

ST. GEORGE *Chronicle*

Rev. Christopher Morris
Pastor

MONTHLY NEWSLETTER OF ST GEORGE ORTHODOX CHRISTIAN CHURCH
KEARNEY, NEBRASKA

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CHURCH DATES FOR 2016
Clip-n-save

SAVE THESE DATES

APRIL 9 - Lincoln Orthodox Church to visit St. George

APRIL 10 - Spaghetti Lunch after Liturgy, hosted by our Youth Group

APRIL 17 - Crossroads Dinner hosted by St. George/20-40 group

May 21 - Ladies Tea, St. George

JUNE 15-18 - Parish Life Conference in Tulsa, Oklahoma

Taking Lent seriously

by Fr. Steven Kostoff

The gateway to divine repentance has been opened. Let us enter eagerly, purified in our bodies and observing abstinence from food and passions, as obedient servants of Christ, Who has called the world into the heavenly Kingdom. Let us offer to the King of all a tenth part of the whole year, that we may look with love upon His Resurrection. —Sessional Hymn, Matins of Cheesefare Week

Great Lent is the "School of Repentance." It is roughly equivalent to an "annual tith" in which we offer ourselves back to God so as to be received with love, as was the prodigal son. As such, Great Lent is a gift from God, guiding us toward a way of life we may be reluctant to assume on our own, suffering as we often are from spiritual apathy or a simple lack of focus. Great Lent is also goal-oriented, for it leads us on a spiritual pilgrimage of preparation toward the "night brighter than the day" of Pascha and the Risen Lord. Great Lent is "sacred" and "soul-profitting." It is a key component in the Orthodox Way of living out the Christian

life to which we have been committed in holy Baptism.

During Great Lent we will recover the essential practices of prayer, fasting and almsgiving. These practices are the tools that can assist us in returning and remaining close to God. Liturgical services unique to Great Lent immerse us in a way of communal prayer that is solemn and penitent, but which also lighten and unburden the soul through the mercy and grace of God so abundantly poured out upon us through these inspired services. You leave the

church tired in body perhaps, but brighter inside – in the mind and heart. Great Lent invites us to see our neighbors as children of God and of equal value in the eyes of God, and thus deserving of our attention, patience

and care. Charity can be distributed through material means or through an encouraging and warmly-spoken word.

Great Lent liberates us from the excessive appetites of our bodies through the discipline of fasting. Our diet essentially becomes "vegan" as we seek to be less weighed down by a body overly satiated with food and drink. This is healthy for both soul and body.

(continued on page 2)

GREAT LENT



Let light shine out of darkness . . .

- 2 Corinthians 4:6

(continued from page 1)

The human person does not live by bread alone as the Lord taught us, as He Himself fasted in the desert for forty days. We also fast from entertainment, bad habits, obsessions, useless distractions, vulgar language and the like. We try to simplify life and redeem our new-found time through more focused and virtue-creating tasks. If approached seriously, perhaps we will be able to carry some of this over into the paschal season – and beyond.

What can we do? How do we not squander this time set aside for God?

Prayer - Make provision to be in church for some of the Lenten services. Start with the first week of Great Lent and the Canon of Repentance of Saint Andrew of Crete. Assume or resume a regular Rule of Prayer in your home. Read the psalms and other Scripture carefully and prayerfully. Pray for others.

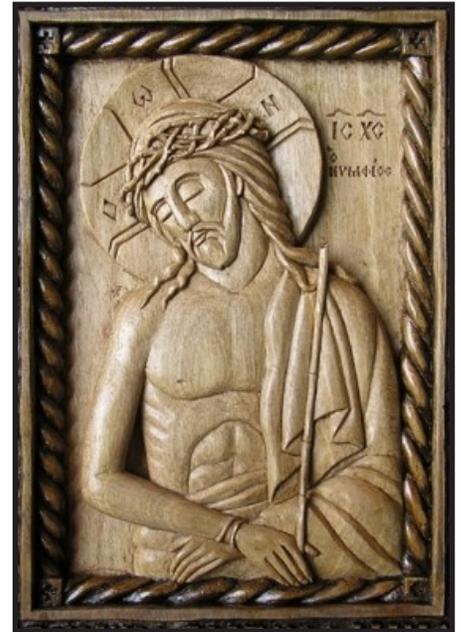
Charity – Open your heart to your neighbor. If you believe that Christ dwells within you, then try to see Christ in your neighbor. Make your presence for the “other” encouraging and supportive. Restrain your “ego” for the sake of your neighbor. Help someone in a concrete manner this Great Lent.

