

Dormition of the Mother of God

GREEK ORTHODOX CHURCH

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The Lenten Prayer of St. Ephrem the Syrian

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. Ephrem 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.

Yes, Lord and King! Grant me to see my own errors and not to judge others.

For You are blessed unto ages of ages. Amen.

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This prayer is read twice at the end of each lenten service Monday through Friday . 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 that 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 that 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 that 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 self centered 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 *wholeness*. 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*.

Excerpted from Alexander Schmemmann, *Great Lent: Journey to Pascha* (St. Vladimir’s Seminary Press, 1974).

Parish Council News

The Parish Council met on December 8, 2014.

The treasurer’s report revealed the following balances: Operating \$18,463; Money Market (Camp) \$76,388; Cunavelis \$173,803; Sentinel Doukas \$49,387; Festival \$4,601; and Community Center \$49,709.

The stewardship chairman provided an in-depth report on the stewardship program including the history of stewardship in our parish, the results of stewardship since its inception and the future of the program. The Council thanked Greg Lambesis for his leadership of the stewardship program since its beginning.

The St. Nicholas party resulted in the contribution of approximately \$600 to the St. Nicholas shrine. The Council voted to add funding resulting in the donation of \$1,000 to the Archdiocese

from the parish for the St. Nicholas shrine.

The capital projects committee obtained approval for the hiring of a structural engineer prior to soliciting bids for the construction of a handicapped access to the Church. In addition the committee plans to obtain proposals for the cost of improvements of the community center.

Fr. Ephraim reported that the blessing of the waters on Lake Champlain will take place on January 11 after the liturgy with lunch to follow. He also announced that the parish committee structure in the future will include buildings and grounds, stewardship and parish development, outreach and missions, environment and the internet. Membership on the committees will include both members of the Parish Council and members of the parish as well.

Parish Ministry Directory

Clergy

Rev. Fr. Ephraim Ehrs, Presbyter
FrEphraimEhrs@mail.goarch.org
Mobile (217) 621-8260
Home (802) 899-0629

Rev. Protopresbyter Robert Athas,
Retired

Parish Council Officers & Members

President

Georgia Maheras (857-234-5171)

Vice President

Nectar Rorris (863-4375)

Secretary

Angelike Contis (497-2381)

Treasurer

David Hunt (524-2620)

Eleni Churchill (660-0453)

George Hatgen (864-9839)
(Honorary member)

Paul Henninge (660-8332)

Jacqueline Maria (862-7372)

Sotos Papaseraphim (878-1163)

Nicholas Pitt (734-3316)

Nancy Trombley (652-0249)

Steve Yialides (728-9023)

Education & Youth

Sunday Church School Director

Presvytera Aimee Ehrs
aimee.ehrs@gmail.com
(217) 621-8260

Georgia Maheras, Sunday Church
School Teacher

Theodora Contis, Greek Language

Tammy Valadakis, Greek Dance

Philoptochos Officers & Board Members

President

Presvytera Anthe Athas (865-4416)

Vice President

Maria Michaelides (878-3933)

Treasurer

Theodora Contis (899-2893)

Secretary

Tammy Valadakis (583-3880)

Helen Costopoulos (864-5661)

Aleka Michaelides (862-3803)

Maria Papaseraphim (878-1163)

Constance Thomas (864-9512)

Voula Zontanos (878-5475)

Mailings Volunteer

Pat Oleszkiewicz

Music Ministry

Choir Director

Presvytera Anthe Athas

Cantor

Vasilios Contis

George Bennis

Alina Colondres

Theodora Contis

Zoe Griffing

Paul Henninge

Aleka Michaelides

Maria Michaelides

Mariana Moscin

Adriana Putregai

Constance Thomas

Order of AHEPA

President

Gregory Lambesis

Altar Servers

Thomas Dede

Justin Griffing

Nicholas Rorris

Bookstore

David & Dawnie Hunt

PLEASE NOTE: CHANGE IN NEWSLETTER DISTRIBUTION

The Parish Council has decided, as part of a new environmentally minded policy, that we will change our newsletter's format and distribution to reduce its time, cost, and environmental impact. Starting in January 2015, we will no longer send printed copies of the newsletter except to those who specifically request it. All others will receive an electronic copy only. If you would like a printed copy, please call the church to leave a message at (802) 862-2155 or e-mail Fr. Ephraim: fr.ephraim.ehrs@mail.goarch.org

Thank you and God bless you!
Fr. Ephraim Ehrs, Proistamenos



Philoptochos News & Announcements

The Philoptochos Society is the official philanthropic organization of the Greek Orthodox Archdiocese of America.

