

# THE FORERUNNER

February-March 2018

St. John the Baptist Serbian Orthodox Mission Parish

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Mailing: 1011 Cour de la Celedon, Sparks, NV 89434

(775) 786-7328, [www.theorthodoxmissionreno.com](http://www.theorthodoxmissionreno.com)

Fr. James Barfield, Parish Priest

## FR. JAMES' MESSAGE

May God bless us all at the beginning of the Great Fast!! Let us practice charity in thought, word, and deed.

Let us come to ourselves as did the Prodigal Son.

And let us, as a Holy Church, renew ourselves by uniting with Christ's Holy Sacrifice and Resurrection!!!!

Love in Christ, Unworthy priest, James

## BISHOP MAXIM'S MESSAGE ON THE COMMENCEMENT OF HOLY AND GREAT LENT

To the clergy, monastics and faithful of our God-protected Diocese

This Sunday we look to forgiveness as we enter the holy journey of Great Lent. To forgive is to reject the hopeless "dead-ends" of human relations and to refer them to Christ. Forgiveness is truly a "breakthrough" of the Kingdom into this sinful and fallen world. Only repentant heart is on the way to the return to unity, solidarity, love.

As the sacred hymnography of the Church urges us, all the ascetic elements—fasting, abstinence, frugality, restriction of personal desires, intense prayer, and confession—are essential to the period of Great Lent. They are preconditions for our Eucharistic communion with God and movement of love, reunion and harmony with others. According to the Orthodox view, fasting, and asceticism in general, is not viewed as in Eastern and similar religions as a permanent distinction of the future state. In Orthodoxy, our fasting has an end; it is limited and it has no eschatological future. So then, the icon of the future age is a banquet, "the banquet of the Kingdom"—not the fasting itself.

When we limit ourselves to only the essentials, a new path is opened for us. In that case, true fasting (Lent) becomes a sort of "nourishment" (the festive fast), opposed to "pleonexia" (greed, avarice)—an inhuman approach that leads the contemporary global community to a spiritual crisis.

Just as the sacrifice on the Cross takes its meaning from the Resurrection, so all our Lenten effort finds their fulfillment in Holy Communion. And in order to receive the gift of the Resurrection and be imbued with the consolation that saves man, we have to have passed through the entire Great Lent of the trials of life.

In inviting you to the "opened arena of virtues" from our Episcopal seat, I extend to all of you my paternal prayer and spiritual blessing for a fruitful journey through the period of Great Lent, asking your forgiveness.

Given this Day of Forgiveness February 18th, 2018 at Alhambra, California

With love and blessings in Christ, Bishop Maxim

## ANNOUNCEMENTS

### Happy birthday to:

Xenia Neeley, Feb 1  
Anna Bonham, Feb 3  
Nonna Katzenstein, Feb 14  
Seraphim Smith, Feb 16  
Michaelia Michael, Feb 18  
Reader Patrick, Feb 21  
Gabriel Mason, March 9  
Deacon Nektari, March 22

### Happy name day to:

Xenia Neeley, Feb 6  
Zoe Yates, Feb 26  
Patrick Adams, March 30  
Reader Patrick, March 30

### Happy anniversary to:

Xenia & Lee Neeley, March 14  
Anna & Hilarion, March 17  
Seraphim & Sophia, March 22

*Please send your important events, dates, etc.  
for our database! Call Nina, 775-786-7328*

## PRAYER REQUESTS

*(for health)*

Michael Lashkoff  
Diane Saxon  
Deacon Nektari  
Nicholas Wright  
Tatiana Escobar  
*(for consolation for the loss of a loved one)*  
Kim Wilkes  
Anna Frakes  
Winnie Johnson  
Popadija Nina  
Xenia Lee and Columbina

## MOTHER ALEXANDRA OF ELLWOOD CITY (former Princess Ileana of Romania, died Jan 8/21 1991)

In the practice of the Jesus Prayer I am but a beginner. I would, nonetheless like to awaken interest in this prayer because, even if I have only touched the hem of a heavenly garment, I have touched it—and the joy is so great I would share it with others.