Fasting – Set domestic goals about the manner in which you will observe the fast. Test yourselves. Resist minimalism. If you “break” the fast, do not get discouraged or “give up,” but start over. Assume that your Orthodox neighbor is observing the fast. Seek silence. Allow for a different atmosphere in the home. Jesus set the example of fasting for forty days. We imitate Him for the same period of forty days. If it was

hard for Him, it will be hard for us— but not as hard as it was for Him. Jesus went to the Cross following His “holy week” in Jerusalem. We follow Him in our holy week observance and practices. Jesus was raised from the dead following His crucifixion, death and burial. We seek the resurrection of our spiritual lives here and now as we await our own death at the appointed time and the resurrection of the dead at the end of time.

“Taking Lent seriously”—Father Alexander Schmemmann’s phrase—is a concrete sign of taking God seriously. Our surrounding culture is not serious about taking anything too seriously. When serious issues arise, however, people have a difficult time dealing with them. Yet Jesus was very serious, especially when it came to issues of life and death – and God and salvation, and so forth. Great Lent helps us to focus on these very themes, thereby making it meaningful and important for our lives.

source:oca.org



 **A note from Fr. Christopher . . .**

Dear Friends and Benefactors of Saint George,
I hope and pray that you all are having a spiritually profitable Lenten season. Our Western Christian brethren have already celebrated Easter, but we still have a month to go until Pascha!

As we continue our journey, may God strengthen us as He enlightens our hearts to see areas within ourselves that need to be exposed to the Light of Christ. This is the purpose of our struggle. So let us redouble our efforts and make strides to show our Lord in very tangible ways--through our Lenten prayers, fasting and making our confession--that we long to be healed and cleansed of our sins because we love Him!

Through your prayers,
Fr. Christopher



**THE TINY SEED KNEW
THAT IN ORDER TO
GROW,
IT NEEDED TO BE
DROPPED IN DIRT,
COVERED IN
DARKNESS,
AND STRUGGLE
TO REACH
THE LIGHT.**



GREAT LENT

This is the period that the Church has in her wisdom set aside for us to intensify our own spiritual growth through fasting, prayer and worship. **If you follow the Church guidelines on fasting, make time to attend the services and intensify your own prayer life, you will be rewarded with a greater closeness to God.**

Three Sundays of Great Lent remain in April, each has it's own special theme:

- **3rd Sunday, April 3** - is the Veneration of the Holy Cross

- **4th Sunday, April 10** - is dedicated to St. John of the Ladder

- **5th Sunday, April 17** - recalls the memory of St. Mary of Egypt

HOLY WEEK or PASSION WEEK

Great Lent is followed by Holy Week, the week beginning with Palm Sunday and preceding Pascha. Important dates for April include:

- **April 23, Lazarus Saturday** is the day which begins Holy Week. It commemorates the raising of our Lord's friend Lazarus, who had been in the tomb four days. This act

confirmed the universal resurrection from the dead that all of us will experience at our Lord's Second Coming. This miracle led many to the faith, but it also led to the chief priest's and Pharisees' decision to kill Jesus. (John 11:47-57)

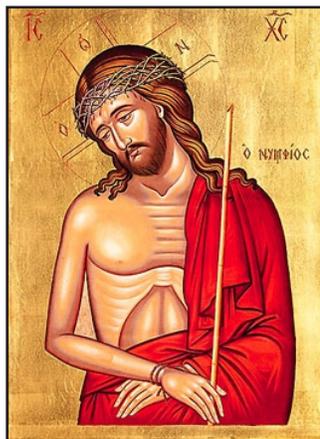
- **April 24, Palm Sunday** our Lord enters Jerusalem and is proclaimed king - but in an earthly sense, as many people of His time were seeking a political Messiah. Our Lord is King, of course, but of a different type -

the eternal King prophesied by Zechariah the Prophet. We use palms on this day to show that we too accept Jesus as the true King and Messiah of the Jews, Who we are willing to follow - even to the cross.

