to free or condemn Christ. Instead, the notorious Barabbas will be set free, and Jesus will be condemned to death by crucifixion. We will be with the Lord on His entire emotionally charged date with the “Tree of Life” (the cross). This night, He will endure the scourgings and be whipped mercilessly. He will be spit on, harassed, and made to seemingly play the joker for the Roman soldiers. They will cast lots for his clothing, play games of chance, and revile the Lord. Then, they will lead Him out to Golgotha to crucify him with common criminals flanking him. Unlike the thieves, with whom He is crucified, He will not be tied to the cross with ropes but secured to the Cross with spikes driven through his hands and feet. We shall experience all of the terror, narrow-minded thinking, and horror of this event. We shall thirst with Him and witness the forgiveness only God can grant.

Yes, we shall live through this harrowing event in person and be with Him and not betray our love nor cower in our commitment. Eventually, we shall all, with tender sorrow, hear the words that none of us ever wish to say, “It is finished,” as He gives up His spirit.

Our Lord will die tonight, and we, the few who have spent the evening with Him, will not abandon him, nor deny him, nor run from him. We will stay until the end. The day which started out with a “farewell discourse” and promise of things to come, will end in death and darkness, but take courage. A new day will dawn, and with the dawn will come the Light.
# Holy Week Church Schedule

<table>
<thead>
<tr>
<th>Saturday</th>
<th>Sunday</th>
<th>Monday</th>
</tr>
</thead>
<tbody>
<tr>
<td>April 27</td>
<td>April 28</td>
<td>April 29</td>
</tr>
<tr>
<td>Lazarus Saturday</td>
<td>Palm Sunday</td>
<td>Holy Monday</td>
</tr>
<tr>
<td>Divine Liturgy 9:30 AM</td>
<td>Palm Sunday Liturgy 9:30 AM</td>
<td>Service of the Bridegroom 6:30 PM</td>
</tr>
<tr>
<td>Youth Sponsored Breakfast 11:00 AM</td>
<td>Service of the Bridegroom 6:30 PM</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Tuesday</th>
<th>Wednesday</th>
<th>Thursday</th>
</tr>
</thead>
<tbody>
<tr>
<td>April 30</td>
<td>May 1</td>
<td>May 2</td>
</tr>
<tr>
<td>Holy Tuesday</td>
<td>Holy Wednesday</td>
<td>Holy Thursday</td>
</tr>
<tr>
<td>Service of the Bridegroom 6:30 PM</td>
<td>Holy Unction 6:00 PM</td>
<td>Liturgy, Last Supper 8:30 AM</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Friday</th>
<th>Saturday</th>
<th>Sunday</th>
</tr>
</thead>
<tbody>
<tr>
<td>May 3</td>
<td>May 4</td>
<td>May 5</td>
</tr>
<tr>
<td>Good Friday</td>
<td>Holy Saturday</td>
<td>Great and Holy Pascha</td>
</tr>
<tr>
<td>Hours 8:30 AM</td>
<td>Liturgy 9:30 AM</td>
<td>Agape Service 11:00 AM</td>
</tr>
<tr>
<td>Service of the Unnailing 3:30 PM</td>
<td>Resurrection Service and Divine Liturgy 11:00 PM</td>
<td>Easter Egg Hunt</td>
</tr>
<tr>
<td>Lamentations 6:00 PM</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
GOSPEL READINGS

2). John 18:1-28
3). Matthew 26: 57-End
5). Matthew 27: 3-32
6). Mark 15: 16-32
7). Matthew 27: 33-54
9). John 19: 25-37
10). Mark 15:3-End
11). John 19:38-End

WE CHANT

Today is hung upon the Tree He Who suspended the land in the midst of the waters.
A crown of thorns crowns Him, Who is King of the Angels.
He is wrapped about with the purple of mockery, Who wrapped the Heavens with clouds.
He received buffettings, Who freed Adam in the Jordan.
He was transfixed with nails, Who is the Son of the Virgin.
We worship Your Passion, O Christ.
Show also to us Your glorious Resurrection!

HOLY FRIDAY MORNING
HOURS/TAKING DOWN FROM THE CROSS/LAMENTATIONS
MAY 3, 2024

Great and Holy Friday is a day filled with sadness, awe, and responsibility. The early morning service of the Hours consists of the reading of the four Royal Hours in which we chant and recite psalms and readings from both the Old and New Testaments, which prophecy the coming of the Messiah (Christ). The “kouvouklion” will then be decorated with flowers for the afternoon and evening services.

Holy Friday afternoon is a vesper service in which we commemorate the unnailing and taking down from the Cross Jesus by Joseph of Arimathea and the placement of the Epitaphios in the Kouvouklion (Tomb of Christ). This Service is generally attended by many of our children who are unable to attend and withstand the rigors of the evening Service, which begins later in the day.
The procession of the Epitaphios takes place around the church, and we kneel in awe, thanking God for life. Join us as we chant: When Joseph of Arimathea took You, the life of all, down from the Tree dead; he buried You with myrrh and fine linen; and he yearned with desire, in his heart, and on his lips, that Your pure Body might be enshrouted; wherefore hiding his fear, he cried to You, rejoicing: Glory to Your superiority, Merciful Master.

