WORK, PLAY, WORSHIP

It was once said that “The trouble with most middle-class Americans is that they worship their work, they work at their play, and they play at their worship.” The analysis is accurate enough to make any of us pause and reflect. Is that true? Does it apply to me? Certainly a good many of us do worship our work and a good many of us work at our play. If we are guilty of these it is suspected that it follows automatically we are guilty of the third, treating our worship as a secondary part of life, something we do when we can’t work and we can’t play.

Since Great Lent is a traditional time for self-examination, we could be unwise and not take a long look at our values, not take an inventory of our priorities. Finding out what they are is one thing, but changing or adjusting them is something else. According to our Lord, the first and great commandment is this “You shall love the Lord your God with all your heart, and with all your soul, and with all your mind.” When this commandment is put first in our lives, the priorities will be put in proper order.

Lent ought to be for all of us the time to put this first commandment first in our lives. This is what Lent is really all about. It gives us time to do this. When we do this our work and our play will alike abound to God’s glory.

SUNDAY OF ORTHODOXY
Sunday, March 24 is Sunday of Orthodoxy. This is an ideal time for us to proudly share in the commemoration 1,979 continuous years of proclaiming the Gospel of Jesus Christ. You can participate in one of two ways (or both!)

1. Bring a friend to church! Share your Faith with someone special – a neighbor, friend, or even someone who has ‘fallen away’ from the Church. This is an ideal

(Continued on page 10)
The Date of Pascha

NOTE: This article was first written in 1994 and appeared again in 2000 in The Word magazine of the Antiochian Archdiocese. While the dates of Pascha/Easter are different than this year (May 5), the explanation is entirely appropriate, since this year, the Western Christian celebration of Easter falls five full weeks before the Orthodox.

QUESTION: I’ve heard that the reason the Orthodox usually celebrate the Resurrection later than Protestants and Roman Catholics is because we wait until after the Jewish Passover. This year the Jews observed Passover on March 27. Western Christians celebrated Pascha after that, on April 3, so why did we wait until May 1?

RESPONSE: Our observance of the Resurrection is related to the “Passover of the Jews” in a historical and theological way, but our calculation does not depend on when the modern-day Jews celebrate. The reason why Orthodox and Western Christians celebrate at different times is because we still go by the old Julian calendar in calculating the date of Pascha, even though we go by the new calendar for all the fixed feasts (like Christmas and so on). Protestants and Roman Catholics use the Gregorian Calendar for everything.

Pascha in the Old and New Testaments
The Old Testament specifies that the Passover/Pascha is to be observed on the 14th day of the first month (Deuteronomy 16.1-7). Being a fixed day on the old Hebrew calendar, it could fall on any day of the week. According to the Gospel of John, Pascha just happened to fall on a Saturday the year that Jesus was crucified. It is important to note that Christ died on the Cross at the very hour the paschal lambs were being slaughtered for the Feast; thus Christ is our Pascha, our Passover Lamb, sacrificed for us. Strictly speaking, then, we must distinguish between the Feast of Pascha (on Holy

(Continued on page 5)
<table>
<thead>
<tr>
<th><strong>Liturgical Life of Our Parish</strong></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Weekday Services for the Month</strong></td>
<td></td>
</tr>
<tr>
<td><strong>Maui Liturgy/Saturday of Souls</strong></td>
<td>Sat 3/9</td>
</tr>
<tr>
<td><strong>Saturday of Souls</strong></td>
<td>Sat 3/16, 23</td>
</tr>
<tr>
<td><strong>Clean Monday</strong></td>
<td>Mon, 3/18</td>
</tr>
<tr>
<td><strong>Presanctified Liturgy</strong></td>
<td>Weds 3/20, 27</td>
</tr>
<tr>
<td><strong>Salutations/Akathist</strong></td>
<td>Fri 3/22, 29</td>
</tr>
<tr>
<td><strong>Annunciation of the Theotokos</strong></td>
<td>Fri 3/22, 29</td>
</tr>
<tr>
<td>Sun 3/24</td>
<td>Great Vespers</td>
</tr>
<tr>
<td>Mon 3/25</td>
<td>Matins/Liturgy</td>
</tr>
</tbody>
</table>