- **April 24, 25, 26, are known as the Bridegroom or Nymphios Orthros Services.** The first thing that must be said about these services, and most of the other services of Holy Week, is that they are "sung" in anticipation. **Each service is**

rotated ahead twelve hours. The evening service, therefore, is actually the service of the next morning, while the morning services of Holy Thursday and Holy Saturday are actually the services of the coming evening. **The first service of Palm Sunday evening,** the priest carries the icon of Christ as the Bridegroom in procession, and we sing the "Hymn of the Bridegroom."

Behold, the bridegroom comes in the middle of the night and blessed is the servant whom he shall find watching, and unworthy the servant whom he shall find heedless. Take care then, O my soul, and be not weighed down by sleep that you will not be given over unto death and be excluded from the Kingdom. But rise up and call out: Holy, Holy, Holy, art Thou O God, by the Theotokos have mercy on us (Troparion of the First Three Days). We behold



Christ as the Bridegroom of the Church, bearing the marks of His suffering, yet

(continued on page 8)

RISING VICTORIOUS

by Frederica Mathewes-Green

Jesus is standing on the broken doors of hell. The massive portals lie crossed under his feet, a reminder of the Cross that won this triumph. He stands braced and striding, like a superhero, using his mighty outstretched arms to lift a great weight. That weight is Adam and Eve themselves, our father and mother in the fallen flesh. Jesus grasps Adam's wrist with his right hand and Eve's with his left, as he pulls them forcibly up, out of the carved marble boxes that are their graves. Eve is shocked and appears almost to recoil in shame, long gray hair streaming. Adam gazes at Christ with a look of stunned awe, face lined with weary age, his long tangled beard awry. Their limp hands lie in Jesus' powerful grip as he hauls them up into the light.

Behind Christ, King David, King Solomon, the prophet Isaiah, and the prophet Jeremiah stand in gorgeous robes, clustered tightly like a standing-room-only crowd to see this marvelous event. There is an air of joy, even conviviality, among them. St. John the Baptist is in the throng, still clothed in

camel skin, now in full repossession of his head. Behind them are ranks and ranks of the righteous dead who are dead no more, for Christ has set them free.

Beneath Christ's feet, there is a black receding pit with floating silver shards of metal, chains, locks, and ominous instruments of pain. These instruments are broken and shattered, and the locks are unhinged, except for one set, still intact and in use. These locks bind the body of that vicious old Satan, who grimaces in his captivity, bound hand and foot and cast into his own darkness.

When you think of images of the Resurrection, what do you think of? Probably not this traditional image used in the Eastern Orthodox Church. In the West, our first image is usually a graceful one: women who had been trudging toward the tomb on a misty Sunday dawn stand stock-still in astonishment. An angel is sitting on a round stone with one hand raised in the air.

The image conveys a sense of silence and the stillness of caught breath as the moment on which the whole world turns is revealed. Colors are muted. The dew wets the hem of the women's dresses, and, for a

moment, all is still. This garden-tomb image answers the question at the end of the three days, "Who rolled away the stone?". But there is another question, "Where did he go?"

"Did you not know that I must be about my Father's business?" Jesus might ask us once again. In Orthodoxy, we believe that the central meaning of the Resurrection is victory. Thus our traditional image is more vibrant and noisy, and it rings with a victorious shout. The Resurrection is a victory over sin, death, and the devil, and a victory over the dark forces that enslave us, despise us, and wish to destroy us. Thus we cry hundreds of times between Pascha (Easter) and Pentecost, "Christ is risen from the dead, trampling down death by death, and upon those in the tomb bestowing life!"

For long millennia, the righteous were trapped in the lair of Satan. "And all these, though well attested by their faith, did not receive what was promised, since God had foreseen something better for us, that apart from us they should not be made perfect" (Heb. 11:39-40). Even those who were not righteous heard the ringing voice of Christ in the grave: "For Christ also died for sins once

(continued on page 8)

WE GET LETTERS . . .



“TELL YOUR STORY”

- Archbishop Michael

Enclosed is a small donation in memory of my aunt Rose Abood. Thank you very much for the **Chronicle**. I enjoy reading it. God bless you all.
Dorothy Ridolfi

The Shirley Yanney Memorial Fund has a donation for **St. George Orthodox Church**. The fund went to three different places, and St. George Orthodox Church was chosen as one of the three places to donate to. On behalf of Shirley Yanney, the Shirley Yanney family would like to present this to the church.
Thank you,
The Yanneys

Our Baby Congratulations:

To **Torri and Jared McCracken** (proud parents) and to **Mike and Ronda Maloley** (proud grandparents) on the birth of **Gracelynn Kay McCracken**, born March 8, 2016



Gracelynn
Kay
McCracken



Glory to God for All Things! We have received the good news that our niece Jenn, a young mother who had been struggling with cancer for over a year now, is cancer free.