WE CHANT

All creation was changed by fear, when it saw You, O Christ, hanging upon the Cross; The sun was darkened, and the foundations of the earth were shaken. All things suffered with the Creator of all things. O Lord, Who for us did willingly endure, glory to You.

THE SERVICE OF THE LAMENTATIONS

We celebrate this very moving service with devotion and awe and are witness to not only the Burial but to the descent of our Lord and Savior into Hades. Although we lament and are saddened by the recent events, we do not grieve for the suffering of the crucified Christ. Rather, we lament our sinful nature and for our sins which remove us from the presence of God. This unique Service is not simply about the beautiful psalms, readings, and hymns we shall hear and recite, but to our transformation in becoming holy in soul and body, in strength and in weakness, and in thought and will, as we elevate our image to the likeness of God.

A procession of the Epitaphios in the beautifully decorated and fragrant Kouvoaktion will take place around the church as the entire congregation processes with lighted candles while chanting the thrice-holy hymn:

*Agios O Theos, Agios Ischyros, Agios Athanatos, eleison imas!*  
*Holy God, Holy Mighty, Holy Immortal, Have mercy on us!*

May our strong faith and commitment to our Lord help us this day to fully examine our dedication to the Lord and guide us to repentance and confession as we prepare ourselves for the final day of our journey to the Resurrection and to our personal salvation.
WE CHANT IN UNISON

You, O Christ the Life, was laid in the tomb, and armies of Angels were amazed, and they glorified Your condescension.

FOLLOWED BY

It is meet to magnify You, the Giver of Life, You Who did extend Your hands upon the Cross, and shatter the power of the enemy.

AND LASTLY

All generations offer adoration to Your Entombment, O Christ.
The myrrh-bearers, with forethought, prepared myrrh and came to You.
Now, let us come, with all creation and bring triumphal hymns to our Creator.
By Your Resurrection, give peace to the world, and salvation to Your people.

HOLY AND GREAT SATURDAY MORNING
MAY 4, 2024

Today, we shall celebrate the Divine Liturgy of St. Basil the Great. Prophecies from the Books of Genesis Jonah, and Daniel will remind us of what was told, what was predicted, and what shall happen. Immediately following the Epistle reading for the day, the great and exuberant and loud exit of the Lord Jesus Christ will usher in a new era for us as the bonds and fetters, locks, and dark abyss will be shattered as “Hades cries out groaning,” Adam and Eve shall be resurrected and death, as it was known, shall be destroyed. And we shall proclaim with great conviction and joy: Arise O God, and judge You the earth; for You shall take all heathen to Your inheritance!

Today is a day of strict Fasting. Today is also the Day that we will truly learn the meaning of the words first read at our Baptism that, “We are dead to sin, but alive to Christ Jesus, our Lord.”

Later in the evening, the pinnacle of Holy Week will find us in a church all aglow and bathed in light as a continuation of the earlier morning service. As midnight approaches, all light will be extinguished, and we shall begin the...
SERVICE OF THE RESURRECTION

We now anticipate with great quiet excitement the culmination of all the events we experienced throughout the Great Lenten Period and witnessed Holy Week. We have reached the Moment every Orthodox Christian anticipates and are about to receive a Gift that will define our lives. Jesus, the Son of God, Who earlier freed Adam and broke the bonds of Hades, releasing the souls trapped throughout the centuries, will fulfill that which was foretold.

From the vigil light, which has been kept aglow since the previous day of the Holy Resurrection, a new Resurrection candle will be lit, and Fr. Dennis and I shall exit from the Holy Altar and proclaim:

Come, and receive the light, from the Unwaning Light; and glorify Christ, Who has risen from the dead. Slowly, but methodically the church will grow in this Light as each candle is lit. From this moment on, we shall have all received the Light as a symbol of our acceptance of the Resurrection of Jesus, and this Light shall overcome the darkness. This will be followed by a procession to the entrance to the church as the choir, and the people sing, “The Angels in Heaven praise Your Resurrection, O Christ, our Savior; make us on earth worthy, with pure hearts, to glorify You.” This, in turn, will be followed by the Gospel Reading according to Mark in which the myrrh-bearing women approach the tomb and are greeted by a young man (angel) clothed in a white robe who will proclaim, “Do not be terrified. You are looking for Jesus of Nazareth who was crucified. HE HAS RISEN. HE IS NOT HERE” (Mark 16:1-8). And we shall all proclaim joyfully His Resurrection by chanting, “Christ has risen from the dead, by death trampling upon Death, and to those in the tombs, bestowing life.”