**Sunday of Orthodoxy**
The first Sunday of Great Lent – Sunday of Orthodoxy - falls on March 17 this year. While we commemorate the end of the Iconoclastic Controversy (843 AD) and the restoration of Icons, along with the condemnation of several heresies and heretics, we also give due honor to those who have defended the faith. During the 150 years that icons were not permitted either in public or private worship, and all bishops and priests who resisted were banished from their positions and confined in monasteries. Laymen were imprisoned and suspended from their jobs. Many paid dearly for the keeping of faith and tradition.

This year, when you attend the service and the holy icons are carried in procession, the heretics are anathematized, and "Eternal Memory" is sung in honor of those who defended the faith, don't think of it as only a historic event. It is a festive and exultant celebration, in striking contrast to the penitential spirit of the Lenten services served during the preceding week.

In this way, the Triumph of Orthodoxy gives additional focus to the honor of the martyrs and confessors both men, women and in some cases children - all heroes and defenders of Orthodox teaching – now delivered to us to uphold and pass on to others.

Reminder: Students of all ages of our Sunday School/Religious Education program are invited and encouraged to bring a personal icon from home and join in the procession on the Sunday of Orthodoxy, at the conclusion of the Divine Liturgy.

As well, please join in as the festivities continue that evening with the Sunday of Orthodoxy/Annunciation Pan-Orthodox Vespers Service. Our brother and sister Orthodox from the Church of the Theotokos of Iveron will be joining us with a potluck social hour following.

All are encouraged to bring a guest – be it a non-Orthodox or even lapsed Orthodox friend to either or both of the Sunday of Orthodoxy events. Let us all **SHARE THE FAITH**!

**The Flowers and the Holy Water**
I was busily preparing the church for Liturgy as usual a few weeks ago when my friend Mark approached. “Can you tell the difference between the two bouquets?” he asked, referring to flowers in vases on either side of the Royal Doors. I took a look. One of the bouquets was withered and dry, the other fresh. When I expressed surprise at the startling contrast, Mark smiled. “On

(Continued on page 9)
When converting to Orthodoxy, a former Protestant has the challenge of learning different beliefs and practices. However, the biggest obstacle is changing one’s Western philosophical mind-set into viewing Christianity through the lens of the Eastern (Eurasian) perspective. Rev. Fr. Jordan Bajis’ “Common Ground: An Introduction to Eastern Christianity for the American Christian,” does an excellent job in helping an inquirer of Orthodoxy make that intellectual transition, particularly if the person is theologically astute in the doctrines of Protestantism.

Though American Christians sometimes forget this, Christianity was founded in the Middle East. The Bible was written by men whose view of God, nature, and society was thoroughly Eastern. As Christianity developed into Western Europe, particularly during the Middle Ages, new philosophies (Scholasticism, Nominalism, Humanism, etc.) arose that interpreted traditional Christian beliefs and practices. These philosophies still shape modern day Protestantism and Catholicism. Western philosophy tends to be: analytical, oriented towards individualism, heavily relies on scholarship, is dualistic, is concerned only with the visible Church, and seems to do theology for intellectual satisfaction. Fr. Bajis writes:

“Typically, the West studies a subject by dissecting it into smaller units and classifying each unit with a set of definitions. The East, on the other hand, studies a matter by observing how the entire subject relates to each of its parts. . . . The Eastern Christian perspective sees the individual in relation to others, never alone. . . . Eastern Christianity does not trust in scholarship per se as its basis of faith. The Eastern thinking Christian would say that it is impossible to encapsulate the Christian faith in intellectual propositions. . . . A New Testament Christian sees the world as a whole; as a revelation of God in all places. He sees body, soul, and spirit as distinct, yet inseparable. He sees the nature of faith, love, and service as belonging together. . . . The Eastern Christian recognized that the Church’s membership includes both those within a specific place and time as well as those who now exist outside time; the Church exists as a mystical and concrete reality in both places. . . . To the Eastern Christian, theology is a means toward communion with God and others, never the end. . . .” (p. 7-9).