Our gratitude and thanks to each of you, for your heartfelt prayers.
Mark & Joanie Klein

To **Katie and Kirk Ramsey** (proud grandparents) and to **Dani and Kane Ramsey** (proud parents) on the birth of **Clara JoAnn Ramsey**, born March 2, 2016



Clara
JoAnn
Ramsey





Birthdays

April 16

John Morris

April 18

Nikos Theoharis

April 19

Amanda Maloley

April 29

Nimir Maloley

GOD GRANT YOU
MANY YEARS

In Memory of

Donation to **St. George Orthodox Church**, in memory of Shirley Yanney, from the Shirley Yanney family.

Donation to **St. George Orthodox Church**, in memory of Rose Abood, from Dorothy Ridolfi.

Donations

Gratefully Received

Donation to the **St. George Beautification fund**, in gratitude to God for the healing of our niece Jenn, from Mark & Joanie Klein

Donation to the **Chronicle** from anonymous donor

May God bless you all for your generosity!

Deadline for submissions to the Chronicle is the 24th of the month before the month being published. Thank you.

Please send any additions or corrections to the editor at stgeorgechronicle@yahoo.com
thank you



We will be hosting the **Lincoln Orthodox Church** on Saturday, April 9th - please bring Lenten refreshments to share.

Our **Ladies Tea** is scheduled for Saturday, May 21st. Mark your calendars and invite your friends, it will be a wonderful afternoon together.



Thanks to your baking. . .we raised over \$2000 at our annual **Spring Bake Sale!** We appreciate all that you do for St. George.

A reminder that the **Parish Life Conference** is being held this year in Tulsa, Oklahoma, **June 15-18**. It is really a wonderful time for your whole family! I encourage all of you to attend if you can. We do have scholarships available to help with the expenses of the conference. Please see Ashley or Father Christopher about this option.



The **Women's Bible Study** group will meet Monday, April 4 and 18 as we continue our study on the book, **The Seer, the life of Prophet Samuel**. What a treasure this book has become to us all. We will meet from 4:00 - 5:00 pm at the Denny home. Please see Kh. Anastasia for any questions or concerns you may have. We would welcome seeing you there!



ST. GEORGE YOUTH GROUP

During Lent, our St. George Youth Group will meet for Pre-Sanctified Liturgy beginning at 6:00 pm and a potluck dinner to follow.



Save The Date – On April 10th, the youth group will host a Spaghetti Dinner for the parish after Sunday Liturgy. This meal will be a free-will offering fund raiser for the youth group. Please plan now to attend. **We look forward to serving you!**



On March 20th the **St. George 20/40 Group** met at the house of Kim and Gerald Rehtus. We enjoyed a Lenten Potluck and fellowship time. We also reflected on the recent finding of **Archbishop Dmitri's incorrupt relics** in Dallas, Texas. Father led a discussion on how to live a pure life and how Lent is a good time for reflection on the saints and our own struggle toward salvation. May Archbishop Dmitri be inspiration for us all to keep fighting the good fight!

We also discussed plans to serve a dinner for the **Crossroads Homeless Shelter on April 17th**. This will be a parish-wide event and all members are invited to help cook and serve this meal as part of our Lenten offering to the community.



Our Sunday School kids have learned all about our **Creative Arts Festival Theme**, "As for Me and My House, We will Serve the Lord" Joshua 24:15. We have visited and brainstormed ways that we can serve the Lord in our daily lives with our families. We had some wonderful poems, art work and creative writing completed to go along with this theme. The work is sent off to the Festival Coordinators to be judged. We will find out in May if St. George has any winners. If we have winners, they will receive a blessing from Bishop Basil and be recognized at the **Parish Life Conference in Tulsa, OK in June**.



Also, teachers would like to **remind parents and students that we are lining up in the parish hall and walking to the Sunday School rooms together...**this means students should line up, then get coats on, and wait for their teacher to escort them to class. Thank you!