The culmination of our sacrifice and unwavering faith will come to bear and our lives will be filled with the joy only one can imagine who has chosen the Lord to be their Savior. The beauty of the evening is the overwhelming acceptance and love which will fill the church. We shall become one with all Orthodox Christians throughout the world. The gloom and doom of the crucifixion will be replaced by the Light and the courage to move forward with our lives with a newfound confidence. Moreover, everyone will be included, whether we joined in the preparation from the beginning several weeks ago or if we just arrived at this moment. The end sermon of St. John Chrysostom, at the conclusion of the Divine Liturgy, shall echo our joy of acceptance and salvation.

This is our glorious day! The Lord has kept His promise. Death, the most feared bane of human existence, has forever been overcome. Life now has a new and exciting meaning. Death will not be an ending but a beginning, and our journey in life now takes on a new meaning.

CHRIST IS RISEN! TRULY HE IS RISEN!
Donations for Great Lent and Easter

Holy and Great Lent is a most solemn yet beautiful season of the year. In the Orthodox Church there are a number of special services to commemorate our Lenten journey. This includes the Salutations of the Most Holy Theotokos held on the first five Fridays of Lent. The role of the Panagia in our lives is great. This is why we supplicate our Panagia to support us during this period with her maternal love and affection as well as to intercede on our behalf to our Father in Heaven. The Salutations Services as well as the other services of Lent and Easter usually feature a beautiful Byzantine icon decorated with a wreath of fresh flowers.


**Monetary donations for the Epitaphio**

*Please note,* Philoptochos will have a collection basket on Sundays in the exo-narthex for donations for the Epitaphio. In addition, donations will also be accepted in the church office by mail, phone, or in person. Also note that donations will be reflected in your end-of-the-year stewardship and donation statement.
I personally want to thank everyone that helped to make the Christmas Pageant a success. The community, as well as Fr. Pat, thoroughly enjoyed watching the children in the pageant.

In this newsletter you will find information about the Lenten Journey and the upcoming Sunday School calendar.

If you have any questions, please email sundayschool@stsophiaalbany.org

Theodosia Legato, Sunday School Director

**Sunday School Calendar**

**Starting March 3rd Classes will resume meeting at 10:00 AM
Please light a candle before coming to class.**

**Spring 2024 Calendar**
March 3rd - Class in Session
March 10th - Class in Session
March 17th - Class in Session
March 24th - Class in Session
March 31st - Family Worship - No Class
April 7th - Class in Session
April 14th - Class in Session
April 21st - Class in Session
April 28th - Palm Sunday - Class in Session
May 5th - Easter Family Worship Sunday
May 12th - Classes in Session
May 19th - Festival Weekend Family Worship Sunday - No Class
May 26th - Memorial Day Weekend Family Worship - No Class
June 2nd - Last Day of Sunday School - Church Picnic
The Lenten Journey has begun! Encourage your children, especially if they are in grades 5 and up to fast. This does not mean to fast from meat and dairy for all of 40 days. Perhaps, try to fast only on Fridays or attempt to fast from only meat. It is important to attempt to do a version of a strict fast to prepare the children as they get older. Keep in mind in the Orthodox Faith we fast from dairy, meat, and olive oil. For example we DO NOT choose to fast from donuts or candy for all of lent.

Here is an excerpt from an article on the Archdiocese website titled Why Do We Fast?:

Fasting is a way of emptying ourselves from the cares and concerns of this world—A means of preparation and conditioning, which will enable us to serve God and grow closer to Him. The true nature of fasting shows that the rituals of a life lived faithfully before God are not empty gestures. They usually have profound meaning and can point us in the direction of realities far greater than ourselves. An important part of living our faith is in knowing our faith.

To read the article further please go to goarch.org (Nicolakis, Theo. “Why Do We Fast? - Prayer & Spiritual Life - Greek Orthodox Archdiocese of America.” Go to Greek Orthodox Archdiocese of America, 8 Apr. 2000, www.goarch.org/-/why-do-we-fast?-inheritRedirect=true.)
ANNUAL GREEK FESTIVAL

2024

MAY 17 | 6 PM - 10 PM
MAY 18 | NOON - 10 PM
MAY 19 | NOON - 6 PM

FOOD | DRINKS | LIVE MUSIC

440 WHITEHALL ROAD ALBANY, NY

WWW.STSOPHIAALBANY.ORG
We're looking for volunteers for this year's Festival. Please check off the days and times you are available and a committee member will contact you with more details. Please submit this form to the St. Sophia Church Office.

Thank you!

