



The monthly bulletin of  
**Holy Trinity**  
 Serbian Orthodox Church  
 St. Paul, Minnesota

# The Word

www.holytrinityserbian.org

Volume 21  
 Issue 3

*“And let them make Me a sanctuary, that I may dwell among them”*

## March 2009

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
1 ↔ 10AM Liturgy	2 ↔ 6PM Canon of St Andrew of Crete - Kanon Sv. Andrije Kritskog	3 ↔ 6PM Canon of St Andrew of Crete - Kanon Sv. Andrije Kritskog	4 ↔ 5PM Canon of St Andrew of Crete 6PM Liturgy of Presanctified Gifts	5 ↔ 6PM Canon of St Andrew of Crete - Kanon Sv. Andrije Kritskog	6 ↔ 6PM Akathist to Theothokos - Akatisti Bogorodici	7 ↔ 10AM Liturgy Teodorova Subota - Liturgija  5PM Vespers
8 ↔ -10AM Liturgy  -1215PM Serb Lessons  -4PM Lenten Vespers	9 ↔	10 ↔	11 ↔ 6PM Liturgy of Presanctified Gifts - Predjeosvecena Liturgija	12 ↔	13 ↔	14 ↔ Rochester 10AM Liturgy  5PM Vespers
15 ↔ -10AM Liturgy  -12PM Sisters Meeting  -4PM Lenten Vespers	16 ↔	17 ↔	18 ↔ 6PM Liturgy of Presanctified Gifts - Predjeosvecena Liturgija	19 ↔	20 ↔	21 ↔  5PM Vespers
22 ↔ -10AM Liturgy  -1215PM Serb Lessons  -4PM Lenten Vespers	23 ↔	24 ↔	25 ↔ 6PM Liturgy of Presanctified Gifts - Predjeosvecena Liturgija	26 ↔	27 ↔	28 ↔  5PM Vespers
29 ↔ 10AM Liturgy  4PM Lenten Vespers	30 ↔	31 ↔				

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Confessions on Saturday by appointment.

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## 2009 MEOCCA Lenten Sunday Services

(All Services are on Sundays at 4pm)

DATE	EVENT	LOCATION
March 8, 2009	Orthodoxy Sunday (Special guest will be Archbishop Nathaniel)	<a href="#">St. Mary OCA</a>
March 15, 2009	St. Gregory Palamas	<a href="#">St. George GOC</a>
March 22, 2009	Sunday of the Cross	<a href="#">Holy Trinity SOC</a>
March 29, 2009	St. John Climacus	Open
April 5, 2009	St. Mary of Egypt	<a href="#">St. Stefan Romanian</a>
April 12, 2009	Palm Sunday	<a href="#">St. Herman OCA</a>

**SPECIAL NOTES:** A Full version of the Monthly bulletin can be found online at www.HolyTrinitySerbian.org, as well as emailed to you upon your request at any time. ALSO - Special Cash Donation envelopes are now available in the pews at the church if you would like Holy Trinity to track those donations for you toward your Stewardship, as well as for Tax Recording purposes at the end of the year.

## Otkuda post i cemu on sluzi ?

Hrisanski post vodi poreklo od Gospoda Isusa Hrista. Gospod je i sam postio cetrdeset dana, pre nego a to je poceo da propoveda svoju nauku, kao a to je postio pre njega i Prorok Mojsej i drugi Proroci. Postili su i Apostoli i svi pravoslavni hriacani kroz vekove. "Post je sve Svete rukovodio u zivotu po Bogu", kaze Sv. Vasilije Veliki. Prva zapovest Bozija u Raju bila je zapovest o postu, tj.o uzdrzanju.Otuda je i prvi covekov greh bio greh protiv posta. Kao ato u grehu ucestvuje i dusa i telo, potrebno je da i u vrlini i oslobodenju od greha ucestvuju oboje. Cilj posta je ocsienje tela, jacanje volje, uzdizanje dusa.Posteci, hriani se secaju neprestano Hristovih stradanja za njihovo spasenje. Pravi post ima dve strane, telesnu i duhovnu. Sastoji se u uzdrzavanju od mrsne hrane i preizobilnih jela, ali prvenstveno u uzdrzavanju od rdjavih misli , zelja i dela. Post umnozava ljubav i molitvu i spremnost na vraenjesvih evandjelskih vrlina. Dusa ima dva krila kojima leti nebu: post i molitvu. On je lek za dusevne i telesne bolesti i zastita od svakog demonskog dejstva o cemu je sam Spasitelj je rekao: "Ovaj rod (tj. demoni) se izgoni samo postom i molitvom". Njime se dusa i telo pripremaju da postanu hram Duha Svetoga. Istinski duhovni zivot je nezamisliv bez posta. Postoje visednevni postovi (Uskrsnji, Petrovski, Gospojinski - uoci Velike Gospojine i Bozicni) i jednodnevni (svake srede i petka sem razreseih sedmica, Krstovdan uoci Bogojavljenja, Usekovanje glave sv. Jovana Pretece, Vozdvizdenije Casnoga krsta 14. septembra).