Now we are beginning our journey through Lent and Confession in the **Middle School Age class**. The children complete "Praise Chains" each week by reading a bible verse with their prayers and writing one thing they are thankful for, on the praise chain links. Our Sunday School room is decorated with LOTS of brightly colored paper chains from so many prayers!



The highest form of prayer is to stand silently in awe before God.

- St Isaac the Syrian

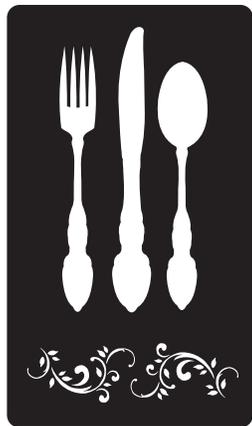


GOT BOOK?

Consider reading a new book on the life of a Saint as part of your Lenten journey. Visit your **ST. GEORGE BOOKSTORE** today

Are you looking for a way to serve during **Great Lent**? Consider helping the 20/40 group prepare and/or serve a meal at **Crossroads Mission** on Sunday, April 17th at 6:00 pm. Everyone in the parish is welcome to join us. We will be preparing a Lasagna dish with Green Beans at the church during the afternoon on either Saturday, April 16 or Sunday, April 17.

Donations of garlic/breadsticks and/or desserts are also needed. If you would like to help, please sign-up on the 20/40 Facebook page or on the paper copy in the church basement. If you have questions, please contact Kim Rehtus at 308-293-4679. We hope to see you there. *Thank You*



Save The Date

APRIL 17th
Sunday

CROSSROADS
mission
Kearney, NE



Love every person, regardless of his sinful state. Sin is sin, but the basis of a human being is one and only—the image of God.

- St. John of Kronstadt

I CAN'T BRAG ABOUT MY LOVE FOR GOD BECAUSE **I FAIL** HIM DAILY.



BUT, I CAN BRAG ABOUT **HIS LOVE** FOR ME BECAUSE IT **NEVER FAILS.**



We Hope to See You!

April 10th, Sunday

The **St. George Youth Group** will be providing lunch for the parish. Freewill donations will be accepted. Please plan now to attend.



Spaghetti Lunch

SCRAPBOOK



**BE ASHAMED
WHEN YOU SIN,
NOT WHEN YOU REPENT.**
- ST. JOHN CHRYSOSTOM



ATTENTION!
St. George Parish
SAVE THE DATE
Saturday
April 9



The faithful of the **Annunciation Greek Orthodox Church of Lincoln**, desire to make a pilgrimage to St. George. We will be hosting our guests with Lenten Desserts, Coffee and Christian Fellowship.
Please plan to attend and show the parish of Lincoln, our wonderful St. George hospitality!



ST. GEORGE
Chronicle

Do you have an event you would like to share with your St. George parish family? Have an idea, photo, article, or cartoon, to be considered for an upcoming newsletter?

Or tell us what you like about the Chronicle - we would welcome your letters and comments! Help us to improve the **Chronicle** so we can better serve you, our readers. Send us a message at: stgeorgechronicle@yahoo.com or mail to: St. George Chronicle at 1505 Ave G. Kearney, NE 68847.
Thank you!

for all, the righteous for the unrighteous, that he might bring us to God, being put to death in the flesh but made alive in the spirit, in which he went and preached to the spirits in prison, who formerly did not obey, when God's patience waited in the days of Noah" (I Peter 3:18-20). It was to the spirits in prison that Jesus went and defeated that cruel jailer and set them free.

When we turn to the biblical story of the Resurrection we find that, in Matthew at least, it's not as silent as our imaginations suggest. As the women arrive at the tomb there is "a great earthquake" caused by the descent of an angel. "His appearance was like lightning," an image that succeeds in astonishing because we cannot visualize what it means. He is dressed in robes white as snow, whiter than any fabric could be in that era. The angel rolls away the stone and, in a closing gesture of command, sits upon it. That settles that. The terror-stricken guards, whose training had not covered this situation, are so frozen with fear that they "become as dead men." The women are not much less terrified, but they listen as the angel tells them not to be afraid. He gives them instructions: Go tell the disciples to meet Jesus in Galilee.

As they depart, "with fear and great joy," they meet the Lord himself, fresh from his triumph over Death. As the women fall at his feet, he repeats the angel's message: "Go and tell my brethren to go to Galilee."