Come and join us in doing the charity of our Orthodox Christian faith in this place.

Philoptochos means “friend of the poor.”



All women of our parish are invited to become members.

MARK YOUR CALENDARS:

Our March meeting will be Sunday, March 22, after coffee hour (around 12:30 pm). Upcoming meetings will be Sunday, April 19, and Sunday, May 3, after coffee hour.

ATTENTION:

Our Spring Bake Sale will be Saturday, March 28. Please come and help us with baking and other preparations.

Tuesday, March 24, 9:30 am: Baklava and Crescent baking
Everyone who can come to help is asked to come.
We need volunteers to come at 9:00 am to help count filo.

Friday, March 27, 10:00 am: Cupping and set-up
Everyone who can come to help is asked to come.

Saturday, March 28, 9:00 am: Final preparations

Please help us plan. Please use the sign-up sheet at church or call Prez Anthe (865-4416) to volunteer to work the line.

Morning: 10–12 pm

Early Afternoon: 12–2 pm

Afternoon: 2–5 pm – typically slow time

Evening: 5–7 pm

Choir Rehearsals for Lent & Pascha



If you'd like to join the choir, please come to our rehearsals:

Saturday, March 7, 9:30–11:30 am
for Holy Week & Pascha

Thursday, March 26, 7:00–9:00 pm
for Palm Sunday & Lamentations (*Engomia*)

Saturday, April 18, 9:30–11:30 am
for Sundays after Pascha & Pentecost



**NEED A RIDE TO CHURCH?
COULD YOU GIVE SOMEONE
A RIDE TO CHURCH?**

Please call Presvytera Anthe (865-4416).

We'll do our best to match riders with drivers!

Haxíkátén diril-Dî! **UKRAINIAN** Христос Воскрес! Воістину Воскрес! (Khrystos Voskres! Voistynu Voskres!) **ALBANIAN** Krishti u ngjall! Vërtet u ngjall! **AMHARIC** Kristos tenestwal! Bergit tenestwal! **ARABIC** Al-Masih Gami Hakkan Gami! **COPTIC** Pikhristof artonfi! **ENGLISH** Christ is risen! Truly He is risen! **FRENCH** Le Christ est ressuscité! En vérité Il est ressuscité! **GREEK**

Dormition of the Mother of God Greek Orthodox Church • 600 S. Willard St. • Burlington, VT • www.gocvt.org

Donations for HOLY WEEK & EASTER

The following items are needed for our Holy Week and Easter services. To make an offering toward any of the items listed below, please complete the form at the bottom of this page and, using the enclosed envelope, either mail it or bring it to church along with your financial donation.

PLEASE NOTE

In order to avoid confusion or duplication, NO PARISHIONERS should order or purchase any item until they have confirmed the donation with Fr. Ephraim at FrEphraimEhrs@mail.goarch.org or (802) 862-2155.



ALL SERVICES

- Candles
- Incense
- Charcoal
- Wine for Holy Communion

HOLY FRIDAY APOKATHELOSIS

- White sheet
- Rose petals

PALM SUNDAY

- Palms

HOLY FRIDAY ENGOMIA

- Rose water
- Flowers for the tomb
- Baskets for Myrrhbearers

HOLY WEDNESDAY

- ✓ Holy Unction supplies (donated)
- Flowers

HOLY SATURDAY

- Laurel leaves
- Rose petals

HOLY THURSDAY

- Eggs to dye, tulle & ribbon
- Crown

EASTER SUNDAY

- Lilies
- Wreath

Thank you for your generous stewardship!

Enclosed is my donation of \$ _____ as an offering toward the purchase of _____ for the Holy Week & Easter services of our parish.

Please use the enclosed envelope and bring or mail your donation to
Dormition Greek Orthodox Church
PO Box 8122
Burlington, VT 05402-8122

Name _____

Address _____

City, State, ZIP _____

Telephone _____ E-mail _____

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PALM SUNDAY, HOLY WEEK & PASCHA

2015 Schedule

April 4 Saturday of Lazarus

9:00 am Orthros
10:00 am Liturgy
11:00 am Youth retreat and palm folding (all ages)
5:00 pm Vespers

April 5 Palm Sunday

9:00 am Orthros
10:00 am Liturgy with blessing of the palms, followed by Parish Council fish luncheon
6:30 pm Orthros for Monday & Bridegroom (*Nymphios*) service

April 6 Holy Monday

6:30 pm Orthros for Tuesday & Bridegroom (*Nymphios*) service

April 7 Holy Tuesday

6:30 pm Orthros for Wednesday & Bridegroom (*Nymphios*) service

April 8 Holy Wednesday

4:00 pm Service of Holy Unction
6:30 pm Orthros for Thursday & Bridegroom (*Nymphios*) service, followed by Holy Unction