In fear and joy, in loneliness and companionship it is ever with me. Not only in the silence of daily devotions, but at all times and in all places. It transforms for me frowns into smiles; it beautifies as if a film had been washed off an old picture so that the colors appear clear and bright, like nature on a warm spring day after a

## BOOKSTORE CORNER

Greetings to all of our friends of Forerunner Books! Looking at this year's calendar and realizing Great Lent starts on Feb 19. So with that in mind I will post some informative and much needed readings and Lenten cookbooks.

**“The Festive Fast”** From the Prologue written by His Grace Bishop Maxim: “More than a cookbook. The Festive Fast serves as a guide to olive oil and vegetarian cuisine based on the dietary guidelines of the Eastern Orthodox Liturgical fasts.” (Sebastian press 20.00)

**“When You Fast: Recipes for Lenten Seasons”** By Catherine Mandell. The dishes described in this book follow the Orthodox Church's rules for the strictest fasting days of the church year, the liturgical Lenten seasons and most Wednesdays and Fridays. “To give to the poor what remains to us when we fast is the sign of genuine love.” St. Diodochos of Photiki. (St. Vladimir's Press \$24.00)

**The Psalter**, pocket size. Reading the Psalms. \$15.00

**“Thirty Steps to Heaven: The Ladder of Divine Ascent For All Walks of Life”** (Ancient Faith. \$18.95)

**“Season of Repentance”** Lenten homilies of S John Kronstadt (Ancient Faith \$17.95)

**“The Lenten Spring”** By Thomas Hopko. “The Church welcomes the Lenten spring with a spirit of exultation, with the enthusiasm of a child. The tone of the church services is one of brightness and light.” These are meditations for all Christians who undertake the yearly journey to the blessed Pascha of our Lord. (St. Vladimir's Press \$17.00)

All these books can be purchased at Forerunner Books, 644 Plumas St., Reno, NV 89509. 775-786-7328. Free shipping until Pascha if you need them mailed to you.

God Bless all of you during this most Holy Season.

—Nino Adams, 775-786-7328

shower. Even despair has become attenuated and repentance has achieved its purpose.

When I arise in the morning, it starts me joyfully upon a new day. When I travel by air, land, or sea, it sings within my breast. When I stand upon a platform and face my listeners it beats encouragement. When I gather my children around me, it murmurs a blessing. And at the end of a weary day, when I lay me down to rest, I give my heart to Jesus: Lord into thy hands I commend my spirit. I sleep but my heart as it beats prays: “Jesus”

*(From “Introduction to the Jesus Prayer,” 1959)*

# ARCHANGEL MICHAEL'S FOOD AND CLOTHING MISSION

Greetings to all members and friends of St. John's Serbian Orthodox Parish.

February 10th, 2018, marks 15 months since our food and clothing mission has incorporated the "Love Bag" idea as its main course of direction. It has been highly successful, thanks to all of you who have supported this mission with prayers, commitment, distribution, and financial aid.

We have been blessed to help over 600 of our brothers and sisters in need with these nutritious meals. There are many heart warming stories contained in this journey.

We have also established, during the cold winter months, a program for the intake and distribution of warm clothing, including jackets, sweaters, socks, hats, scarfs, and gloves, etc.

Once again, this mission could not be possible without all of you. If there are ever any questions, suggestions,

or comments, please feel free to contact me at any time.

In closing, I would like to share a quote from St John Chrysostom, who has been my greatest inspiration in this mission:

"Need alone is the poor man's worthiness; if anyone at all comes to us with this recommendation, let us not meddle any further. We do not provide for the manners but for the man. We show mercy on him not because of his virtue but because of his misfortune, in order that we ourselves may receive from the Master His great mercy, in order that we ourselves, as unworthy as we are, may enjoy His philanthropy."

Thank you so much, and God bless.