Fr. Bajis then takes these differences between Eastern and Western perspectives and applies it to doctrines and practices that separate Orthodoxy from Protestantism. He addresses the authority of both Tradition and the Bible, the Church as a community rather than a group of individuals, and how Orthodoxy views the sacraments as essential for our salvation.

“Common Ground” is thoroughly referenced with chapter endnotes which will appeal to an American Christian’s need for scholarship. If you know a Protestant who is well-read about his or her faith, but has questions regarding Orthodoxy, Fr. Bajis’ book is a good resource in opening new eyes of understanding.

NOTE: The above book is available for purchase at, or can be ordered from, our parish bookstore.
Friday) and the Feast of the Resurrection (on Sunday); the two are inseparable though distinct.

The date of Pascha in the Early Church

The early Church in the East continued to observe Pascha on the eve of the 14th of Nisan, according the Jewish Calendar, with the Resurrection on the third day, that is on the 15th. That meant that the Resurrection could fall on any day of the week. In Rome and Alexandria, however, the early Christians always kept the Resurrection on a Sunday.

A Problem Situation

In the 2nd century, St. Polycarp, Bishop of Smyrna in Asia Minor, journeyed to Rome to confer with Pope Anicetus regarding the disagreement over the proper date for the celebration of Pascha. Neither was able to convince the other, and they decided that the two practices could coexist.

In the 4th century the Emperor Constantine espoused Christianity and made it not only legal but the favored religion of the Empire. The Church suddenly started growing by leaps and bounds, and he gave public buildings for the Church’s use, but he was perturbed to find out about the different practices regarding the date of Pascha.

The Council of Nicaea

Constantine convened the 1st Ecumenical Council in the city of Nicaea in 325 to unify the observance throughout the newly Christian Empire. Unanimously, the bishops gathered at the Council decided to keep the feast on a Sunday. They wanted to retain the symbolism of the Resurrection falling on the day which is both the first day of the week and the eighth day, the Day of the Lord. They agreed that the most important thing was for the Church to demonstrate her unity by celebrating together, whenever she chose to celebrate, without regard to the Jews’ plans. The bishops saw the Christian observance of the Pascha of the Lord on Holy Friday as connected to and in continuity with the Passover of the Old Testament, and they understood that the Resurrection, by definition, follows the Passover.

Following the Council, Constantine sent a letter to all the bishops who were absent to report to them the decisions of the council. The following excerpt of that letter explains some crucial points:

“When the question relative to the sacred festival of Pascha arose, it was universally thought that all should keep the feast on one day; for what could be more beautiful and more desirable than to see this festival, through which we receive the hope of immortality, celebrated by all with one accord and in the same manner?”

The Nicene Formula

The fathers gathered at the 1st Council decided that the Hebrew calendar had to go. They adopted, therefore, a solar calendar based upon the best scientific and astronomical data of the time. In fact they adopted the civil calendar of the Roman Empire which had been promulgated under Julius Caesar (hence the name Julian Calendar), as refined under Augustus Caesar.

