

# BLAGOCHESTIE

*The Parish Bulletin of St. Martin the Merciful Orthodox Christian Church*

RUSSIAN ORTHODOX CHURCH OUTSIDE RUSSIA

Volume 10, Issue 2

April-May, 2012

*Important Dates:*

April 14-15

PASCHA

April 22

*Thomas Sunday*

April 28-29

*Fr. Alexis visit*

May 5-6

*Abbot Tryphon visit*

May 24

ASCENSION

*The noble Joseph, having taken Thy most pure Body down from the Tree and wrapped It in pure linen and covered It with spices, laid It in a new tomb.*

*Unto the Myrrh-bearing women did the angel cry out as he stood by the grave: Myrrh is meet for the dead, but Christ hath proved a stranger to corruption.*

— Troparia of Holy Saturday

*Let us arise in the deep dawn and, instead of myrrh, offer a hymn to the Lord, and we shall behold Christ, the Sun of Righteousness, Who causes life to dawn on all.*

— Irmos of Ode V of the Paschal Canon

## *Christ is Risen!*

### *A Paschal Epistle of Met. Philaret Of New York (1982)*

**It is the Day of Resurrection! Let us be radiant, O people! It is the Pascha, the Pascha of the Lord! From death to life, and from earth to Heaven, Christ Our God has led us who sing the hymn of victory!**

Thus does the Holy Church chant in the words of the venerable John of Damascus during the radiant days of Holy Pascha. Ended are the great and holy days of Passion Week – days during which the Church commemorated the accomplishment of Salvation and the sufferings of the Incarnate Son of God, which it was His good pleasure to take upon Himself in His incarnate state “for the sake of us men and for our salvation.” All of the divine services of Passion Week, compunctionate and profoundly edifying, are dedicated to these holy commemorations. In performing these divine services, the Church, as it were, follows after her Lord and Savior step by step; and each step, each moment of His redemptive sufferings she prayerfully, sorrowfully and thankfully hymns in prayers, liturgical rites and sacred rituals which correspond to them.

But Passion Week is ended! Once the saintly hierarch Archbishop Innocent of Kherson, one of the truly remarkable preachers in the Russian land, of whom there were many, exclaimed in his inspired sermon on the occasion of Great Friday, the day of the suffer-

ing and death of Christ the Savior on the Cross: “Again Golgotha and the Cross! Again the tomb and the winding-sheet! . . . But, lo! We perceive that the tomb is empty, and that the winding-sheet no longer covers anyone. Christ is risen, and to take the place of sorrow and grief, that joy is come which the Resurrected One Himself foretold to His disciples, (saying): ‘Ye now, therefore, have sorrow; but I will see you again, and your heart shall rejoice, and your joy no man taketh from you’ (John 16:22).” And this joy is joy in our risen Lord. He has risen from the tomb as the Vanquisher of hell and death; everything is flooded with the blinding light of His glorious Resurrection, and the joy which He foretold to His disciples has now become the possession of all the faithful children of His Church.

Each year the Church of Christ discovers this joy of the Resurrection anew, from year to year, during the radiant days of Pascha. And the faithful children of the Church listen to her glad tidings and rejoice and hold festival. Yet the Savior’s words in the Holy Gospel, “Fear not, little flock” (Luke 12:32), we do not consider to be without purpose. In our day – terrible days, days of apostasy from all the bases of faith and morality, as we see even now that the number of true

*(Continued on page 2)*

(Continued from page 1)

believers really constitutes a little flock in comparison with the majority of mankind, which in fact has lost its faith and has trampled underfoot the fundamentals of Christian morality! How people who have completely forgotten Christian purity, meekness and chastity, are not only coming forward, but are maintaining that all the abominations and filth which fill contemporary life are somehow licit, natural and deserving approbation! In view of this, there come unbidden to mind the works of the sacred Scriptures which speak of man being “compared to the mindless cattle, and (becoming) like unto them” (Ps. 48:21). Nay, he has not only become like them, he has become even worse than them, for cattle know nothing of the abomination of which the Apostle said “it is a shame even to speak of” (Eph. 5:12); but now the sons and daughters of men, having lost all shame and conscience, are doing just such things.