Name

Email Address

Please check all available days and times

- [ ] Week of May 13, Festival Set-up
- [ ] Friday, May 17th, Evening Shift
- [ ] Saturday, May 18th, Day Shift
- [ ] Saturday, May 18th, Evening Shift
- [ ] Sunday, May 19th, Day Shift
- [ ] Sunday, May 19th, Evening Shift
- [ ] Festival Break Down
We Must Teach our Children the Importance of March 25th 1821 Greek Independence Day

By: Eleni Damaskos-Christou
Director/Teacher: St. Sophia Greek Language and Culture Academy

Many years back when I was director and teacher of the St. Sophia Afternoon Greek School (as it was called then), I asked a class of new older students to explain the details surrounding Greek Independence Day. They told me about specific heroes and even the religious significance of the day. Most of them discussed how March 25th was a religious holiday and that their Yiayia goes to church on that day. I was surprised to find that the children, as well as many adults, were not aware of the historical significance of that day. The discussion further confirmed their confusion between OXI Day and Greek Independence Day. I asked them a few questions like: Why do we call March 25th “Dipli Yiorti (Double Holiday)?” Do you know how they celebrate this day in Greece and Cyprus?” Who was Kolokotronis and why was he imprisoned?” “What was the Krifo Sxoleio?” (The Hidden School). The answer to all of these questions was, “I don’t know.” Surprisingly, this is something that we see often in the new generation of Greek-Americans. The way the holiday is celebrated could be improved by providing opportunities for all to learn and enjoy.

I am publishing this article for The Testament, because as an educator I want to understand the reasons for this lack of awareness and to promote education for all. On March 25th, in Greece, Cyprus and in Greek communities around the world, schools are usually open if the day falls on a weekday. There will be speeches, plays, poems, songs and dancing by students and teachers. Chances are most of the students didn’t listen to the speeches or understand the significance of the performances! Therefore, comprehensive explanation is necessary.

I believe that March 25th should be celebrated like a party or gala with the whole community involved in a large event and not just the Greek School. Regardless of one’s diverse cultural background, a learning opportunity should be experienced by everyone. I remember the days when my children attended Greek School. They couldn’t wait to participate in the large dance at church celebrating Independence Day and march in the parade on 5th Avenue with their friends and yell “Zito ee Ellada!” (Hail Greece!). The parents and grandparents were equally excited as we filled two busses or more. We would stop at the bandstand and dance in the streets or on our float proudly representing St. Sophia Greek Orthodox Church. We wouldn’t leave immediately after parade but continue to a Greek restaurant for dinner and loukoumathes.

How could I convey my pride as a parent and educator when we realized that our students have understood that the main message and reason behind our Greek celebrations is that of peace and friendship between all people on this planet? Sometimes we all take these events for granted and consider them like any other ordinary day. If we continue to do so, we are not doing justice to future generations. The 200 plus years of freedom, for which we fought after 400 years of brutal occupation and slavery by the Ottoman Turks and the sacrifices of our freedom fighters, will become meaningless. It should be the responsibility of the teachers, parents and all of us to teach this new generation in our community of Greek-Americans, Albanians, Romanians and all cultures about the value of freedom.

We must guarantee that our children take an interest and maintain a close relationship with the Hellenic culture and language, not only in our long and magnificent history but to also feel proud of their Greek heritage, as well as their other inherited diverse cultures. After all, March 25th is not just a holiday but a day to celebrate and remember the known, and the unknown heroes who sacrificed their lives, for the freedom of our motherland. I cherish and consider myself lucky to be able to experience this wonderful community of St. Sophia. A community which respects and honors the Greeks and Philhellenes who not only love Greece and Cyprus but also “take care” of everything for which it stands in a way that mirrors the ideas behind the people who fought for it 203 years ago. May we continue the long tradition of honoring this historic event and continue to educate everyone along the way.

Zito ee Ellada keh ee Kypros! (Hail to Greece and Cyprus!)
Πρέπει να διδάσκουμε στα παιδιά μας τη σημασία της 25ης Μαρτίου 1821 
Ημέρα της Ελληνικής Ανεξαρτησίας

Από την Ελένη Δαμάσκου-Χριστού
Διευθυντής της Ελληνικής Γλώσσας και Πολιτισμού Αγίας Σοφίας

Πολλά χρόνια πριν, όταν ήμουν διευθυντής και διασκόλα του Απογευματινού Ελληνικού Σχολείου της Αγίας Σοφίας (όπως λέγονται τότε) ζήτησα από μια τάξη νέων μεγαλύτερων μαθητών να εξήγησουν τις λεπτομέρειες σχετικά με τη Ημέρα της Ελληνικής Ανεξαρτησίας. Μου μίλησαν για συγκεκριμένους άριστους σκοπό και για τη βραχιόνατη σημασία της ημέρας. Οι περισσότεροι από αυτούς συζήτησαν πώς η 25η Μαρτίου ήταν βραχιόνατη γιορτή και ότι η Γαύδα τους πηγαίνει στην εκκλησία εκείνη την ημέρα. Με εκπλήξη διαπίστωσα ότι τα παιδιά, όπως και πολλοί ενήλικες, δεν γνώριζαν την ιστορική σημασία εκείνης της ημέρας. Η συζήτηση επιβεβαιώνει περαιτέρω τη σύγχυση μεταξύ της Ημέρας ΟΧΙ και της Ημέρας της Ελληνικής Ανεξαρτησίας. 