The Council decreed that the Resurrection would be observed on the first Sunday after the first full moon on or after the vernal equinox (March 21). Furthermore, since the best scientific observatories were located in Alexandria at that time, the Council assigned the bishop of Alexandria the responsibility of sending out a letter to all the Church, year by year, announcing in advance when the Resurrection would be celebrated that year.
<table>
<thead>
<tr>
<th>Sun</th>
<th>Mon</th>
<th>Tue</th>
<th>Wed</th>
<th>Thu</th>
<th>Fri</th>
<th>Sat</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>2</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>4</td>
<td>5</td>
<td>6</td>
<td>7</td>
<td></td>
<td></td>
</tr>
<tr>
<td>8</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>8</td>
<td>9</td>
</tr>
<tr>
<td>10</td>
<td>11</td>
<td>12</td>
<td>13</td>
<td></td>
<td>14</td>
<td>15</td>
</tr>
<tr>
<td>16</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>16</td>
<td></td>
</tr>
<tr>
<td>17</td>
<td>18</td>
<td>19</td>
<td>20</td>
<td>21</td>
<td>22</td>
<td>23</td>
</tr>
<tr>
<td>24</td>
<td>25</td>
<td>26</td>
<td>27</td>
<td>28</td>
<td>29</td>
<td>30</td>
</tr>
<tr>
<td>31</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

- **March 2013**
- **1st**: Orthodox 101 6:30 pm
- **2nd**: Philoptochos Garage Sale 8am-2pm
- **9th**: Saturday of Souls
  - Maui Liturgy 10:00 am Liturgy
- **10th**: Philoptochos Meeting
  - Conference Room
  - 12:00 pm
- **11th**: Clean Monday
  - 6:30 pm Great Compline
- **13th**: Parish Council Meeting
  - 5:30 pm
- **14th**: Presanctified Liturgy
  - 6:00 pm Liturgy
- **15th**: Presanctified Liturgy
  - 6:00 pm Liturgy
  - Salutations
  - 6:30 pm
- **16th**: Saturday of Souls
  - 9:00 am Liturgy
  - Memorials
- **17th**: Sunday of Orthodoxy
  - 6:30 pm Great Vespers
  - Reception, following
- **20th**: Presanctified Liturgy
  - 6:00 pm Liturgy
- **21st**: Orthodox 101 6:30 pm
- **22nd**: Presanctified Liturgy
  - 6:00 pm Liturgy
  - Salutations
  - 6:30 pm
- **23rd**: Saturday of Souls
  - 9:00 am Liturgy
  - Memorials
<table>
<thead>
<tr>
<th>Sun</th>
<th>Mon</th>
<th>Tue</th>
<th>Wed</th>
<th>Thu</th>
<th>Fri</th>
<th>Sat</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1</td>
<td></td>
<td>2</td>
<td></td>
<td>3</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Presanctified Liturgy 6:00 pm Liturgy</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>4</td>
<td></td>
<td>5</td>
<td></td>
<td>6</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Maui Liturgy 10:00 am Liturgy</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>7</td>
<td></td>
<td>8</td>
<td></td>
<td>9</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Presanctified Liturgy 6:00 pm Liturgy</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>10</td>
<td></td>
<td>11</td>
<td></td>
<td>12</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Presanctified Liturgy 9:00 am Liturgy</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>14</td>
<td></td>
<td>15</td>
<td></td>
<td>16</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Presanctified Liturgy 6:00 pm Liturgy</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>17</td>
<td></td>
<td>18</td>
<td></td>
<td>19</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Presanctified Liturgy 9:00 am Liturgy</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>20</td>
<td></td>
<td>21</td>
<td></td>
<td>22</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>23</td>
<td></td>
<td>24</td>
<td></td>
<td>25</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Presanctified Liturgy 6:00 pm Liturgy</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>26</td>
<td></td>
<td>27</td>
<td></td>
<td>28</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>29</td>
<td></td>
<td>30</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>PALM SUNDAY</td>
<td>HOLY MONDAY</td>
<td>HOLY TUESDAY</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
**MANDATORY**

Dance Group Meeting  
Sunday, March 17, 2013  
12:30 PM Chirgotis Hall  
(after Greek School)

For All Dancers and Parents-Present and New  
1. Discuss FDF 2014 dance commitment  
2. Greek Festival Dancing

DANCE GROUP NOTICE  
This is a notice about joining the Saints Constantine and Helen Dance Groups.