Yet let my mouth “not speak of the works of men” (Ps. 16:4). Let us address ourselves to the radiant feast of the Resurrection.

In the Gospel reading which we listen to on Pascha night at the Divine Liturgy, are the words: *The light shineth in darkness; and the darkness comprehended it not* (John 1:5). The divine Light shineth amid the darkness, and the darkness cannot encompass it, cannot extinguish it. Thus also the light of Christ’s Resurrection shines; it shines forth amid the world, and the darkness of man’s errors cannot dim or extinguish it. The Lord Jesus Christ, when conversing with His Apostles at the Mystical Supper, said to them: *In the world ye shall have tribulation: but be of good cheer; I have overcome the world* (John 16:33). He was then only just preparing to go forth to His task of redemptive and saving suffering; but in His divine omniscience, He saw that labor as something already accomplished, and as a victor He spoke of it to His disciples, encouraging them. And in accordance with His infinite loving-kindness and goodness, He makes all who believe in Him participants in this victory; this is why the Apostle says: *Thanks be to God, which giveth us the victory through our Lord Jesus Christ* (1 Cor. 15:57). And in the sacred book of the Apocalypse (Revelation) we read: *He that overcometh shall inherit all things; and I will be his God, and he shall be my son* (Rev. 21:7).

Rejoice, then, O Christians! And do not fall into

despondency when you see how evil is spreading throughout the world! Of course, it is grievous for the Christian soul to see this overflowing of evil, filth and malice. Even that great righteous man St. John of Kronstadt in his time pointed out to us that one of the most grievous trials the Christian is subject to, is the victory and spreading of wickedness and injustice, and the impossibility of stopping it. Yes, there are such times in life. The Savior Himself pointed this out in the garden of Gethsemane, when He said to those of His enemies who had come to arrest Him: *This is your hour, and the power of darkness* (Luke 22:53). And they laid hold of Him. But their time passed; the power of darkness came to an end; the light of Christ’s Resurrection shone forth; Life vanquished death; Good triumphed over evil; Truth conquered falsehood!

During the radiant days of Pascha, the faithful of the Russian Church often have occasion to recall how the great favorite of God and wonderworker St. Seraphim of Sarov, throughout the whole year, and not only during the Paschal period, greeted all who came to him the joyous salutation: “My joy, Christ is risen!” In his vast and weighty spiritual experience, the great ascetic realized all the power and dominion of evil in the world. But he also knew the triumphal power of the radiant Resurrection of Christ, before which evil is impotent. And being ever filled with the radiant and triumphant joy of Pascha, he shared it with those who came to him with their sorrows and afflictions, pouring this joy, as it were, into their despondent and troubled hearts.

How beautiful is our Orthodox Faith! With what clear, unfading light it illumines our life which is full of sin and vanity! Yet all of its power and light is in the Resurrection Christ. If Christ the Savior had not risen, but had remained in the grave, life would have turned into a dreadful, evil and intolerable nightmare. But the Resurrection of Christ *did* take place; and the Church calls upon all of her faithful children to rejoice and celebrate His Resurrection. For therein we “celebrate the slaying of death, the destruction of hell, and the beginning of a new life which is everlasting.”

**CHRIST IS RISEN!**

# *Parish Hall Project*

After several years of planning and investigation of options, our church is ready to proceed with construction of a parish hall.

This will be an important step in providing for the future of our community in Corvallis.

The hall will be placed to the east at right angles of the Church, on a full foundation that brings the main floor to the same grade as the existing buildings. One effect of this approach will be to create a patio area to the north of the Church that is bounded by the existing and new buildings.

The current working dimensions are 28 x 64 feet, which will provide space for an assembly area, kitchen, classroom, and storage. A covered walkway allows the use of the existing restrooms.

The parish has already received offers of assistance from Orthodox contractors who are willing to assist with portions of the project.

The parish building account has sufficient funds to begin, but additional donations will be required to complete the project. As with the building of the Church itself, we plan to make extensive use of our own volunteers in the construction work.