In Christ's Love,

— Gabriel, 775-313-4432, gabrielbear8@gmail.com

## ON THE HOLY FORTY DAYS OF LENT (FIFTEENTH INSTRUCTION)

*By Abba Dorotheos*

In the Law it is written that God commanded the sons of Israel to give a tenth part of all they had acquired during each year, and thereby bring a blessing upon all their deeds. With this in mind, the Holy Apostles established and committed to us as a help and benefaction for our souls something yet greater and more exalted—that we should set apart a tenth portion of the very days of our lives and devote them to God. Thereby might we also receive a blessing for all our deeds, and yearly cleanse the sins we have committed over the course of the whole year. Thus discerning, they have sanctified for us out of the 365 days of the year these seven weeks of Holy Great Lent. So they set apart these seven weeks; but later the Fathers deemed it wise to add yet another week: first of all, so that those wishing to initiate themselves in the ascesis of the fast over the course of this week might accustom themselves to it and prepare themselves for it; and secondly, in order to render honor to the number of days of the Great Fast which our Lord Jesus Christ fasted. For after subtracting Saturdays and Sundays from the eight weeks we have forty days; the fast on Great Saturday is particularly honored, because it is most sacred, and the only Saturdays throughout the year on which a fast it kept. Seven weeks minus Saturdays and Sundays make thirty-five days, then to this is added the fast of Holy and Great Saturday and half of the Bright and Light-bearing

night; thus we have thirty-six and a half days, which equals exactly a tenth part of the 365 days of the year. For the tenth part of three hundred is thirty, the tenth part of sixty is six, and a tenth part of five is one-half (of the Bright Day). So, as we have said, there are thirty-six and a half days—the tenth portion of the whole year which, as I have said, the Holy Apostles have sanctified for us for repentance and the cleansing of the sins of the whole year.

So blessed, O brethren, is he who preserves himself well in these holy days as he should. For though it might happen that being human we sin out of infirmity or negligence, still God has given these holy days in order that, striving with heedfulness and humility of wisdom, we take care for ourselves and repent for all of our sins, and we will be cleansed of the sins we committed during the whole year. Then our souls will be delivered from their weight, and we will arrive at the Holy Day of the Resurrection cleansed, receive Communion of the Holy Mysteries uncondemned, having become new through the repentance of the Holy Fast. In spiritual rejoicing, with God's help, we will celebrate the entire Holy Pentecost season—for the Pentecost season, as the Holy

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Fathers say, is the repose and resurrection of the soul. This is signified by our not kneeling during whole Holy Pentecost season.

Thus he who desires during these days of Lent to be cleansed of the sins he has committed over the course of the whole year should first of all refrain from eating much food, for the lack of limitation in food, as the Fathers say, gives birth to every evil in man. Then he should also take care not to violate the fast without great need, not to seek tasty foods, nor weigh himself down with excess food or drink. For there are two kinds of gluttony. The first kind is when a man seeks pleasant foods, and does not always wish to eat much, but desires something tasty. It happens that when this type tastes a dish he likes, he is so won over by its pleasant taste that he holds the food in his mouth, chews it for a long time, and regretting to part with its pleasant taste, he delays swallowing it. This is called in Greek "lemargia,"--the demon of the throat. The other type is assailed by the desire to eat a large quantity--he does not desire good food and is not concerned about its taste, but only wants to eat, whether the dishes are tasty or not, and he makes no distinction. His is only concerned with filling his belly. This is called "gastrimargia," that is, the demon of the belly.

I will tell you also about the etymology of these words. The word "margenin," demonic possession, is the word used by Hellenic scholars to describe those who are possessed by demons, and the possessed person is called margos. So when anyone has this infirmity, that is, a demonic compulsion to fill the belly, then their infirmity is called gastrimargia, from the words indicating demonically-possessed, and belly--that is, to be demonically possessed with regard to the belly. And when the demonic possession regards only the throat it is called lemargia, from the words meaning throat, and demonic possession. Therefore he who wishes to be cleansed of his sins must take great care to flee these kinds of gluttony; they satisfy not the needs of the body, but passion; and if one surrenders himself to them it will be accounted unto him as sin. The act in lawful marriage and fornication is one and the same, but the aim

constitutes the difference of the matter; for one acts to conceive children, while the other acts to satisfy his love of pleasure. It is the same in relation to food: to eat out of need and to eat in order to delight one's taste is one and the same act, but the sin is to be found in the intention. Someone eats according to need when he determines for himself how much food to take in a day; and if he sees that this quantity of food he has determined weighs him down and should be a little decreased, he therefore decreases it. If it does not weigh

him down, but is rather insufficient for the body and his body requires a little more, he adds a little more. Thus having tested well his need, he holds thereafter to a determined measure and eats food not in order to delight his taste but rather to maintain his body's strength.