### PRAVILA POSTA

Crkva uci da je post vazno sredstvo za duhovni i telesni zivot i zdravlje. Telesni post ne koristi ako nije vezan sa duhovnim postom kaze sveti Jovan Zlatousti: „Ne govori mi: Toliko dana sam postio nisam jeo ovo ili ono, nisam pio vina, isao sam u gruboj haljini;nego kazi nam da li si od gnevnog coveka postao tih, od zestokog - blag. Ako si iznutra pun zlobe, zasto si telo mucio? Ako je u tebi zavist i ljubav prema sticanju, da li je od koristi sto si pio samo vodu? Ako je dusa, koja je gospodarica tela, zabludela, zasto kaznjava slugu njezinog - svoje telo? Ne hvali se telesnim postom, jer on sam ne uzdize na nebo bez molitve i milostinje,,. Na pitanje: koja je mera posta? Sv.Vasilije Veliki odgovara:,, U duhovnom postu mera je jedna i vazna za sve - potpuno udaljenje od svega sto vodi grehu. A sto se tice uzdrzavanja od hrane, tu su mera i nacin upotrebe razliciti: zavise kod svakoga od njegovog uzrasta, zanimanja i stanja tela. Zato je nemoguće podvesti pod jedno pravilo sve koji se nalaze u skoli poboznosti. No, odredivsi meru uzdrzanja za zdrave podviznike, mi prepustamo razboritosti nastojatelja da u tome vrshi pametne izmene. Hranu pak bolesniku, ili umornome od teskih radova, ili onome koji ide na tezak rad, na put ili na kakav bilo tezak posao, nastojatelji su duzni udesavati prema potrebi. Jer nije pametno, uzimajuci hranu za odrzavanje tela i smetati mu u vrsenju zapovesti. U svakoj vrsti hrane treba pretpostavljati onu koja se lakse nabavlja, da se ne bismo, pod izgovorom posta, pastili oko spremanja omiljenih i skupih jela.

### Sveta Crkva je ustanovila postove:

- 1) Opste postove obavezne za sve hrisane. To su: Uskrsnji post, Apostolski, Bogorodichni i Bozicni post, zatim sreda i petak preko cele godine, Vozdizenje Casnog Krsta, Usekovanje i navecerje Bogojavljenja (Krstovdan).
- 2) Mesni post ustanovljen na pojedinim mestima povodom kakve nesrece, poplave,bolesti i slicno.
- 3) Poseban post po narocitom obicaju ili po nalogu duhovnika.

### Uskrsnji post

Ovaj post se jos zove Sveta cetrdesetnica ili Casni post. Uz ovaj post Crkva vezuje i post Strasne sedmice, u spomen stradanja i smrti Gospoda naseg Isusa Hrista.

U toku ovoga posta ne jedemo meso, sir jaja, ribu ni ulje. Samo se subotom i nedeljom razresava ulje i vino. Razresenje na ulje i vino biva jos i na Obretenje glave Sv. Jovana Krstitelja i na Mladence. Ribu pak jedemo samo na Blagovesti (ukoliko ne padne u Strasnu sedmicu) i na Cveti. Ako Blagovesti padnu pre Cveti, dan pred Blagovesti razresava se na ulju i vinu ( Tipik, 32 gl ).

Prve nedelje Casnog posta u ponedeljak, utorak i sredu, do svrsetka liturgije predjeosvecenih darova, pravoslavni hrisanci ne uzimaju hranu. Ko to ne moze jede hleb i tecnost (caj ili kompot) i to posle vecernje sluzbe (sve ovo po razresenju tj. blagoslovu - dozvoli duhovnika odnosno svestenika).