The next steps are the preparation of formal building plans, the selection of contractors, and the submission of an application for a building permit to the county planning office.



# Parish Cemetery

It has long been the desire of our parish to have a proper Russian Orthodox cemetery for our community. Establishing a new cemetery in Oregon is difficult and expensive, due to the zoning and permitting processes involved.

Locke Cemetery, located on a hilltop just a few minutes from the Church off Lewisburg Avenue, is one of the oldest cemeteries in Oregon, established in 1846. It is a secluded and beautiful site, from which on a clear day one can see the peaks of the Three Sisters in the Cascades.

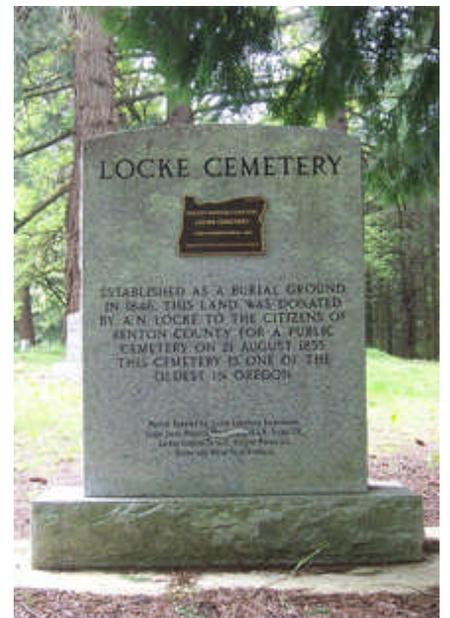
The Cemetery recently opened a new section, the last such new open space that will be available. Our parish has approached the board of Locke Cemetery with a proposal that our church acquire a block of lots in the southeast corner of the cemetery on which to establish a Russian Orthodox cemetery. This area would be reserved for our use, including a permanent table of commemoration for pannykhidi. Interments would take place according to our traditions, including the use of upright memorial markers that are now rarely permitted in most cemeteries.

Our initial discussions with representatives of the Cemetery have been very productive. The Cemetery board is researching certain issues regarding our church's assuming title to such a block of lots, and also confirming that the easternmost row of our proposed site is vacant. (Due to the age of the Cemetery, there are certain rows where it is possible that interments took place long ago that are no longer marked. The chances of this affecting our site are remote, and would not affect our ability to set up our space, only its precise location.)

Our hope would be to sell as many lots as possible initially to interested parishioners, and then to reserve as many additional open spaces as our budget permits. It will be greatly to our advantage to secure as many open spaces as possible at the beginning, since there will be no way to assure that adjacent open areas remain so.

The photographs below show the southeast corner of the Cemetery that is under discussion, and the historical marker at the entrance to the Cemetery.

If you or members of your family are interested in securing cemetery plots, please let Fr. James know as soon as possible. Contact Father with any questions.



# *10th Anniversary Feast & 2012 Fall Pastoral Conference*

Our parish will celebrate its ten year anniversary on Thursday, October 25.

In conjunction with this important event, our parish will host the Fall Pastoral Conference of the Western American Diocese from Tuesday through Thursday of that week. Russian Orthodox clergymen from all over the western United States will attend, including both Archbishop Kyrill and Bishop Theodosius, together with visitors from outside our Diocese.

This is the first time that the Fall Pastoral Conference has been held in Oregon, and there is much enthusiasm among many of the visiting fathers to see our parish for the first time.

Volunteers will be needed to help with the meals for the visiting clergy and the other arrangements for this event.

Below are photos from our five year anniversary feast, and from a recent Fall Pastoral Conference.

Please mark this feast date on your calendar. Those who are able to help with planning this event should speak to should speak to Fr. James.



# ***The Main Goal of Man is to Save his Soul for Eternity***

***by Metropolitan Philaret of New York***

Recently, brothers and sisters, we spoke of how people today often forget the main goal that stands before each person, the task of saving one's soul for eternity. This concern for salvation must be the main objective for every person of faith. That great teacher of Christian living – indeed in the best sense, the wise man – Saint Theophan the Recluse, in his instructions and letters constantly repeated the same thing: that not only a person who assumed vows of a certain way of life – a monastic, a monk, a hermit – can be saved, but he who lives in the world, who lives a temporal life. He has the wherewithal for the salvation of his soul, to save his soul and achieve a lofty level of Christian perfection.