However, even the little food that someone eats should be received with prayer, and he should condemn himself mentally as unworthy of any food or consolation. He should likewise pay no attention to others who out of some current requirement or need receive some comfort in this regard, so that he might not desire comfort for himself, and in general he should not think that the repose of the body is an easy thing for the soul.

Once, when I was still in the community, I went to visit one of the elders--for there were many great elders there--and I found that the brother who was serving him took food together with him. Seeing this I told him separately, "Do you not know brother, that these elders who, as you see, eat and make certain condescensions for themselves according to their needs, are like people who have acquired storehouses; and after working for a long time, they

have stored therein what they have earned until they have filled them. Once they have filled and sealed the storehouses, they begin again to work now for their own expenses, and they collect another thousand gold-pieces so that they will have something to use in time of need, preserving what they have set aside in the storehouses. So also these elders, after working a long time, have gathered in their youth treasure for themselves, and having sealed it up, they have worked a little longer, to



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have something in the time of their old age and infirmity to take from, and preserve what they have gathered as a treasure trove. But we have not even acquired the storehouse itself. What shall we have to spend?"

Wherefore we should, as I have said, when taking food out of bodily necessity, condemn ourselves and consider ourselves unworthy of any consolation and even of the monastic life itself, and we should not take food without restrain, so that it will not be to our condemnation.

We have said this concerning restraint of the belly. However we must not limit our temperance to food, but refrain also from every other sin. Just as we fast with our stomachs, we should fast also from every other sin; just as we fast with the belly, we should fast also with the tongue, restraining it from slander, from lying, idle-talking, from belittlement, from anger, and in a word, from every sin that is performed by the tongue. We must likewise fast with the eyes, that is, not look at vain things, not give freedom to our eyes, not look at anyone shamelessly and without fear. The hands and feet should also be constrained from every evil deed. Having fasted, as St. Basil the Great says, by a favorable fast, removing ourselves from all the sins of all of our senses, we shall attain to the holy day of the Resurrection, having become as we have said, new, pure and worthy of

## **ABOUT FASTING AND GREAT LENT**

*From Pravoslavie.org*

### **THE TRIODION**

Great Lent is the 40-day season of spiritual preparation that comes before the most important Feast of the Christian year, Holy Pascha (which means "Passover" and is commonly called "Easter"). It is the central part of a larger time of preparation called the Triodion season.

The Triodion begins ten weeks before Easter and is divided into three main parts: three Pre-Lenten weeks of preparing our hearts, the six weeks of Lent, and Holy Week. The main theme of the Triodion is repentance—mankind's return to God, our loving Father.

This annual season of repentance is a spiritual journey with our Savior. Our goal is to meet the risen Lord Jesus, Who reunites us with God the Father. The Father is always waiting to greet us with outstretched hands. We must ask ourselves the question, "Are we willing to turn to Him?"

Communion of the Holy Mysteries. But first let us go out and meet our Lord Jesus Christ Who comes to suffer, and with olive and palm branches let us receive Him sitting upon the foal of a donkey, entering the Holy City of Jerusalem.

Why did the Lord sit upon a foal? He sat upon a foal so that He as the Word of God might subdue and convert our souls—which as the Prophet says are like irrational and unthinking animals—to His Divinity. What does it signify that He is met with palm and olive branches? When someone goes to battle with his enemy and returns victorious, all his subjects greet him as victor with palm branches, for palm branches are a symbol of victory. Likewise when a man suffers offense from another and wishes to appeal to a someone who can defend him, he brings him olive branches, crying out and entreating for mercy and aid, for olive branches are a symbol of mercy. Therefore we meet our Master Christ with palm branches for He is Victor, for He has conquered our enemy; and with olive branches asking of Him mercy, entreating that just as He has conquered for us, so we might conquer through Him—that we might be bearers of the sign of victory not only for the sake of the victory He has won for us, but also for the victory we have won through Him, by the prayers of all the saints. For to Him is due every glory, honor and worship unto the ages. Amen.