Veliki Cetvrtak. Jede se jedanput i to posle svrsetka Svete Liturgije koja pocinje u 14.00 casova ( Veliki tipik od Nikolajevica, gl. 16).

Veliki Petak. Ne okusa se nista (po blagoslovu razresenje na hleb i caj).

Velika Subota. Po završenoj Liturgiji jede se hleb i voda (suhojedenije).

## **Apostolski post**

Zove se jos i Petrovski post.

Tokom ovog posta u sredu i petak jedu se samo jela kuvana na vodi, bez ulja, a u ostale dane sedmice razreseno je na ulje i vino, subotom i nedeljom moze i riba.

Ako u toku ovog posta u ponedeljak, utorak i cetvrtak padne Sveti sa velikim slavonslovljem, razresava se post na ribu, a ako padne u sredu i petak razresava se samo na ulje i jedemo jedanput dnevno. Ako u sredu i petak padne praznik Svetitelja sa bdenijem ili pak Sveti ciji je hram, razreseni su ulje, vino i riba (Tipik,gl.33).

## **Bogorodicni post**

Zove se jos i Uspenski ili Gospojinski. Po strogosti ovaj post dolazi odmah iza Uskrsnjeg. Tokom cele sedmice sprema se hrana na vodi tj. bez ulja. U subotu i nedelju hrana je sa uljem i dozvoljeno je piti vino. Razresenje na ribu u toku posta biva samo na Preobrazenje Gospodnje.

## **Bozicni post**

Posto crkveni ustav smatra Rodjenje Hristovo kao drugu Pashu, to post pred Bozic traje takodje 40 dana.

Po strogosti ovaj post se moze uporediti s Apostolskim. U Bozicnom postu strogo se posti samo u sredu i petak. Ponedeljkom, utorkom i cetvrtkom razresava se na ulju i vinu, a subotom i nedeljom i riba. Od 20. do 24.decembra (od 2. do 6. januara po novom kalendaru) post postaje stroziji i nema razresenja na ribu.

Najstroziji post je 24.decembra (6. januara po novom kalendaru), uoci Bozica, to jest na Badnje vece (Tipik, pod 14.nov.).

Sreda i petak, preko godine, poste se bez ulja, ukoliko nije razreseno drukcije. Na praznik Usekovanja glave Sv.Jovana Krstitelja (29.avg./11.sep. po novom kalendaru), Vozdizeniya Casnog Krsta (14/27 sept. po novom kalendaru), na i na Krstovdan (5/18.

jan. po novom kalendaru) najstrozi post; ko moze toga dana jede se jednom dnevno, bez ulja i razume se, bez vina. Ukoliko praznik Krstovdan padne u subotu ili nedelju post ne biva - jedemo ulje i vino (Veliki tipik, pravilo za 5.januar).

## **RAZRESENJE OD POSTA NA GOSPODNJE I BOGORODICINE PRAZNIKE KAD PADNU U POSTAN DAN**

### **Blagovesti**

razresava se ako padne pre Cveti: ulje, vino, riba

ako padne u toku Strasne sedmice samo ulje

ako padne na Veliki petak ulje, vino

### **Bogojavljenje**

za monahe: sir, jaja i vino;

za mirjane: i meso makar to bili sreda i petak.

### **Vavedenje**

#### **Velika Gospojina**

**Mala Gospojina** ulje, vino, riba

#### **Preobrazenje**

#### **Sretenje**

#### **TRAPAVE SEDMICE**

Post je razresen sredom i petkom :

1) Od Bozica do Krstovdana (25.dec. do 5.jan.)

za monahe: sir, jaja; za mirjane: i meso

2) Sedmica po nedelji mitara i fariseja

za monahe: sir i jaja; za mirjane : meso

3) Siropusna nedelja

za sve: samo sir i jaja

4) Svetla nedelja (prva po Uskrsu)

za monahe: sir, jaja; za mirjane: i meso

## What is Orthodox Great Lent

### INTRODUCTION

The Orthodox Church observes four major Lenten periods each year. Of these, the most important and significant is Great Lent preceding Easter and lasting for seven weeks. A Lenten period comes before any of the major feasts of the Church as an opportunity to come into the fullness of the feast and to appreciate the significance of the feast.

Orthodox Great Lent this year begins on Clean Monday, March 10th, and will end with the Glorious and Holy celebration of the Resurrection of the Lord on Sunday, April 27th.