Let us remember, for example, the great righteous man who raised the dead – Saint Sisoës the Great. This was a man who in his younger years went into the desert. There he lived until deep old age, truly reaching the highest Christian perfection, so much so, that he was able to raise the dead, and when lay dying, his face shone like the sun, the room where his deathbed stood was filled with a wonderful aroma, and all stood in trepidation. Such a death was also bestowed upon another great righteous man – Saint Philaret the Merciful. He was no ascetic, and did not live in the wilderness. He was a husband to his wife and father to his children, that is, he lived an average life. Still, he achieved such a level of spiritual perfection, that his death was like that of Sisoës the Great, his face shone like the sun and the room was filled with sweetness.

Saint Theophan the Recluse reminds us that the Lord places each person in the best conditions for the salvation of his soul. Of course, this is not to speak of those instances, when a person lives a normal life, and then suddenly a Divine word reaches his heart and his life, his attitude, changes. But in general, when a person travels an average life's path, as St. Theophan said, he can indeed achieve salvation. He must only turn his life completely into serving God, the very life he already leads. The saint said this simply and clearly: "One need only look at each thing one does as an act first of all done for God, before God's all-seeing eyes. View each action in this way. If you have a visitor, if you meet someone, remember that God sent him to you. Your conscience now bears the obligation to relate to the person in the way dictated by Christian love. And so with every thing we do, every little quotidian trifle should be viewed as an opportunity to do it properly, so that it would be pleasing to God." Such acts that please God will gradually fill a person's life, and in the end, he will seem no different from anyone else yet he will be standing before the Face of God and serve the Lord God. Then his eyes will begin to open, and he will become convinced, through experience, that truly, the Lord sends everything for our salvation, and that no meetings are chance meetings.

Today (*Oct. 11 – ed.*), the Church, for example, celebrates the Holy Apostle Philip the Deacon, not the Great Apostle but the Deacon Philip, who also performed apostolic service. The Lord inspired Philip to walk on a specific road. Philip went. There he met an Ethiopian dignitary who was just then reading Holy Scripture and could not understand the passage he was reading. Philip approached him, divinely inspired, and asked if he understood what he was reading. He replied, "How can I, unless some man should guide me?" Then Philip, at his request, sat with him in his chariot and explained the passage to him. The Ethiopian's soul began to burn with a mighty, light-filled faith. As they neared a body of water, he asked "See, here is water, what prevents me from being baptized?" Philip responded that if he believed with all his heart, then he could. And Philip baptized him. (Acts 8:26-39)

From the point of view of our daily, mundane life, it seems that this was a chance meeting: this digni-

*(Continued on page 8)*

# ***The Life of Svetlana (Photini) the Samaritan Woman***

***Whom the Holy Church commemorates on  
the 4th Sunday after Pascha***

*Sir, give me this water, that I may not thirst.  
(John 4:15)*

Photini, the holy and great martyr of Christ, was a Samaritan woman of the city of Sychar, who was blessed to speak with the Lord Christ Himself at Jacob's Well (John ch. 4). Coming to faith in the Lord, Photini was baptized by the Apostles after Pentecost, together with her two sons and five sisters. Aflame with zeal for the Savior, she preached Christ in place after place and country after country, arriving at length in the city of Carthage in north Africa.

At that time, Photini's eldest son Victor was an officer in the Roman army. Unaware that he was a Christian, his superiors gave him overall command in Rome's campaign against the Avars. Returning victorious and in high favor with the Emperor Nero, Victor was then given the task of arresting and punishing Christians in Italy. Rather than following the Emperor's orders, Victor began to openly preach Christ, until arrested and brought to Rome for trial.

These events were revealed to the holy Photini. She left Carthage with a multitude of Christians and set sail for Rome. When she arrived, she proclaimed Christ with great boldness until arrested.