This version of the story differs from that in the Gospel of Mark, and that perplexing version is even more intriguing. As Mark has it, the women go to anoint Jesus' body, but instead find in the tomb "a young man sitting on the right side, dressed in a long white robe." He tells them that Jesus is risen and instructs them to tell the disciples, as above. But here we are told that they are terrified and flee the tomb. "And said nothing to anyone, for they were afraid." The earliest versions of this, the earliest Gospel, end abruptly at this point.

It's an odd gap between that small vignette of fear and retreat, and all that came next: the Apostles' relentless courage

unto death, not ascribable to mere fond memories of a really nice dead guy; the preaching of the gospel across the Mediterranean bowl, the persecutions and martyrdom, the establishment and rise of the church, and finally, the disintegration of Christendom in these times, perhaps a prelude to full-circle persecution and martyrdom.

But at one mesmerizing moment, the news of Christ's resurrection was held by a handful of women who were too scared to tell anyone. But tell they did, and the story went on unreeling, till half a world away and two thousand years later it rings out with loud joy. Hundreds of times in the season of Pascha we will sing: ***"Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life!"***

source:antiochian.org



(continued from page 3)

preparing a marriage Feast for us in God's Kingdom.

- April 27, Holy Wednesday is the Mystery or Sacrament of Holy Unction and is celebrated Wednesday evening. This service can be celebrated any time during the year, especially when one is ill. However, because of our great need for forgiveness and spiritual healing, we offer this service during Holy Week for the remission of our sins. We should prepare for this service in a prayerful way, as we do for Holy Communion.

- April 28, Thursday evening actually begins the services of Great and Holy Friday. The service of the Twelve Passion Gospels commemorates the solemn time of our Lord's Crucifixion. After the reading of the fifth Gospel, the holy cross is carried around the church in procession, and Christ's body is nailed to the cross in the center of the church.

- April 29, Great and Holy (Good) Friday is a day of **strict fast**. As little as possible should be eaten on this day. It is the only day in the entire year that no Divine Liturgy of any kind can be celebrated. In the **morning** we celebrate the **Royal Hours**. In the **afternoon** we celebrate the **Vesper**

service of the taking down of Christ's body from the cross. During the Gospel reading, our Lord's body is taken off the cross and wrapped in a new, white linen sheet.

This act commemorates the removal of Christ's body from the cross by Joseph of Arimathea (John 19:38-42). Later in the service, the Epitaphios, or winding-sheet, with Christ's body on it is carried in procession and placed in the recently decorated tomb. In the **evening** the **Lamentations Orthros service is sung**. This service begins in a solemn manner, but by the end of the service we are already anticipating the Resurrection of our Lord. Remember again, that the Holy Friday evening Orthros is actually the first service of Holy Saturday, the day in which we commemorate our Lord's body resting in the tomb while His all-pure soul descends into Hades to free the faithful of the Old Covenant.

- April 30, Great and Holy Saturday is a day of hope and waiting. In the morning we celebrate a Vespereal Divine Liturgy which commemorates Christ's victory over death. Bright vestments are worn as we anticipate Christ's Resurrection. Laurel leaves are strewn throughout the church during the service, because in the ancient world laurel leaves were a sign of victory. As the leaves are strewn, the choir chants ***"Arise O God and Judge the earth, for to Thee belong all the nations."*** The Vespereal Divine

Liturgy of Holy Saturday concludes the services of Holy Week, and brings us to the eve of Great and Holy Pascha.

- April 30/May 1, Holy Pascha, we have arrived our destination and completed our lenten journey. Holy Pascha is here!



"Christ is risen, and life reigns! Christ is risen, and not one dead remains in the grave!"

source:antiochian.org

7 Things that mean something completely different to Orthodox People

1. FASTING

What it usually means: To eat not at all, sparingly, or only particular foods.

Orthodox people: Checking the calendar before deciding what to have for lunch

2. LENT

What it usually means: Picking something to “give up” before Easter

What it means to Orthodox people: PB&J sandwiches for 40 days

3. CHANTING

What it usually means: A monotonous repeated sound

What it means to Orthodox people: The most beautiful song of voices joining together in prayer

4. AN HOUR

What it usually means: A 60 minute measurement of time

What it means to Orthodox people: A relatively short church service

5. MANY YEARS

What it usually means: For a long time

What it means to Orthodox people: Hooray! Congratulations!