### THE PREPARATION FOR GREAT LENT:

Great Lent is preceded by a special period of preparation known as the Triodion. During this four-week period, we are constantly informed of the approach of Lent. We are instructed to expect its coming and accept its teachings and message. Through special moving prayers, hymns, services and Biblical readings and through a gradual elimination of rich and luxurious foods, we are prepared to welcome Great Lent.

During the Triodion, Meat Fare Sunday is the last day that we are allowed to eat meat, and Cheese Fare Sunday is the last day we are allowed to have milk, cheese, and other dairy products.

Monday after Cheese Fare Sunday is the first day of Great Lent. It is known as "Pure Monday" or "Clean Monday" because it marks the official beginning of the Lenten period and is a day of strict fasting from foods and of exerting spiritual "exercise" through good works, reading the writings of the Church Teachers and scripture and by attending the Sacrament of Confession.

### PURPOSE OF GREAT LENT:

Great Lent was set aside by the Holy Fathers of our Church as a special period of prayer, meditation, self-examination and self-denial – as a sublime instance during which we might be able to exercise our Christian principles and ideals.

Through the means offered us by Great Lent, we become better Christians, better people, and better children of god, worthy of receiving the Blessings and the grace of the Holy Resurrection.

### SPIRITUAL FASTING:

During Great Lent, Orthodox Christians primarily fast mentally and spiritually by reviewing their personal life with all its sins, faults, evil habits and shortcomings. They make every effort to abolish these things from their lives by instituting genuine changes for the better. They deny themselves pleasures and make many profound and sincere sacrifices. They bear their hardships in patience and faith and are watchful in their words, deeds, thoughts and actions. They live in strict discipline, as Jesus did during His fast of forty days before His Crucifixion. And finally, they ask forgiveness from those whom they have hurt or wronged.

During Lent, Orthodox Christians give consideration to acts of charity and mercy, by visiting the sick, consoling the unfortunate and giving assistance to the poor and needy.

### PHYSICAL FASTING:

Orthodox Christians also fast physically during Lent. They refrain from rich and luxurious foods. They deny themselves all physical pleasures so that they may strengthen their willpower, cleanse their bodies and be assisted in their endeavor to improve themselves combating sin, evil and the devil.

### HOW TO FAST DURING LENT:

When considering our fasting rule, it is helpful to consider what we did last year and increase our fast. What does this mean? It means to attempt to fast from all meats, fish with bones (shell fish are permitted) and dairy products. Together with that, let us commit ourselves to attend all services including Sunday liturgy. If we fall short or are unable to do all of the above, let us not be discouraged; rather, let us do the best we can.

### FOODS ALLOWED DURING LENT:

SEAFOOD: Lobster, crab, shrimp, squid, octopus and all kinds of shellfish and tarama

VEGETABLES: All kinds, fresh or canned

FRUITS: All kinds, fresh, canned or preserved

JUICES: Fruit and vegetable

SWEETS: Jam, jelly, marmalade, halvah and tahini

MISCELLANEOUS: Beans, lentils, split peas, olives, pickles, etc.

STARCH: Rice, spaghetti, macaroni (without egg content), etc.

*NOTE: If olive oil is used, let it be used sparingly.*

## The Lenten Prayer of St Ephraim the Syrian

*By Protopresbyter Alexander Schmemmann*

Of all lenten hymns and prayers, one short prayer can be termed the *lenten prayer*. Tradition ascribes it to one of the great teachers of spiritual life - St. Ephraim the Syrian. Here is its text:

**O Lord and Master of my life! Take from me the spirit of sloth, faint-heartedness, lust of power, and idle talk. But give rather the spirit of chastity, humility, patience, and love to Thy servant. Yea, O Lord and King! Grant me to see my own errors and not to judge my brother; For Thou art blessed unto ages of ages. Amen**

This prayer is read twice at the end of each lenten service Monday through Friday (not on Saturdays and Sundays for, as we shall see later, the services of these days do not follow the lenten pattern). At the first reading, a prostration follows each petition. Then we all bow twelve times saying: "O God, cleanse me a sinner." The entire prayer is repeated with one final prostration at the end.

Why does this short and simple prayer occupy such an important position in the entire lenten worship? Because it enumerates in a unique way all the "negative" and "positive" elements of repentance and constitutes, so to speak, a "check list" for our individual lenten effort. This effort is aimed first at our liberation from some fundamental spiritual diseases which shape our life and make it virtually impossible for us even to start turning ourselves to God.