During Great Lent, the Church teaches us how to receive Him by using the two great means of repentance—prayer and fasting.

### **THE LENTEN FAST**

The word "fast" means not eating all or certain foods. As Orthodox Faithful, we can fast completely at certain times of great importance, and especially each time before receiving Holy Communion. Usually, fasting means limiting the number of meals and/or the type of food eaten.

The purpose of fasting is to remind us of the Scriptural teaching, "Man does not live by bread alone." The needs of the body are nothing compared to the needs of the soul. Above all else, we need God, Who provides everything for both the body and the soul. Fasting teaches us to depend on God more fully.

The first sin of our parents, Adam and Eve, was eating from the forbidden tree (Genesis 3:1-19). We fast from

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food, or a food item, as a reminder that we are to fast from sinning and doing evil.

There are several benefits of fasting. Fasting helps us pray more easily. Our spirit is lighter when we are not weighed down by too much food or food that is too rich. Through fasting, we also learn to feel compassion for the poor and hungry and to save our own resources so that we can help those in need.

Fasting is more than not eating food. Saint John Chrysostom teaches that it is more important to fast from sin. For example, besides controlling what goes into our mouths, we must control what comes out of our mouths as well. Are our words pleasing to God, or do we curse God or our brother?

The other members of the body also need to fast: our eyes from seeing evil, our ears from hearing evil, our limbs from participating in anything that is not of God. Most important of all, we need to control our thoughts, for thoughts are the source of our actions, whether good or evil.

Fasting is not an end in itself. Our goal is an inner change of heart. The Lenten Fast is called "ascetic." This refers to actions of self-denial and spiritual training which are central to fasting.

Fasting is a spiritual exercise. It is not imposed or forced upon us. In the same way that true repentance cannot be forced upon anyone, each of us makes the choice to turn away from our sinful ways and go toward our loving, forgiving Father in Heaven.

**THE PRELENTEN WEEKS**

Before Great Lent begins, four Sunday lessons prepare us for the Fast. Humility is the theme of the first Sunday, called the Sunday of the Publican and the Pharisee. The Lord's parable in Luke 18:10-14 teaches that fasting with pride is rejected by God. For this reason, there is no fasting the week following this Sunday. This includes no fasting on Wednesday and Friday that week. (Wednesdays and Fridays are usually fast days throughout the year—Wednesday's Fast recalls the

betrayal of Christ by Judas; Friday's Fast commemorates the Lord's Crucifixion.)

Repentance is the theme of the second Pre-Lenten Sunday, called the Sunday of the Prodigal Son. Before we can return to God, we need to recognize that we are far from God because of sin. Like the Prodigal Son (Luke 15:11-32), we are in a self-imposed exile. Will we come to our senses as did the Prodigal Son and return to our Father?

The next Sunday is called both Meatfare Sunday and the Sunday of the Last Judgment. The second name refers to the Gospel lesson (Matthew 25:31-46) read on this day. The Lord tells us we will be judged at the end according

to the love we have shown for our brother. "I was hungry..thirsty..naked...a stranger...in prison...sick... What-ever you did for one of the least of these brothers of Mine you did for Me." Almsgiving goes hand in hand with fast-ing. This Sunday is called Meatfare because it is the last day meat, fish or poultry is eaten before Easter, for those keep-ing the Lenten Fast.