6. MAXI SKIRT

What it usually means: A long skirt perfect for summer or the beach

What it means to Orthodox people: What you wear to a monastery

7. EASTER

What it usually means: Egg hunts and chocolate bunnies

What it means to Orthodox people: The feast of feasts! Also, having to explain why you’re celebrating Easter a month later than everyone else. Church in the middle of the night and food, lots of food!



PLAN NOW TO ATTEND THESE IMPORTANT FEAST AND CHURCH DATES FOR 2016

Ecclesiastical Calendar

Pascha and The Twelve Great Feasts of the Church

Great and Holy Pascha is known as the Feast of Feasts and Festival of Festivals. It is the Day of Resurrection, the feast of complete joy, hope, and renewal. Twelve other great feasts highlight important events in the life of Christ and His Mother, the Theotokos.



Twelve Great Feasts

The Nativity of the Theotokos	September 8
The Elevation of the Holy Cross	September 14
The Presentation of the Theotokos	November 21
The Nativity of Christ	December 25
The Epiphany (Theophany) of Christ	January 6
The Meeting of Christ in the Temple	February 2
The Annunciation of the Theotokos	March 25
Palm Sunday	Sun. before Pascha
The Ascension of Christ	40 days after Pascha
Pentecost	50 days after Pascha
The Transfiguration of Christ	August 6
The Dormition of the Theotokos	August 15

Moveable Ecclesiastical Dates

Sunday of the Publican & Pharisee	February 21
Sunday of the Prodigal Son	February 28
Sunday of Last Judgment (Meatfare Sun)	March 6
Sunday of Forgiveness (Cheesefare Sun)	March 13
Lent Begins	March 14
Sunday of Orthodoxy (Bring your Icons)	March 20
Sunday of St. Gregory Palamas	March 27
Sunday of the Holy Cross	April 3
Sunday of St. John the Ladder	April 10
Sunday of St. Mary of Egypt	April 17
Saturday of Lazarus	April 23
Palm Sunday	April 24
Holy (Good) Friday	April 29
Orthodox Pascha (Our Easter)	May 1
Western Easter	March 27
Ascension	June 9
Saturday of Souls	June 18
Pentecost, The Descent of the Holy Spirit	June 19
Sunday of All Saints	June 26
Holy Apostles Fast Begins	June 27

Lord, cleanse me of all that breaks your heart.



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The Right Rev. BASIL, bishop

The Rev. Christopher Morris,
pastor
stgeorgekearney@yahoo.com

Editor, Sbdn. John F. Wolf
Design & Content, Joanie Klein
Contact:
stgeorgechronicle@yahoo.com

Church Office Phone:
(308) 234-6969

Church website:
www.saintgeorgekearney.com



If we don't
teach our
Children
to follow
Christ.
The World
will teach
them
not to.

Year-to-date for 2016

FINANCIAL REPORT

As of **March 26** ... We have received
\$20,860 of the \$91,000 we have
budgeted for pledges.

As of **March 26** ... We have received
\$5,273 of the \$19,000 we have
budgeted for trays and candles.

Thank you!

APRIL FASTING

Just as there are times for feasting,
there are also times set aside for
fasting. **We are in the season of Great
Lent** and we continue to fast from
meat, cheese, dairy, eggs, wine and
oil. For the month of
April, through the
Friday before Lazarus
Saturday, olive oil and
wine are permitted
only on weekends.
Holy Friday, April 29, is a
day of **Strict Fast**.



**How can you serve your
church?** Volunteer your time
and gifts by getting involved.
St. George offers several
committee opportunities or
speak with Fr.
Christopher
for ways
YOU can
make a
difference.



ST. GEORGE ORTHODOX CHRISTIAN CHURCH 2016 PLEDGE CARD

Name _____ Phone home _____ Cell _____
(please print)

Address _____ State _____ Zip _____ Email _____

Pledge

In thanksgiving to God for all His many blessings and in my desire to be a good and faithful steward of St. George Church, I
pledge to the Lord \$ _____ for the year 2016.

I will fulfill my pledge (circle one)

Annually Semi-annually Quarterly (every 3 mos.) Monthly Weekly

Signature _____ Date _____

*May God continue to bless you and your loved ones richly as He abundantly enriches
His parish of St. George - Kearney, Nebraska*

"And the disciples were first called Christians in Antioch." Acts 11:26