The basic disease is *sloth*. It is that strange laziness and passivity of our entire being which always pushes us "down" rather than "up" -- which constantly convinces us that no change is possible and therefore desirable. It is in fact a deeply rooted cynicism which to every spiritual challenge responds "what for?" and makes our life one tremendous spiritual waste. It is the root of all sin because it poisons the spiritual energy at its very source.

The result of sloth is *faint-heartedness*. It is the state of despondency which all spiritual Fathers considered the greatest danger for the soul. Despondency is the impossibility for man to see anything good or positive; it is the reduction of everything to negativism and pessimism. It is truly a demonic power in us because the Devil is fundamentally a liar. He lies to man about God and about the world; he fills life with darkness and negation. Despondency is the suicide of the soul because when man is possessed by it he is absolutely unable to see the light and to desire it.

*Lust of power!* Strange as it may seem, it is precisely sloth and despondency that fill our life with lust of power. By vitiating the entire attitude toward life and making it meaningless and empty, they force us to seek compensation in, a radically wrong attitude toward other persons. If my life is not oriented toward God, not aimed at eternal values, it will inevitably become selfish and selfcentered and this means that all other beings will become means of my own self-satisfaction. If God is not the Lord and Master of my life, then I become my own lord and master -- the absolute center of my own world, and I begin to evaluate everything in terms of my needs, my ideas, my desires, and my judgments. The lust of power is thus a fundamental depravity in my relationship to other beings, a search for their subordination to me. It is not necessarily expressed in the actual urge to command and to dominate "others." It may result as well in indifference, contempt, lack of interest, consideration, and respect. It is indeed sloth and despondency directed this time at others; it completes spiritual suicide with spiritual murder.

Finally, *idle talk*. Of all created beings, man alone has been endowed with the gift of speech. All Fathers see in it the very "seal" of the Divine Image in man because God Himself is revealed as Word (John, 1:1). But being the supreme gift, it is by the same token the supreme danger. Being the very expression of man, the means of his self-fulfillment, it is for this very reason the means of his fall and self-destruction, of betrayal and sin. The word saves and the word kills; the word inspires and the word poisons. The word is the means of Truth and it is the means of demonic Lie. Having an ultimate positive power, it has therefore a tremendous negative power. It truly creates positively or negatively. When deviated from its divine origin and purpose, the word becomes idle. It "enforces" sloth, despondency, and lust of power, and transforms life into hell. It becomes the very power of sin.

These four are thus the negative "objects" of repentance. They are the obstacles to be removed. But God alone

can remove them. Hence, the first part of the lenten prayer; this cry from the bottom of human helplessness. Then the prayer moves to the positive aims of repentance which also are four.

*Chastity!* If one does not reduce this term, as is so often and erroneously done, only to its sexual connotations, it is understood as the positive counterpart of sloth. The exact and full translation of the Greek *sofrosini* and the Russian *tselomudryie* ought to be *whole-mindedness*. Sloth is, first of all, dissipation, the brokenness of our vision and energy, the inability to see the whole. Its opposite then is precisely *wholeness*. If we usually mean by chastity the virtue opposed to sexual depravity, it is because the broken character of our existence is nowhere better manifested than in sexual lust -- the alienation of the body from the life and control of the spirit. Christ restores wholeness in us and He does so by restoring in us the true scale of values by leading us back to God.

The first and wonderful fruit of this wholeness or chastity is *humility*. We already spoke of it. It is above everything else the victory of truth in us, the elimination of all lies in which we usually live. *Humility* alone is capable of truth, of seeing and accepting things as they are and therefore of seeing God's majesty and goodness and love in everything. This is why we are told that God gives grace to the humble and resists the proud.

Chastity and humility are naturally followed by *patience*. The "natural" or "fallen" man is impatient, for being blind to himself he is quick to judge and to condemn others. Having but a broken, incomplete, and distorted knowledge of everything, he measures all things by his tastes and his ideas. Being indifferent to everyone except himself, he wants life to be successful right here and now. Patience, however, is truly a divine virtue. God is patient not because He is "indulgent," but because He sees the depth of all that exists, because the inner reality of things, which in our blindness we do not see, is open to Him. The closer we come to God, the more patient we grow and the more we reflect that infinite respect for all beings which is the proper quality of God.

Finally, the crown and fruit of all virtues, of all growth and effort, is *love* -- that love which, as we have already said, can be given by God alone--the gift which is the goal of all spiritual preparation and practice.