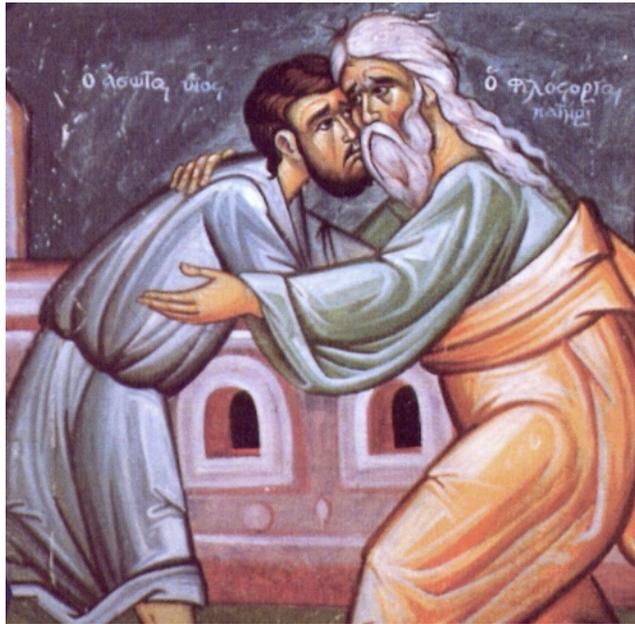
The last Pre-Lenten Sunday is called both Cheesefare Sunday and the Sunday of Forgiveness. This is the last day dairy products are eaten before the Fast. The Gospel lesson

(Matthew 6:14-21) read on this day tells us that our fast must not be hypocritical or "for show." Our work and our appearance are to continue as usual and our extra efforts are to be known only by God. The Gospel reading also reminds us that God the Father will forgive us in the same manner as we forgive our brother. With this promise of forgiveness, Great Lent begins on the next day, which is called Clean Monday. Clean Monday is a total fast day, except for a little water. No other beverages or food are taken.

**GENERAL RULES OF THE LENTEN FAST**

The Lenten Fast rules that we observe today were established within the monasteries of the Orthodox Church during the sixth through eleventh centuries. These rules are intended for all Orthodox Christians, not just monks and nuns.

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The first week of Lent is especially strict. On Monday, Tuesday and Wednesday, a total fast is kept. In practice, very few people are able to do this. Some find it necessary to eat a little each day after sunset. Many Faithful do fast completely on Monday and then eat only uncooked food (bread, fruit, nuts) on Tuesday evening. On Wednesday, the fast is kept until after the Presanctified Liturgy.

From the second through the sixth weeks of Lent, the general rules for fasting are practiced. Meat, animal products (cheese, milk, butter, eggs, lard), fish (meaning fish with backbones), olive oil and wine (all alcoholic drinks) are not consumed during the weekdays of Great Lent. Octopus and shell-fish are allowed, as is vegetable oil. On weekends, olive oil and wine are permitted.

According to what was done in the monasteries, one meal a day is eaten on weekdays and two meals on weekends of Great Lent. No restriction is placed on the amount of food during the meal, though moderation is always encouraged in all areas of one's life at all times.

Fish, oil and wine are allowed on the Feast of the Annunciation (March 25) and on Palm Sunday (one week before Easter). On other feast days, such as the First and Second Finding of the Head of Saint John the Baptist (February 24), the Holy Forty Martyrs of Sebaste (March 9), the Forefeast of the Annunciation (March 24) and the Synaxis of the Archangel Gabriel (March 26), wine and oil are permitted.

## **HOLYWEEK**

The week before Easter, Holy Week, is a special time of fasting separate from Great Lent. Like the first week, a strict fast is kept. Some Orthodox Christians try to keep a total fast on Holy Monday, Holy Tuesday and Holy Wednesday. Most eat a simple Lenten meal at the end of each day before going to the evening Church services.

On Holy Thursday, wine is allowed in remembrance of the Last Supper. Holy Friday is kept as a strict fast day, as is Holy Saturday. Holy Saturday is the only Saturday in the entire year when oil is not permitted.

In short, these are the Lenten rules for fasting. Traditionally, the Church Fathers recommend that someone new to fasting begin by resolving to faithfully do as much as he or she is able during the Lenten period. Each year as one matures as a Christian, a fuller participation can be undertaken. However, it is not recommended that a person try to create their own rules

for fasting, since this would not be obedient or wise. The Faithful are encouraged to consult with their priest or bishop regarding the Fast when possible.