Times to join the dance groups are now after FDF 2013 is over, please see me for dance group rules.

Soon I will be asking dancers to commit to FDF 2014, once that is done, only FDF dancers will practice until after FDF 2014 is over in February, then, we will welcome new dancers to join the teenage group and adult group again.

FDF is an option in the dance group.

The dance groups are a commitment-the 2 groups are performing groups.

If you do not wish to join the dance group but wish to learn 3 basic Greek dances, please see me to set up a time for you or your children for a lesson.

It is all about the love of dance.

Sincerely, Dianna  
Dance Group Ministry Director

---

DANCE GROUP NEWS

**Please pray for the following at the Saturdays of Souls**  
(first names only)

______________________________  
______________________________  
______________________________  
______________________________  
______________________________  
______________________________  
______________________________  
______________________________  
______________________________  
______________________________  
______________________________  
______________________________  
______________________________  
______________________________  
______________________________  

Greek Language Class

The adult Greek Class is scheduled to be resumed on June 27th. If you would like to attend and learn how to read, write, and speak Greek then contact John Giannakopoulos.
This way, the whole of Christendom was sure to celebrate together a glorious Pascha/Resurrection.

The Current Situation
After a while, it got tedious to send out letters year by year. Instead of making fresh astronomical observations, people just started calculating when the full moon would occur for many years into the future. This actually worked out rather well for a while; small errors in the calculation only showed up when extrapolating for hundreds or thousands of years out. In fact the ancients were aware of the imprecision, but they devised a nineteen-year cycle based on the Julian Calendar which they considered sufficiently accurate for their purposes. Unfortunately, we have been using the 19-year cycle in calculating the date of the Resurrection ever since the 4th century without actually checking to see what the sun and moon are doing. In fact, besides the imprecision of the 19-year cycle, the Julian calendar itself is off by one day in every 133 years. In 1582, therefore, under Pope Gregory of Rome, the Julian Calendar was revised to minimize this error. His “Gregorian” calendar is now the standard civil calendar throughout the world, and this is the reason why those who follow the Julian Calendar are thirteen days behind. Thus the first day of spring, a key element in calculating the date of Pascha, falls on April 3 instead of March 21.

---

Faith Matters is a regular feature of Shorelines. If you have a question or topic for discussion, please send it to our Church Office, via e-mail or to our physical address.

2013 Stewardship Update and News

“Give and it will be given to you. A good measure, pressed down, shaken together and running over, will be poured into your lap. For with the measure you use, it will be measured to you.” – Luke 6:38.

As we are well into 2013, on behalf of the Parish Council, I would like to encourage my brothers and sisters in Christ for a collective approach when it comes to your Stewardship.

We would like to express our gratitude to those individuals and families who have turned in their Pledge Cards for 2013. I would like to encourage those individuals or families who have not turned in their pledge cards for 2013 to do so as soon as possible. Last year’s final statements have been sent out, and if you have any questions regarding those statements, please let the Church Office know.

You may now make your stewardship payments online. It is also a great opportunity for you to earn miles and points on your credit cards. Thanks to our Treasurer, Julie Licina, for setting up this new venture for us. To explore this great opportunity for you, please access the church’s new website at www.schgoc.hi.goarch.org. Scroll down and on the left hand side you will see a link entitled “Support Our Ministry”; click on it and follow the directions. If you have any questions regarding this new opportunity for you, please let Julie or myself know and we will be more than willing to assist you.

Lucian Saikevych-2013 Stewardship Chairman

(The Continued from page 3)

Theophany I put my old Holy Water in the vase with the fresh flowers before filling my container with the new.” He also told me that he had not put any in the vase with dry flowers.

That got my attention! The flowers were identical inexpensive bouquets that had been purchased by a parishioner from Safeway for

(Continued on page 11)
SCHEDULING AN EVENT?