Bringing the holy family to trial, Nero found that tortures and poison were ineffectual against the martyrs. Rather, his torturers, poisoners, and soldiers were converted to Christianity by the example and testimony of the prisoners. Sending his own daughter Domnina in an attempt to influence the women, she was herself brought to faith in Christ and baptized.

Utterly defeated, Nero condemned the prisoners to death. Photini, who first encountered the Light of Truth by a well, was thrown into a well, where she died and entered into the immortal Kingdom of Christ.

# *Visiting Clergy in April & May*

Protopriest Alexis Kotar, the Dean for the northern deanery of our Diocese (WA, OR, ID, UT, & CO), will serve our parish on the weekend of April 28-29 while Fr. James is on vacation. Fr. Alexis is fluent in Russian, and so any parishioner that would like to make a Confession in the Russian language is encouraged to do so, either during Vigil on the evening of the 28th, or by appointment.

Abbot Tryphon of the Vashon Island Monastery will serve the weekend of May 5-6.

## *Orthodox Praxis*

### *Clergy Greeting Etiquette*

Although most of us are aware that we should ask for a blessing when coming into or leaving the presence of a Bishop or Priest, the rules of Orthodox etiquette for correspondence (letters, e-mail) and the telephone are not as well understood. The following is an explanation of these practices.

*Addressing Clergy in a Letter or E-mail:* When we write to a bishop or priest, we should open our letter or message with the greeting, "Master, bless" or "Father, bless." At the end of the letter, it is customary to close with the following line: "Kissing your right hand . . ." It is not appropriate to invoke a blessing on a clergyman, as some do: "May God bless you." Not only does this show a certain arrogance before the image of the cleric, but laymen do not have the Grace of the Priesthood and the right to bless in their stead. Even a Priest properly introduces his letters with the words, "May the Lord bless you," rather than offering his own blessing. Though he can do the latter, humility prevails in his behavior, too.

*Greeting Clergy on the Telephone.* When speaking to a bishop or priest on the telephone, you should likewise always begin your conversation by asking for a blessing: "Master, bless" or "Father, bless." You should then end your conversation by again asking for a blessing .

*from A Guide to Orthodox Life*

(Continued from page 6)

tary was going his own way. Philip went his way, maybe crossing his path, and it seemed like a chance meeting, yet it turned out not to be the case at all. By Divine Providence, this meeting was destined so that the Church would receive a new believing Christian, who became an apostle to his people and a martyr (*Martyr Djan Darada, comm. Jan. 4 & Aug. 27 – ed.*).

And so, such examples show us that we must not say that our daily circumstances give us no opportunity to save our souls. Of course, one cannot close one's eyes to the fact that life today is not the same as it was 70-80 years ago, it has become more complicated, it has also become tainted, to which the Apostle says: "But where sin abounded, there did grace much more abound," that is, if sin is increased, then for him who desires salvation, assistance from the grace-filled power of the Lord is increased, strengthened, so that the person is not crushed from all sides, so that his soul remains devoted to God and was saved.

This every Christian must remember. There are, of course, drastic shifts in life, when a person's soul burns with fervor, he asks for a new way of life, and he embarks on this path, but this does not happen often, as you know. But every person, in the circumstances of his own life, can save his Christian soul if he looks upon his life and his actions as service to the Lord God. Amen.

*From the Sermons and Teachings of Met. Philaret, v. II Russian Orthodox Youth Committee, New York, 1989*

## Nameday Greetings

Mark Denham Mark Baglien	25 April/8 May	Apostle & Evangelist Mark
Svetlana Williamson	4th Sun Af Pascha (30 April/13 May)	St. Svetlana the Samaritan Woman
James DeSoto	30 April/13 May	Apostle James the Son of Zebedee
Irina Sahakian Irina Kiseleva	5/18 May	Greatmartry Irene
Junia Baglien	17/30 May	Martyr Junia

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*Published with the blessing of His Eminence  
KYRILL*

*Archbishop of San Francisco & Western America  
Russian Orthodox Church Outside Russia*