All this is summarized and brought together in the concluding petition of the lenten prayer in which we ask "to see my own errors and not to judge my brother." For ultimately there is but one danger: *pride*. Pride is the source of evil, and all evil is pride. Yet it is not enough for me to see my own errors, for even this apparent virtue can be turned into pride. Spiritual writings are full of warnings against the subtle forms of pseudo-piety which, in reality, under the cover of humility and self-accusation can lead to a truly demonic pride. But when we "see our own errors" and "do not judge our brothers," when, in other terms, chastity, humility, patience, and love are but one in us, then and only then the ultimate enemy--pride--will be destroyed in us.

After each petition of the prayer we make a prostration. Prostrations are not limited to the Prayer of St. Ephrem but constitute one of the distinctive characteristics of the entire lenten worship. Here, however, their meaning is disclosed best of all. In the long and difficult effort of spiritual recovery, the Church does not separate the soul from the body. The whole man has fallen away from God; the whole man is to be restored, the whole man is to return. The catastrophe of sin lies precisely in the victory of the flesh -- the animal, the irrational, the lust in us -- over the spiritual and the divine. But the body is glorious; the body is holy, so holy that God Himself "became flesh." Salvation and repentance then are not contempt for the body or neglect of it, but restoration of the body to its real function as the expression and the life of spirit, as the temple of the priceless human soul. Christian asceticism is a fight, not against but for the body. For this reason, the whole man - soul and body - repents. The body participates in the prayer of the soul just as the soul prays through and in the body. Prostrations, the "psycho-somatic" sign of repentance and humility, of adoration and obedience, are thus the lenten rite *par excellence*.

## Sunday School & Orthodox Youth Program Notes

### A TIME OF THANKS:

**We would like to thank all of those who joined us February 28th for our First Ever Pancake Breakfast fundraiser.**

Due to the generosity of those who came to dine with us, along with those volunteers who helped serve and clean, as well as to the very Special Generosity of our Host: Applebee's Bar and Grill in Woodbury at Valley View Plaza, we were able to raise an additional \$250 toward our Sunday School & Orthodox Youth Education Programs.

**We would also like to send a special thank-you to Phong Pham and the St Paul Corporation** for their generous outside donation to our Sunday School Program.

**Finally, a special thank you to all involved in putting together those great family events: BBQ & Movie night (Feb 21st) and the Cheesefare Sunday Family Carnival (March 1st)** for our children, family and friends. They were both a huge success and traditions that we all looking forward to continuing on through upcoming years.

### UPCOMING EVENTS:

**Lazarus Saturday Events.** We have reserved a couple of bowling alleys at St. Francis at 650 Palace Avenue in St. Paul on this day (**April 11th**) from 2pm-4pm for your children, family and friends to come and join with us. You are able to bring your own food and drinks (no hard liquor) to enjoy while there. Registered Sunday School Students will be covered for the cost of shoe and alley rental, we ask that every one else pay a \$5 admission fee to help cover the cost of the rented space during that time.

**Then back to Holy Trinity Orthodox Church for Lazarus Saturday Celebration beginning at 5pm.**

**About the Feast:** Lazarus Saturday is a paschal celebration. It is the only time in the entire Church Year that the resurrection service of Sunday is celebrated on another day. At the Liturgy of Lazarus Saturday, the Church glorifies Christ as "the Resurrection and the Life" who by raising Lazarus has confirmed the universal resurrection of mankind even before His own suffering and death. At the Divine Liturgy of Lazarus Saturday, the baptismal verse from Galatians ("As many as have been baptized into Christ have put on Christ" Galatians 3:27) replaces the Thrice-Holy Hymn, thus indicating the resurrectional character of the celebration, and the fact that Lazarus Saturday was once among the few great baptismal days in the Orthodox Church Year. Because of the resurrection of Lazarus from the dead, Christ was hailed by the masses as the long-expected Messiah-King of Israel. Thus, in fulfillment of the prophecies of the Old Testament, he entered Jerusalem, the City of the King, riding on the colt of an ass (Zechariah 9:9; John 12:12) the crowds greeting him with waving branches and shouts of praise: Hosanna! Blessed is He Who comes in the name of the Lord! The Son of David! The King of Israel! Because of this glorification by the people, the Jewish priests and scribes were finally driven "to destroy Him, to put Him to death." (Luke 19:47; John 11:53, 12:10) *Taken from The Orthodox Faith, Vol. II: Worship, by Fr. Thomas Hopko.*

**It is the custom on Lazarus Saturday for the children of the parish to make a procession around the church.**

## Notes from Kolo Sestara

On February 15<sup>th</sup>, the Sisters started cleaning and organizing the back storage room of the kitchen. This project took most of the week and the help of many to complete. The results are FANTASTIC! Many thanks to all who helped! Your time invested is greatly appreciated.