Personal factors such as one's health and living situation need to be considered as well. For example, an isolated Orthodox Christian required to eat meals at their place of employment, school or in prison may not be able to avoid certain foods. The Church understands this and extends leniency.

It is important to keep in mind that fasting is not a law for us—rather, a voluntary way of remembering to not sin and do evil, and to help keep our focus on prayer, repentance and doing acts of kindness, for we “are not under the law but under grace” (Romans 6:14).

## **EASTER, BRIGHTWEEK AND THE PASCHAL SEASON**

The Lenten Fast is broken following the midnight Easter service. With the proclamation, “Christ is risen!” the time of feasting begins. The week after Easter is called Bright Week and there is no fasting. For the next 40 days, the Church celebrates the Paschal (Easter) season. Joy and thanksgiving are the fulfillment of our Lenten journey.

## **A PRAYER FOR LENT**

*The Prayer of Saint Ephraim the Syrian is traditionally said many times throughout each day during Great Lent, in addition to our daily prayers.*

O Lord and Master of my life, take from me the spirit of sloth, faintheartedness, lust of power, and idle talk. (+)

But give rather the spirit of chastity, humility, patience and love to your servant. (+)

Yes, O Lord and King, grant me to see my own sin and not to judge my brother, for You are blessed from all ages to all ages. Amen. (+)

*(The “(+)” indicates that those praying make a deep bow or prostration at this point.)*

# St John the Baptist Serbian Orthodox Church

Archpriest James Barfield, Rector

February 2018

3835 Glen Street, Reno, NV 89502

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
				1 <i>Fast-Free Week</i>  St Marcarius the Great of Egypt (390)  6:30 pm Vespers	2 <i>Fast-Free Week</i>  St Euthymius the Great (473)	3 <i>Fast-Free Week</i>  St Maximus the Confessor (662)  5:00 pm Vigil
4 <b>Sunday of the Prodigal Son</b> Apostle Timothy of the Seventy (96)  9:30 am Prep Prayers & Confession 10:00 am Divine Liturgy	5	6  St Xenia of Rome	7 <i>Fast Day</i> <i>Wine &amp; Oil Allowed</i>  St Gregory the Theologian (389)	8  7:00 pm Vespers	9 <i>Fast Day</i> <i>Wine &amp; Oil Allowed</i>  Translation of the Relics of St John Chrysostom (437)	10 9:00 am Divine Liturgy Commemoration of the Dead  St Ephraim the Syrian (373') 5:00 pm Vigil
11 <b>Meat-fare Sunday</b> <i>Commemoration of the Day of the Second Coming of Christ</i>  9:30 am Prep Prayers & Confession 10:00 am Divine Liturgy with BBQ following	12 <i>Cheese-fare Week</i>  Synaxis of the Three Hierarchs: St Basil the Great, St Gregory the Theologian, and St John Chrysostom	13 <i>Cheese-fare Week</i>	14 <i>Cheese-fare Week</i>  Forefeast of the Meeting of Our Lord  6:00 Great Vespers	15 <i>Cheese-fare Week</i>  7:00 am Divine Liturgy  The Meeting of Our Lord, God and Savior, Jesus Christ	16 <i>Cheese-fare Week</i>  Afterfeast of the Meeting of Our Lord	17 Cheese-Fare Saturday Afterfeast of the Meeting of Our Lord <i>Commemoration of the Holy and God-bearing Fathers who Shone Forth in the Ascetic Life</i> 5:00 pm Vigil
18 <b>Cheese-fare or Forgiveness Sunday</b> Apodosis of the Meeting of Our Lord <i>Commemoration of the Falling Away of First-Created Adam from the Food of Paradise</i> 9:30 am Prep Prayers & Confession 10:00 am Divine Liturgy followed by Forgiveness Vespers	19 <b>Beginning of Great Lent</b>	20 <b>First Week of Great Lent</b>	21 <b>First Week of Great Lent</b>	22 <b>First Week of Great Lent</b>  6:30 pm Great Compline with Great Canon of St Andrew of Crete	23 <b>First Week of Great Lent</b>	24 <b>First Saturday of Great Lent</b> <i>Wine &amp; Oil Allowed</i> 9:00 am Divine Liturgy Canon of St Theodore the Tyro & Blessing of Kolyva <i>Commemoration of St Theodore the Tyro and the Miracle through the Boiled Wheat</i> 5:00 pm Vigil
25 <b>First Sunday of Great Lent</b> <i>Wine &amp; Oil Allowed</i> <b>SUNDAY of ORTHODOXY</b> <i>Commemoration of the Restoration of the Holy and Honorable Icons</i> 9:30 am Prep Prayers & Confession 10:00 am Divine Liturgy Liturgy of St Basil	26 <b>Second Week of Great Lent</b>	27 <b>Great Lent</b>	28 <b>Great Lent</b>  6:00 Liturgy of the Presanctified Gifts			