Δημοσιεύω αυτό το άρθρο για το ενημερωτικό δελτίο της Αγίας Σοφίας, γιατί ως εκπαιδευτήρια, εγώ θέλω να κατανοήσεις τους λόγους αυτής της έλλειψης ευαισθητοποίησής και να προωθήσεις την εκπαίδευση για όλους. 

Στις 25η Μαρτίου, στην Ελλάδα, στην Κύπρο και στις ελληνικές κοινότητες σε όλο τον κόσμο, τα σχολεία είναι συνήθως ανοιχτά. Εάν η ημέρα πέφτει σε Καθημερινά, θα υπάρχουν ομιλίες, θεατρικά έργα, λουκάματα, πραγματικοί και χοροί από μάθητες και καθηγητές. 

Εγώ πιστεύω ότι η 25η Μαρτίου πρέπει να γιορτάζεται σαν πάρτι ή γλέντη με όλη την κοινότητα να συμμετέχει σε μια μεγάλη εκδήλωση και όχι μόνο το Ελληνικό Σχολείο. Μερικές από τις απόψεις της ποικιλόμορφη πολιτιστική κληρονομική του ατόμου, μια ευκαιρία μάθησης του πώς να βιώσει ενα ο Καθένας. Θυμάμαι τις ημέρες οι οποίες τα παιδιά μου πήγαν στο Ελληνικό Σχολείο. Αντικατοπτριζόμενοι να συμμετάσχουμε στον γέρο για την εκκλησία της 25ης Μαρτίου της Ελλάδας και της Κύπρου και σε σχολεία της Κύπρου. 

Πώς θα μπορούσε να μεταφέρει την περισσότερο μου ως μητέρα και εκπαιδευτήρια όταν συνειδητοποιούσε ότι οι μαθητές μας έχουν καταλάβει ότι το κύριο μήνυμα και ο λόγος πώς από τις ελληνικές γιορτές μας είναι αυτό της ευρίσκεις η μέρα μεταξύ των ανθρώπων αυτής της ημέρας. Η αποδόση ευδικαστούς είναι στα πρόσωπα των αδελφών μας. 

Πρέπει να εγγυθούμε ότι τα παιδιά μας ενδιαφέρονται και διατηρούν σταθερή σχέση με τον ελληνικό πολιτισμό και τη γλώσσα όχι μόνο στη μακρά και μεγαλειώδη ιστορία μας, αλλά και να αισθάνονται περίπανα για την ελληνική κληρονομική τους, καθώς και τους άλλους κληρονομικούς διαφορετικούς πολιτισμούς τους. 

Πρέπει να επιστρέψουμε την ακριβή και την αξιοπρέπη θέση που αποκτάμε στην παγκόσμια κοινότητα τους. Αλλά αυτό μετά από 400 χρόνια βίας κατοχής και σκλαβιάς από τους Οθωμανούς Τούρκους και τις θρεσκείες των αμυνούσος της ελευθερίας μας, θα γίνεσαι ακριβής. Θα πρέπει να είναι ευθύνη των διάσκολων, των γονέων και όλους μας να διδάσκουμε αυτή τη νέα γενιά στην κοινότητά μας των Ελληνοαμερικανών, Αλβανών, Ρουμάνων και όλων των πολιτισμών για την εξέλιξη της ελευθερίας.
20TH ANNIVERSARY
GALA OF HOPE

Join us in Celebrating
LeGrande Serras
Jeanne E. Walsh Beacon of Hope Award
May 11, 2024 | The Hall of Springs

The Gala of Hope is the Capital Region American Cancer Society’s premiere black-tie event that brings together 500+ of our leading business professionals and philanthropists to make an impact in the fight against cancer.

LeGrande has been a staple at the Gala of Hope for as long as anyone can remember. During his 50+ year career as an auctioneer and nearly 20 years with the Gala of Hope, LeGrande has raised over $28 MILLION through 2,200 (and counting) philanthropic events in our community. This year we will be celebrating the 20th Anniversary of the Gala of Hope and the more than $5.7 million that has been raised since inception in 2005. We hope that you will join us for an unforgettable evening featuring cocktails, formal dinner, live music, dancing and more!