# St. Martin the Merciful Russian Orthodox Church - April 2012

Sun	Mon	Tue	Wed	Thr	Fri	Sat
<b>St. Mary of Egypt</b> <b>LITURGY 9:30 AM</b> T1 S: M,T B: Ju <b>SUNDAY SCHOOL 11:45 AM</b>  W,O 19/ <b>1</b>	MM of St. Sabbas   Strict Fast 20/ <b>2</b>	St. James the Confessor   Strict Fast 21/ <b>3</b>	HM Basil of Ancyra  <b>Presanctified Liturgy at St. John's (6 pm)</b> Strict Fast 22/ <b>4</b>	Martyr Nicon & Comp.   Strict Fast 23/ <b>5</b>	St. Zecharias the Recluse   <b>MATINS 6:30 PM</b> S: J,T U: D B: M W,O 24/ <b>6</b>	<b>ANNUNCIATION Lazarus Saturday</b> <b>LITURGY 9:30 AM</b> S: J,T U: D B: Ju  <b>VIGIL 6:00 PM</b> S: J,M,B U: P B: T F,W,O 25/ <b>7</b>
<b>PALM SUNDAY</b> <b>LITURGY 9:30 AM</b> S: J,B B: M  Choir Practice 7:00 PM F,W,O 26/ <b>8</b>	<b>GREAT MONDAY</b>  <b>BRIDEGROOM MATINS 6:30 PM</b> S: J U: D B: Ju Strict Fast 27/ <b>9</b>	<b>GREAT TUESDAY</b>  <b>PRESANCTIFIED LITURGY 6:30 PM</b> S: J,B U: P B: T Strict Fast 28/ <b>10</b>	<b>GREAT WEDNESDAY</b>  <b>MATINS 6:30 PM</b> S: M,B U: D B: T Strict Fast 29/ <b>11</b>	<b>GREAT THURSDAY</b>  <b>TWELVE PASSION GOSPELS 6:30 PM</b> S: M U: J B: T W,O 30/ <b>12</b>	<b>GREAT FRIDAY</b>  <b>BURIAL VESPERS, MATINS w/ LAMENTATIONS &amp; PROCESSION 5:30 PM</b> S: J,M,T,B U: P B: Ju Strict Fast 20/ <b>13</b>	<b>GREAT SATURDAY</b> <b>LITURGY 9:30 AM</b> S: J,M U: P B: T  READING OF THE ACTS 9:00 PM MIDNIGHT OFFICE 11:20 PM <b>PASCHAL MATINS &amp; LITURGY 12:00 AM</b> S: J,M,T,B U: D W 21/ <b>14</b>
<b>PASCHA</b>  <b>AGAPE VESPERS 2:00 PM</b> S: J U: P B: Ju  2/ <b>15</b>	Bright Monday  <b>VESPERS 6:30 PM</b> S: M U: J B: T 3/ <b>16</b>	Bright Tuesday  4/ <b>17</b>	Bright Wednesday  <b>VESPERS 6:30 PM</b> S: T U: J B: M No Fast 5/ <b>18</b>	Bright Thursday  BOARD MEETING 7:00 PM 6/ <b>19</b>	Bright Friday  No Fast 7/ <b>20</b>	Bright Saturday  <b>VIGIL 6:00 PM</b> S: J,T U: D B: Ju 8/ <b>21</b>
<b>Thomas Sunday</b> <b>LITURGY 9:30 AM</b> T1 S: J,T B: M <b>SUNDAY SCHOOL 11:45 AM</b>  9/ <b>22</b>	M Terence & Comp.   10/ <b>23</b>	Radonitsa   11/ <b>24</b>	St. Basil the Confessor   W,O 12/ <b>25</b>	Hieromartyr Artemon   13/ <b>26</b>	St. Martin the Confessor   W,O 14/ <b>27</b>	Ap. Aristarchus & Comp.   <b>VIGIL 6:00 PM</b> S: M,B U: P B: Ju 15/ <b>28</b>
<b>Myrrhbearers</b> <b>LITURGY 9:30 AM</b> T2 S: M,B B: Ju <b>SUNDAY SCHOOL 11:45 AM</b>  16/ <b>29</b>	HM Symeon & St. Acacius   17/ <b>30</b>					