April 9 Holy Thursday

9:00 am Vespereal Liturgy of St. Basil
6:30 pm Orthros for Friday & reading of the Twelve Gospels

April 10 Holy Friday

9:00 am Royal Hours & kouvouklion decoration
3:00 pm Vespers & Un-nailing (*Apokathelosis*)
6:30 pm Orthros for Saturday & Lamentations (*Engomia*), with Myrrhbearers

April 11 Holy Saturday

9:00 am Vespereal Liturgy of St. Basil for Pascha
11:30 pm Orthros for Pascha, followed by the Divine Liturgy of St. John Chrysostom (Resurrection / *Anastasi* service), and then light refreshments

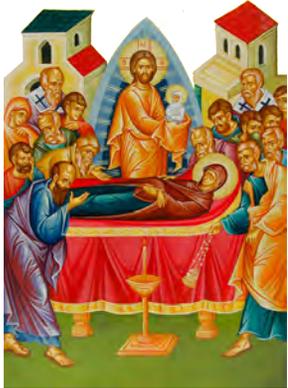
April 12 Great and Holy Pascha

1:00 pm Vespers of Agape

April 19 Thomas Sunday

9:00 am Orthros
10:00 am Divine Liturgy, followed by egg hunt & luncheon hosted by Parish Council

Arabic: Al-Masih Qami Hakkani Qami! COPTIC: Pikhristos arfonti! Khen o methni arfonti! ENGLISH: Christ is risen! Truly He is risen! FRENCH: Le Christ est ressuscité! En vérité Il est ressuscité! GREEK: Χριστός Ανέστη! Ανήλθε Ανέστη! (Christos Anesti! Alithos Anesti!) INDIAN (MALAYALAM): Christu yirithrezhunnethu! Theerchayayum yirithrezhunnethu! MOLDOVAN & ROMANIAN: Hristos a inviat! Adevurat a inviat! Adevurat a inviat! RUSSIAN: Христос Воскресе! Воскресе! Воскресе! (Khrystos Voskresel! Voistynu Voskresel! Voistynu Voskresel!) SERBIAN: Христос Воскресе! Воскресе! Воскресе! (Khrystos Voskresel! Voistynu Voskresel! Voistynu Voskresel!) SPANISH: Cristo ha resucitado! En verdad ha resucitado! En verdad ha resucitado! SWEDISH: Kristus är uppstånden! Han är verkligen uppstånden! TURKISH: Hristos diril-Di! Halkatén diril-Di! UKRAINIAN: Христос Воскресе! Воістину Воскресе! (Khrystos Voskresel! Voistynu Voskresel!)



March 2015

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Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
<p style="text-align: right;">+ 1</p> <p>SUNDAY OF ORTHODOXY 9:00 am – Orthros 10:00 am – Liturgy <i>Procession with icons</i> Coffee hour: <i>Prez. Anthe – family birthdays</i></p>	+ 2	+ 3	+ 4	+ 5	+ 6	+ 7
<p style="text-align: right;">+ 8</p> <p>DAYLIGHT SAVINGS BEGINS ST. GREGORY PALAMAS 9:00 am – Orthros 10:00 am – Liturgy Coffee hour: <i>Ehrs Family</i></p>	+ 9	+ 10	+ 11	+ 12	+ 13	+ 14
<p style="text-align: right;">+ 15</p> <p>HOLY CROSS 9:00 am – Orthros 10:00 am – Liturgy <i>Philoptochos tray</i> <i>Committee meeting</i> Coffee hour: <i>Ksenija Loso with family – Bernie</i></p>	+ 16	+ 17	+ 18	+ 19	+ 20	+ 21
<p style="text-align: right;">+ 22</p> <p>ST. JOHN CLIMACUS 9:00 am – Orthros 10:00 am – Liturgy <i>Philoptochos meeting</i> Coffee hour:</p>	+ 23	+ 24	+ 25	+ 26	+ 27	+ 28
<p style="text-align: right;">+ 29</p> <p>ST. MARY OF EGYPT 9:00 am – Orthros 10:00 am – Liturgy <i>Festival meeting</i> Coffee hour:</p>	+ 30	+ 31				

5:00 pm – Presanctified
Liturgy followed by
potluck & Bible study

2:00–5:00 pm –
Fr. Ephraim’s office
hours

4:45–5:45 pm – Greek
language class (youth)
6:30 pm – 2nd
Salutations (Akathist) to
the Most Holy Theotokos