Contact us to learn more about how you can celebrate LeGrande’s award

Marissa.Georgelas
Marissa.Georgelas@cancer.org

Elizabeth Hunter
Elizabeth.hunter@cancer.org
MARCH 2024

SUN  MON  TUE  WED  THU  FRI  SAT

31

3  9:30 AM PRODIGAL SON DIVINE LITURGY
   SUNDAY SCHOOL

4  7:00 PM AHEPA MEETING

5  6:30 PM DAUGHTERS OF PENELope MEETING

6  

7  GREEK SCHOOL

8  

9  9:30 AM 1ST SATURDAY OF SOULS LITURGY
   GREEK SCHOOL

10 9:30 AM JUDGEMENT SUNDAY DIVINE LITURGY
    SUNDAY SCHOOL

11 

12 6:30 PM PHILOPTOCHOS MEETING

13 

14  GREEK SCHOOL

15 

16 9:30 AM 2ND SATURDAY OF SOULS LITURGY
    GREEK SCHOOL

17 9:30 AM CHEESEFARE SUNDAY
    DIVINE LITURGY
    SUNDAY SCHOOL
    12:00 PM CHEESFARE LUNCHEON
    5:00 PM VESPERS AT ST. GEORGE

18 CLEAN MONDAY
   GREAT LENT BEGINS

19 

20 9:30 AM PRE-SANCTIFIED LITURGY

21  GREEK SCHOOL
    6:30 PM RELIGIOUS EDUCATION

22  

23 9:30 AM 3RD SATURDAY OF SOULS LITURGY
    GREEK SCHOOL PHILOPTOCHOS LUNCHEON

24 9:30 AM SUNDAY OF ORTHODOXY
    DIVINE LITURGY
    SUNDAY SCHOOL
    BRING ICONS TO CHURCH
    12:00 PM GREEK INDEPENDENCE DAY CELEBRATION