Notes: Church Date listed first, followed by civil date in boldface. Readers services in upper & lower case. F=Fish, W=Wine, O=Oil S: = Servers U: = Ustavnik B: = Blagovest ( ) = in training

**Blessing of baskets and festal meal after Paschal Liturgy.**  
**Ice cream social and children's activities after Agape Vespers on Pascha.**  
**Fr. James at OCF college youth event in Seattle April 20-21 (will return in time for Vigil on the 21st.)**  
**Fr. James on vacation April 23 through May 7. Fr. Alexis Kotar will serve April 28-29 and Fr. Abbot Tryphon on May 5-6.**  
**Sunday School (Law of God/Закон Божий) for ages 7 and up, Sundays after Liturgy. (No classes on Palm Sunday or Pascha.)**  
**Trapezas after Sunday Liturgies at the Rectory - potluck.**

Church 541-738-0600  
Fr. James 541-753-4812

# St. Martin the Merciful Russian Orthodox Church - May 2012

Sun	Mon	Tue	Wed	Thr	Fri	Sat
		St. John of Decapolis	St. John of the Caves	St. Theodore Trichinas	HMM Januarius & Theodore	St. Theodore the Sykeote  <b>VESPERS 6:00 PM</b> S: P,B B: K 22/ <b>5</b>
18/ <b>1</b>		W,O	19/ <b>2</b>	20/ <b>3</b>	W,O	21/ <b>4</b>
<b>Paralytic</b> <b>LITURGY 9:30 AM</b> T3 S: P,B B: K <b>SUNDAY SCHOOL 11:45 AM</b>  23/ <b>6</b>	Martyr Sabbas Stratelites  24/ <b>7</b>	Apostle & Evangelist Mark  25/ <b>8</b>	<b>Mid-Pentecost</b> /HM Basil  F,W,O 26/ <b>9</b>	Hieromartyr Symeon  27/ <b>10</b>	App. Jason & Sosipater  W,O 28/ <b>11</b>	St. Basil of Ostrog  <b>VIGIL 6:00 PM</b> S: M,T U: J B: Ju 29/ <b>12</b>
<b>Samaritan Woman</b> <b>Ap. James bar Zebedee</b> <b>LITURGY 9:30 AM</b> T4 S: M,T B: Ju <b>SUNDAY SCHOOL 11:45 AM</b>  30/ <b>13</b>	Prophet Jeremias  1/ <b>14</b>	St. Athanasius  2/ <b>15</b>	Apodosis of Mid-Pentecost  W,O 3/ <b>16</b>	Virgin Martyr Pelagia  4/ <b>17</b>	Greatmartyr Irene  W,O 5/ <b>18</b>	Righteous Job  <b>VIGIL 6:00 PM</b> S: J,T U: D B: M 6/ <b>19</b>
<b>Blind Man</b> <b>LITURGY 9:30 AM</b> T5 S: J,T B: M <b>SUNDAY SCHOOL 11:45 AM</b>  7/ <b>20</b>	Ap. John; St. Arsenius  8/ <b>21</b>	Translation of St. Nicholas  9/ <b>22</b>	Apodosis of Pascha  <b>VIGIL 6:30 PM</b> S: J,B U: P B: T F,W,O 10/ <b>23</b>	<b>ASCENSION</b> <b>LITURGY 6:00 AM</b> S: J,T B: (no bells)  11/ <b>24</b>	SS Cyril & Methodius  W,O 12/ <b>25</b>	Virgin Martyr Glyceria  <b>VIGIL 6:00 PM</b> S: M,B U: J B: Ju 13/ <b>26</b>
<b>Fathers 1st Council</b> <b>LITURGY 9:30 AM</b> T6 S: M,B B: T <b>SUNDAY SCHOOL 11:45 AM</b>  14/ <b>27</b>	St. Pachomius  15/ <b>28</b>	St. Theodore the Sanctified  16/ <b>29</b>	Ap. Andronicus & Junia  W,O 17/ <b>30</b>	SS Constantine & Helen  18/ <b>31</b>		

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