Sisters are now running the gift shop! If you have any questions, ideas, or requests, please see Nada Filipovich, Jovanka Koury, or Kim Piletich.

**We will be making a Lenten supper on March 22<sup>nd</sup> for the MEOCCA Lenten vespers that we are hosting.**

Our next scheduled meeting is on March 15<sup>th</sup> after liturgy. We will continue to organize our group and get events scheduled for the upcoming year. Please consider joining us—even if you can't be with us regularly, we would love to see you!

### Gift Shop

After the hard work of board members and generous donations of time and items by Jovanka Koury and Kim Piletich, the gift shop has a whole new look! We are in a more spacious area and the layout is very shopper friendly. We have some Lenten items you may be interested in—the new Orthodox Study Bible (we have the lowest price around!), a kid's daily Lenten count-down calendar, and a book entitled *Forgotten Medicine: The Mystery of Repentance* (which comes highly recommended by Fr. Krstic). Another new item that has been a big hit is the icon bracelet. Stop by after Liturgy and check us out!

## Other

Introduction Serbian Language Lessons are in full swing. Be sure to let Brankica Lovric know that you are interested in joining so she can properly prepare. This is a FREE class, open to everyone most 2nd and 4th Sundays of each month. And, please see the church calendar online for the most up-to-date schedule.

**We Thank the Following for their Donations this Past Month**

Although these may have been donations of their Time, Talents or Tithing we recognize some may have contributed cash donations which we are unable to track unless placed in our special envelope, but we appreciate your considerations just the same, and thank you!

Aleksa Gostovic
Alexander Jurich
Angela Gislason
Beth Bowman
Brankica Zbiljic
Branko Colakovic
Branko Pjescich
Branko Stevanovic
Dessa Glumac
Djordje Zarich
Elana Glumac
Erin Scheglowski
James Perunovich
Jennifer Danich
Joan Balach
Jovan Bulajic
Jovanka Koury
Michael Danich
Michael Danich jr
Michael Pjanic
Milica Mitterhauser

Miroslav Miskovich
Momir Spasojevic
Nada Dobrijevic
Nada Filipovich
Nebojsa Cirkovic
Nikola Popov
Nikola Stancevic
Pava Babic
Radmilla Ristanovic
Richard Gilason
Robert Wilson
Ruza Stevanovic
Snezana Spasojevic
Stephen Lubovich
Tanya Troska
Tom Lubovich
Tracey Powell
Uros Piletich
Verica Minic
Violetta Krstich
Vlado Petrasek

**A Special Thank You To:**

**Kim Piletich and Family** for the donation of the beautiful display cabinets for the Church Gift Shop.

**Dan Balach** for his donation of the food provide when our church hosted a recent MEOCCA meeting. And thanks to **Jen Danich, Jovanka Koury and Nada Filipovich** for serving.

**Branko Stevanovic** for coordinating our First Ever Serbian BBQ and Movie Night. As well as to all of those involved in preparing food, serving and hosting.

**Applebee’s Bar & Grill in Woodbury (7250 Valley Creek Plaza)** for donating the use of their facility, food and cook staff for FREE for our first Pancake Breakfast Fundraiser. Applebee’s works with community organizations and non-profits to help strengthen communities and charitable causes. Normally they would ask for a small fee back per plate served, but because of our small turn out and the great need of our parish, on this day they chose to donate it back to us. Please remember them the next time you are in the area and go for dinner with friends or family. Thank you also to the following who served that day: **Tanya Troska, Jen Danich, Caron Pjanic, Jovanka Koury, Joanie Balach, Phong Pham, Richard Troska, Nicholas Troska and Jerome Hogness.**

**Jennifer Danich** and Sister’s Kolo for heading and organizing or First successful Cheesefare Sunday Family Carnival, and to all those volunteers who helped work the carnival.

**Finally, a Special Thank you** to all of the Volunteers who helped Sister’s Kolo clean and organize the kitchen space and storage area.

*HVALA and God Bless to all!*