BEFORE scheduling meetings, parties, or any other event at church - social hall, kitchen, or office rooms, PLEASE be sure to clear your event with the Church Office at least 2 weeks in advance. Doing so will ensure that our church facilities are available for all to use, as well as prevent confusion and double-bookings.

Please be aware also that there are rental forms to be completed by anyone wishing to use our facilities - organization, member or non-member.

LADIES PHILOPTOCHOS SOCIETY NEWS

Monthly Benefit Garage Sale
1st Sat of each month
$20 to reserve your space
Bring your own table
Keep your own profits

See Eres after services on Sundays or weekdays by appointment.

(Continued from page 1)

opportunity for Outreach to the greater Honolulu community.

2. All Sunday School/Adult Religious Education students are invited and encouraged to join in the Procession of Icons at the conclusion of Divine Liturgy that day. Please bring your favorite icon from home. No icons? We will have spares available for you.

Please join in the Celebration of nearly 2,000 continuous years of proclaiming the Gospel of Jesus Christ. Share your Faith with someone who matters to you – share your Orthodox Pride!

Many Thanks...
Thank you to Chris & Susan Mellas for the beautiful new rug before the Altar in memory of Constantine & Helen Moskos. May their memory be eternal!
under $5 each. She had given them to me prior to the December 23 Liturgy. I had cut the bottom off their stems to maximize freshness, put them both in identical inexpensive glass vases with water, and then placed them in their current locations. No plant food or preservatives were added to the water of either vase. Neither, as far as I know, had either been touched since. The only apparent difference between the handling of the two bouquets was Mark pouring his Holy Water into the vase containing the still-fresh flowers.

I showed the contrasting bouquets to our priest, Fr. John, and received his blessing to mention the attention-getting phenomenon during my usual announcements at the end of Liturgy. More than a few eyebrows were raised. That was Sunday, January 20. The “Holy Water flowers” remained fresh on January 27, and Fr. John referenced them in his homily. I took the photo accompanying this article the next week, on February 3 - at least six weeks from the date the flowers were put in their respective vases.

I thought the Holy Water flowers were noteworthy enough to send a photo and description to His Eminence, Archbishop Benjamin, who replied, “It is wonderful when God breaks into our ordered world with its assumptions and categories and does something small that disturbs them. It is like a little nudge to say – ‘I am still here and still in charge no matter what you think.’”

Indeed. More than that, if the continuing freshness of one bouquet for more than six weeks is a little miracle - and I think it is - materialism is proved to be false. For if God can give us a little “nudge,” it means there is more to existence than news, weather, and sports: There is Abundant Life.

We are not to seek after signs. But isn’t it sweet when, in His graciousness, He unexpectedly sends one our way? Glory to God! Glory forever!

By Wesley J. Smith
Sub-deacon at St. Innocent Orthodox Church in Livermore, CA

(Continued from page 9)
If you no longer wish to be on our mailing list, just let the office know by phone, fax, mail, or email.

Future Announcements

Don’t wait until the last minute to share your news! If there are any announcements that you would like to see in the April bulletin, be sure to let the office know by the **deadline, March 15th**. This allows for enough time for approval, editing, printing, and mailing out the bulletin to be received by the 1st of the month. You can send an email (SaintsConstantine-HelenHon@mail.goarch.org), call the office (521-7220), or drop by with a hard copy of your requested announcement.

**GOING ELECTRONIC**

In an effort to keep everyone better informed, our Office is now offering the monthly bulletin “Shorelines” electronically. The format and contents will be the same, and subscribers can choose to read online, download and save, or print a hard copy. Further, we hope to use this service in the future to make notification of upcoming events at Ss Constantine & Helen and to share important news items.

To begin receiving your bulletin electronically, simply send an e-mail to Frances in the Church Office, at: saintsconstantine-helenhon@mail.goarch.org, with “Bulletin Electronic Subscription” in the subject line.