9:30 – 11:30 am
Choir rehearsal for Holy
Week & Pascha
5:00 pm – Vespers

5:00 pm – Presanctified
Liturgy followed by
potluck & Bible study

2:00–5:00 pm –
Fr. Ephraim’s office
hours

4:45–5:45 pm – Greek
language class (youth)
6:30 pm – 3rd Salutations
(Akathist) to the Most
Holy Theotokos

11:00 am –
Orthodoxy 101
5:00 pm – Vespers

5:00 pm – Presanctified
Liturgy followed by
potluck & Bible study

2:00–5:00 pm –
Fr. Ephraim’s office
hours

4:45–5:45 pm – Greek
language class (youth)
6:30 pm – 4th Salutations
(Akathist) to the Most
Holy Theotokos

11:00 am –
Orthodoxy 101
5:00 pm – Vespers

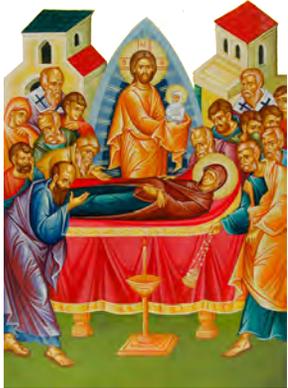
Fish permitted 25

**ANNUNCIATION OF THE
THEOTOKOS**
9:00 am – Orthros
10:00 am – Liturgy
5:00 pm – Presanctified
Liturgy followed by
potluck & Bible study

2:00–5:00 pm – Fr.
Ephraim’s office hours
6:00 pm – Great Canon of
St. Andrew of Crete
7:00 pm – 9:00 pm
Choir rehearsal for Palm
Sunday & Lamentations

10:00 am – Bake sale
cupping & setup
6:30 pm – Akathist Hymn
to the Most Holy
Theotokos

10:00 am – 7:00 pm –
Bake Sale &
Takeout Dinner
5:00 pm – Vespers



April 2015

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Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
			+ 1	+ 2	+ 3	+ 4
			5:30 pm - Presanctified Liturgy followed by potluck & reading group	2:00-5:00 pm - Fr. Ephraim's office hours	9:00 am - Presanctified Liturgy 6:30 pm - Compline with Canon of St. Lazarus	LAZARUS SATURDAY 9:00 am - Orthros 10:00 am - Liturgy 11:00 am - Youth retreat & palm folding (all ages) 5:00 pm - Vespers
5	+ 6	+ 7	+ 8	+ 9	+ 10	+ 11
<i>Fish permitted</i> PALM SUNDAY (ALSO WESTERN EASTER) 9:00 am - Orthros 10:00 am - Liturgy <i>Parish Council luncheon</i> 6:30 pm - Mon. Orthros & Bridegroom service	HOLY MONDAY 6:30 pm - Orthros for Tue. & Bridegroom service	HOLY TUESDAY 6:30 pm - Orthros for Wed. & Bridegroom service	HOLY WEDNESDAY 4:00 pm - Service of Holy Unction 6:30 pm - Orthros for Thu. & Bridegroom service, followed by Holy Unction	HOLY THURSDAY 9:00 am - Vespers Liturgy of St. Basil 6:30 pm - Orthros for Fri. & reading of the Twelve Gospels	HOLY FRIDAY 9:00 am - Royal Hours & decoration of kouvouklion 3:00 pm - Vespers & un-nailing 6:30 pm - Orthros for Sat. & lamentations	HOLY SATURDAY 9:00 am - Liturgy of St. Basil 11:30 pm - Orthros for Sun., followed by Liturgy (Resurrection / Anastasi service)
12	13	14	15	16	17	18
GREAT & HOLY PASCHA 1:00 pm - Vespers of Agape				2:00-5:00 pm - Fr. Ephraim's office hours	THEOTOKOS OF THE LIFE-GIVING FOUNTAIN (ZODOCHOS PEGHE) 9:00 am - Liturgy	9:30-11:30 am - Choir rehearsal for the Sundays after Pascha & Pentecost 5:00 pm - Vespers
19	20	21	+ 22	23	+ 24	25
THOMAS SUNDAY 9:00 am - Orthros 10:00 am - Liturgy <i>Parish Council Pascha luncheon & egg hunt</i>			5:30 pm - Vespers followed by Bible Study	GREAT MARTYR GEORGE 9:00 am - Liturgy 2:00-5:00 pm - Fr. Ephraim's office hours		MARK THE EVANGELIST 9:00 am - Liturgy 5:00 pm - Vespers
26	27	28	+ 29	30		
HOLY MYRRHBEARERS 9:00 am - Orthros 10:00 am - Liturgy Coffee hour:						