25 9:30 AM ANNUNCIATION LITURGY
   GREEK INDEPENDENCE DAY

26 9:30 AM PRE-SANCTIFIED LITURGY

27 

28  NO GREEK SCHOOL

29 6:30 PM 2ND SALUTATIONS

30 NO GREEK SCHOOL
<table>
<thead>
<tr>
<th>Sun</th>
<th>Mon</th>
<th>Tue</th>
<th>Wed</th>
<th>Thu</th>
<th>Fri</th>
<th>Sat</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
<td>6</td>
</tr>
<tr>
<td>31</td>
<td>9:30 AM</td>
<td>6:30 PM</td>
<td>9:30 AM</td>
<td>GREEK SCHOOL</td>
<td>6:30 PM</td>
<td>GREEK SCHOOL</td>
</tr>
<tr>
<td></td>
<td>2ND SUNDAY LENT</td>
<td>DAUGHTERS OF PENELPSE MEETING</td>
<td>PRE-SANCTIFIED LITURGY</td>
<td></td>
<td>3RD SALUTATIONS</td>
<td></td>
</tr>
<tr>
<td></td>
<td>DIVINE LITURGY</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>FAMILY WORSHIP NO SUNDAY SCHOOL</td>
<td></td>
<td></td>
<td>GREEK SCHOOL</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1</td>
<td></td>
<td>9:30 AM</td>
<td>10</td>
<td>11</td>
<td>12</td>
<td>13</td>
</tr>
<tr>
<td></td>
<td>3RD SUNDAY LENT</td>
<td>6:30 PM</td>
<td>9:30 AM</td>
<td>GREEK SCHOOL</td>
<td>6:30 PM</td>
<td>GREEK SCHOOL</td>
</tr>
<tr>
<td></td>
<td>DIVINE LITURGY</td>
<td>PHILOPTOCHOS MEETING</td>
<td>PRE-SANCTIFIED LITURGY</td>
<td></td>
<td>4TH SALUTATIONS</td>
<td></td>
</tr>
<tr>
<td></td>
<td>SUNDAY SCHOOL</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>9:30 AM</td>
<td></td>
<td>9:30 AM</td>
<td>18</td>
<td>19</td>
<td>20</td>
</tr>
<tr>
<td>8</td>
<td></td>
<td>7:00 PM</td>
<td></td>
<td>GREEK SCHOOL</td>
<td>6:30 PM</td>
<td>GREEK SCHOOL</td>
</tr>
<tr>
<td>9</td>
<td>6:30 PM</td>
<td></td>
<td>9:30 AM</td>
<td>6:30 PM</td>
<td>AKATHIST HYMN</td>
<td></td>
</tr>
<tr>
<td>10</td>
<td>PHILOPTOCHOS MEETING</td>
<td></td>
<td>PRE-SANCTIFIED LITURGY</td>
<td>RELIGIOUS EDUCATION</td>
<td></td>
<td></td>
</tr>
<tr>
<td>11</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>14</td>
<td>9:30 AM</td>
<td>17</td>
<td>18</td>
<td>19</td>
<td>20</td>
<td>21</td>
</tr>
<tr>
<td>15</td>
<td>4TH SUNDAY LENT</td>
<td>9:30 AM</td>
<td>GREEK SCHOOL</td>
<td>6:30 PM</td>
<td>GREEK SCHOOL</td>
<td>9:30 AM</td>
</tr>
<tr>
<td>16</td>
<td>ST. JOHN OF THE LADDER DIVINE LITURGY</td>
<td>PRE-SANCTIFIED LITURGY</td>
<td>AKATHIST HYMN</td>
<td></td>
<td>SUNDAY SCHOOL</td>
<td>SATURDAY</td>
</tr>
<tr>
<td>17</td>
<td>SUNDAY SCHOOL</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>OF LAZARUS</td>
</tr>
<tr>
<td>18</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>LITURGY</td>
</tr>
<tr>
<td>21</td>
<td>9:30 AM</td>
<td>22</td>
<td>23</td>
<td>24</td>
<td>25</td>
<td>26</td>
</tr>
<tr>
<td>22</td>
<td>5TH SUNDAY OF LENT</td>
<td>6:30 PM</td>
<td>9:30 AM</td>
<td>GREEK SCHOOL</td>
<td>6:30 PM</td>
<td>9:30 AM</td>
</tr>
<tr>
<td>23</td>
<td>ST. MARY OF EGYPT</td>
<td>SERVICE OF THE BRIDEGROOM</td>
<td>PRE-SANCTIFIED LITURGY</td>
<td>ST. SOPHIA YOUTH</td>
<td>PALM SUNDAY</td>
<td>SATURDAY</td>
</tr>
<tr>
<td>24</td>
<td>DIVINE LITURGY</td>
<td></td>
<td></td>
<td>OVERNIGHT RETREAT</td>
<td>DIVINE LITURGY</td>
<td>OF LAZARUS</td>
</tr>
<tr>
<td>25</td>
<td>SUNDAY SCHOOL</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>LITURGY</td>
</tr>
<tr>
<td>26</td>
<td>11:00 AM</td>
<td>27</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>27</td>
<td>PALM SUNDAY LUNCHEON</td>
<td>6:30 PM</td>
<td>PALM SUNDAY</td>
<td></td>
<td></td>
<td>CHURCH</td>
</tr>
<tr>
<td></td>
<td>6:30 PM</td>
<td>SERVICE OF THE BRIDEGROOM</td>
<td>LITURGY</td>
<td>BRIDEGROOM</td>
<td>BREAKFAST</td>
<td>PALM MAKING</td>
</tr>
<tr>
<td>SUN</td>
<td>MON</td>
<td>TUE</td>
<td>WED</td>
<td>THU</td>
<td>FRI</td>
<td>SAT</td>
</tr>
<tr>
<td>----------</td>
<td>----------</td>
<td>----------</td>
<td>----------</td>
<td>----------</td>
<td>----------</td>
<td>----------</td>
</tr>
<tr>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
<td>6</td>
<td>7</td>
</tr>
<tr>
<td>6:00 AM</td>
<td>9:30 AM</td>
<td>6:00 PM</td>
<td>9:30 AM</td>
<td>6:30 AM</td>