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Archpriest James Barfield, Rector

March 2018

3835 Glen Street, Reno, NV 89502

<i>Sunday</i>	<i>Monday</i>	<i>Tuesday</i>	<i>Wednesday</i>	<i>Thursday</i>	<i>Friday</i>	<i>Saturday</i>
				1 Great Lent	2 Great Lent  Great Martyr St Theodore the Tyro (306)	3 Second Saturday of Great Lent <i>Wine &amp; Oil Allowed</i> Commemoration of the Dead  5:00 pm Vigil
4 Second Sunday of Great Lent <i>Wine &amp; Oil Allowed</i> Commemoration of St Gregory Palamas Synaxis of All Saints of the Kiev Caves and the Ukraine 9:30 am Prep Prayers & Confession 10:00 am Divine Liturgy	5 Third Week of Great Lent	6 Great Lent  6:30 pm Vespers	7 Great Lent	8 Great Lent	9 Great Lent <i>Wine &amp; Oil Allowed</i> First and Second Findings of the Precious Head of St John the Baptist  6:30 Liturgy of Presanctified Gifts	10 Third Saturday of Great Lent <i>Wine &amp; Oil Allowed</i> Commemoration of the Dead  5:00 pm Vigil
11 Third Sunday of Great Lent <i>Wine &amp; Oil Allowed</i> Adoration of the Holy Cross 9:30 am Prep Prayers & Confession 10:00 am Divine Liturgy Liturgy of St Basil with Procession of the Cross	12 Fourth Week of Great Lent	13 Great Lent	14 Great Lent  6:30 Liturgy of Presanctified Gifts	15 Great Lent	16 Great Lent	17 Fourth Saturday of Great Lent <i>Wine &amp; Oil Allowed</i> Commemoration of the Dead  5:00 pm Vigil
18 Fourth Sunday of Great Lent <i>Wine &amp; Oil Allowed</i> Commemoration of St John Climacus of the Ladder 9:30 am Prep Prayers & Confession 10:00 am Divine Liturgy	19 Fifth Week of Great Lent	20 Great Lent <i>Wine &amp; Oil Allowed</i>  6:30 pm Vespers	21 Great Lent <i>Wine &amp; Oil Allowed</i>  6:30 Great Canon of St Andrew of Crete	22 Great Lent <i>Wine &amp; Oil Allowed</i> Holy 40 Martyrs of Sebaste  6:30 Liturgy of Presanctified Gifts	23 Great Lent <i>Wine Allowed</i>	24 Fifth Saturday of Great Lent <i>Wine &amp; Oil Allowed</i> 9:00 am Divine Liturgy Laudation of the Most Holy Theotokos  5:00 pm Vigil
25 Fifth Sunday of Great Lent <i>Wine &amp; Oil Allowed</i> Commemoration of St Mary of Egypt  9:30 am Prep Prayers & Confession 10:00 am Divine Liturgy	26 Fifth Week of Great Lent	27 Great Lent	28 Great Lent  6:30 Liturgy of Presanctified Gifts	29 Great Lent	30 Great Lent	31 Lazarus Saturday <i>Caviar, Wine &amp; Oil</i> <i>Allowed</i>  9:00 am Divine Liturgy  5:00 pm Great Vespers for Palm Sunday