<td></td>
<td></td>
</tr>
<tr>
<td>9:30 AM</td>
<td>10:00 AM</td>
<td>3:30 PM</td>
<td>9:30 AM</td>
<td>6:30 AM</td>
<td></td>
<td></td>
</tr>
<tr>
<td>HOLY Eucharist</td>
<td>GREEK SCHOOL</td>
<td>DECORATING</td>
<td>LIFE-GIVING FONT</td>
<td>HOLY Eucharist</td>
<td></td>
<td></td>
</tr>
<tr>
<td>8:30 AM</td>
<td>9:00 AM</td>
<td>2:00 PM</td>
<td>9:00 AM</td>
<td>6:00 AM</td>
<td></td>
<td></td>
</tr>
<tr>
<td>LAST SUPPER LITURGY</td>
<td>GREEK SCHOOL</td>
<td>FROM THE CROSS</td>
<td>DIVINE LITURGY</td>
<td>HOLY Eucharist</td>
<td></td>
<td></td>
</tr>
<tr>
<td>6:00 PM</td>
<td>9:00 PM</td>
<td>1:00 PM</td>
<td>9:00 AM</td>
<td>6:00 AM</td>
<td></td>
<td></td>
</tr>
<tr>
<td>LITURGY</td>
<td>CRUCIFIXION</td>
<td>SUNDAY SCHOOL</td>
<td>GREEK SCHOOL</td>
<td>GREEK SCHOOL</td>
<td></td>
<td></td>
</tr>
<tr>
<td>11</td>
<td>17</td>
<td>18</td>
<td>24</td>
<td>31</td>
<td></td>
<td></td>
</tr>
<tr>
<td>NO GREEK SCHOOL</td>
<td>NO GREEK SCHOOL</td>
<td>NO GREEK SCHOOL</td>
<td>NO GREEK SCHOOL</td>
<td>NO GREEK SCHOOL</td>
<td></td>
<td></td>
</tr>
<tr>
<td>12</td>
<td>13</td>
<td>14</td>
<td>21</td>
<td>26</td>
<td></td>
<td></td>
</tr>
<tr>
<td>9:30 AM</td>
<td>9:30 AM</td>
<td>9:30 AM</td>
<td>9:30 AM</td>
<td>9:30 AM</td>
<td></td>
<td></td>
</tr>
<tr>
<td>SUNDAY SCHOOL</td>
<td>SUNDAY SCHOOL</td>
<td>SUNDAY SCHOOL</td>
<td>SUNDAY SCHOOL</td>
<td>SUNDAY SCHOOL</td>
<td></td>
<td></td>
</tr>
<tr>
<td>20</td>
<td>28</td>
<td>29</td>
<td>30</td>
<td>31</td>
<td></td>
<td></td>
</tr>
<tr>
<td>9:30 AM</td>
<td>9:30 AM</td>
<td>9:30 AM</td>
<td>9:30 AM</td>
<td>9:30 AM</td>
<td></td>
<td></td>
</tr>
<tr>
<td>SUNDAY SCHOOL</td>
<td>SUNDAY SCHOOL</td>
<td>SUNDAY SCHOOL</td>
<td>SUNDAY SCHOOL</td>
<td>SUNDAY SCHOOL</td>
<td></td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>7</td>
<td>8</td>
<td>14</td>
<td>21</td>
<td></td>
<td></td>
</tr>
<tr>
<td>9:30 AM</td>
<td>9:30 AM</td>
<td>9:30 AM</td>
<td>9:30 AM</td>
<td>9:30 AM</td>
<td></td>
<td></td>
</tr>
<tr>
<td>GREEK SCHOOL</td>
<td>GREEK SCHOOL</td>
<td>GREEK SCHOOL</td>
<td>GREEK SCHOOL</td>
<td>GREEK SCHOOL</td>
<td></td>
<td></td>
</tr>
<tr>
<td>14</td>
<td>21</td>
<td>28</td>
<td>30</td>
<td>31</td>
<td></td>
<td></td>
</tr>
<tr>
<td>9:30 AM</td>
<td>9:30 AM</td>
<td>9:30 AM</td>
<td>9:30 AM</td>
<td>9:30 AM</td>
<td></td>
<td></td>
</tr>
<tr>
<td>SUNDAY SCHOOL</td>
<td>SUNDAY SCHOOL</td>
<td>SUNDAY SCHOOL</td>
<td>SUNDAY SCHOOL</td>
<td>SUNDAY SCHOOL</td>
<td></td>
<td></td>
</tr>
<tr>
<td>20</td>
<td>26</td>
<td>27</td>
<td>28</td>
<td>29</td>
<td></td>
<td></td>
</tr>
<tr>
<td>9:30 AM</td>
<td>9:30 AM</td>
<td>9:30 AM</td>
<td>9:30 AM</td>
<td>9:30 AM</td>
<td></td>
<td></td>
</tr>
<tr>
<td>SUNDAY SCHOOL</td>
<td>SUNDAY SCHOOL</td>
<td>SUNDAY SCHOOL</td>
<td>SUNDAY SCHOOL</td>
<td>SUNDAY SCHOOL</td>
<td></td>
<td></td>
</tr>
<tr>
<td>26</td>
<td>27</td>
<td>28</td>
<td>29</td>
<td>30</td>
<td></td>
<td></td>
</tr>
<tr>
<td>9:30 AM</td>
<td>9:30 AM</td>
<td>9:30 AM</td>
<td>9:30 AM</td>
<td>9:30 AM</td>
<td></td>
<td></td>
</tr>
<tr>
<td>SUNDAY SCHOOL</td>
<td>SUNDAY SCHOOL</td>
<td>SUNDAY SCHOOL</td>
<td>SUNDAY SCHOOL</td>
<td>SUNDAY SCHOOL</td>
<td></td>
<td></td>
</tr>
<tr>
<td>27</td>
<td>28</td>
<td>29</td>
<td>30</td>
<td>31</td>
<td></td>
<td></td>
</tr>
<tr>
<td>9:30 AM</td>
<td>9:30 AM</td>
<td>9:30 AM</td>
<td>9:30 AM</td>
<td>9:30 AM</td>
<td></td>
<td></td>
</tr>
<tr>
<td>SUNDAY SCHOOL</td>
<td>SUNDAY SCHOOL</td>
<td>SUNDAY SCHOOL</td>
<td>SUNDAY SCHOOL</td>
<td>SUNDAY SCHOOL</td>
<td></td>
<td></td>
</tr>
<tr>
<td>28</td>
<td>29</td>
<td>30</td>
<td>31</td>
<td>1</td>
<td></td>
<td></td>
</tr>
<tr>
<td>9:30 AM</td>
<td>9:30 AM</td>
<td>9:30 AM</td>
<td>9:30 AM</td>
<td>9:30 AM</td>
<td></td>
<td></td>
</tr>
<tr>
<td>SUNDAY SCHOOL</td>
<td>SUNDAY SCHOOL</td>
<td>SUNDAY SCHOOL</td>
<td>SUNDAY SCHOOL</td>
<td>SUNDAY SCHOOL</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>