

## HOLY ASCENSION PARISH AUGUST 2010 NEWSLETTER



TRANSFIGURATION ICON (15TH CENTURY, NOVGOROD).

THE HOLY ASCENSION ORTHODOX CHURCH is the Washington, DC, parish of the Russian Orthodox Church Abroad (ROCA), under the *omophor* (or the conciliar leadership) of Metropolitan Agafangel (Pashkovsky), Bishop of Odessa & Taurida. The Holy Ascension Parish was organized on Ascension Day, May 17, 2007.

### BISHOPS & LOCAL CLERGY

✠ Metropolitan Agafangel, Bishop of Odessa & Taurida, and First Hierarchy of the Russian Orthodox Church Abroad ✠ Bishop Joseph (Hrebinka), Vicar Bishop of Washington ✠ Deacon John Hinton ✠ Subdeacon Seraphim Englehardt, ✠ Subdeacon Andrew Frick ✠ Subdeacon John Herbst ✠

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## PART 1. OUR PARISH

The Holy Ascension parish welcomes all Orthodox people to its sacraments and all other people with an interest in Christianity and the abiding Tradition of the Holy Orthodox Church. The immediate Holy Ascension parish background is Russian émigré with many English-speaking converts. Members, visitors, and people in touch online come, however, from all ethnicities: African, Arab, Bulgar, Greek, Latvian, Romanian, Russian, Serbian, Ukrainian, as well as American, western European, and far eastern peoples. The Church is One.

<http://ruschurchabroad.com/engindex.htm>

<http://ruschurchabroad.com/>

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## PART 2. FEAST OF THE TRANSFIGURATION

The first three Gospels report the Transfiguration of the Lord Jesus on a mountain (Matthew 17:1-9, Mark 9:2-8, Luke 9:28-36). Jesus became radiant, spoke with Moses and Elijah, and was called "My Son" by God the Father: "This is my Son, the Beloved with Him I am well pleased; Listen to Him! (Matthew 17:5). This Gospel miracle is unique in that the miracle happens to Jesus Himself.

According to the Gospels, Saints Peter, James, son of Zebedee and John the Apostle were with Lord Jesus on the mountain. The transfiguration sets the Lord Jesus above Moses and Elijah, the two preeminent figures of Judaism, and supports His identity as the Son of God. The Lord Jesus tells His witnesses not to tell others what they saw until He has risen on the third day after his death on the cross.

The principal accounts are in the Synoptic Gospels. As well the Epistle Second Peter and the Gospel of John may also briefly allude to the event (2 Peter 1:16-18, John 1:14). Peter describes himself as an eyewitness "of His sovereign majesty." No account identifies the "high mountain" of the scene by name, but the earliest identification of the mountain as Mount Tabor occurred in the 5<sup>th</sup> century.



THE CHURCH OF THE TRANSFIGURATION  
ON MOUNT TABOR IN ISRAEL

In the narrative, after the God the Father speaks, Elijah and Moses have disappeared, and the Lord Jesus and the three apostles head down the mountain, Jesus telling his apostles to keep the event a secret until the "Son of Man" has risen from the dead. The apostles question among themselves as what Jesus meant by "risen from the dead" (Mark 9:9-10). The apostles are also described as questioning Jesus about Elijah, and Jesus as responding "Elijah is indeed coming and will restore all things; but I tell you that Elijah has already come [...]" (Mark 9:12-13). It was commonly believed that Elijah would reappear before the coming of the Messiah, as predicted in the Book of Malachi, chapter 4, and the three apostles are described as interpreting His statement as a reference to Saint John the Baptist (Matthew 17:13). Symbolic readings take Moses and Elijah to represent the Law and the Prophets respectively, and their recognition of and their conversation with Jesus symbolize how Jesus fulfils "the law and the prophets" (Matthew 5:17-19). Maximus the Confessor wrote that the senses of the apostles were likewise transfigured to enable them to perceive the true glory of the Christ.

The Orthodox Church observes the Feast of the Transfiguration on August 6 as one of the Twelve Great Feasts. The Transfiguration falls during the Dormition Fast, but the fast is relaxed somewhat and the consumption of fish, wine and oil is allowed on this day. In the Orthodox view the Transfiguration is not only a feast in honor of Jesus, but a feast of the Holy Trinity. All three Persons of the Trinity are interpreted as being present at that moment: God the Father spoke from heaven; God the Son was the one being transfigured, and God the Holy Spirit was

present in the form of a cloud. In this sense, the transfiguration is also considered the "Small Epiphany," the "Great Epiphany" being the Baptism of Jesus, when the Holy Trinity appeared in a similar pattern. The Transfiguration is the second of the "Three Feasts of the Savior in August," the other two being the Procession of the Cross on August 1 and the Icon of Christ Not Made by Hand on August 16. The Transfiguration is preceded by a one-day forefeast and followed by an eight-day afterfeast, ending the day before the Forefeast of the Dormition.



THIS IS MY SON, THE BELOVED; WITH HIM I AM WELL PLEASED;  
LISTEN TO HIM! - MATTHEW 17:5  
TRANSFIGURATION ICON BY [THEOPHANES THE GREEK](#) (15<sup>TH</sup> CENTURY)

Christians traditionally bring grapes to church for blessing after the Divine Liturgy on Transfiguration Day. If grapes are not available, the faithful may bring apples or some other fruit. Thus begins the "Blessing of First Fruits" for the year.

### PART 3. DORMITION OF THE VIRGIN MARY

The Dormition of the Theotokos (Greek: Κοίμησις *Koimēsis*, often anglicized as *Kimisis*) is a Great Feast of the Orthodox Church, which commemorates the “falling asleep” or death of the Theotokos (the Virgin Mary, the mother of Jesus; literally translated as *God-bearer*). It is celebrated on Julian calendar August 15 (August 28, N.S.) as the Feast of the Dormition of the Mother of God. The Feast is preceded by the two-week Dormition Fast. From August 1 to August 14 (inclusive) Orthodox people fast from all animal products, all fish, all oil, and all wine, but with wine and oil allowed on Saturdays and Sundays and fish too on Transfiguration Day

Many churches and monasteries in the Russian tradition perform the Lenten services on at least the first day of the Dormition Fast. During the Fast, either the Great Paraklesis (Supplicatory Canon) or the Small Paraklesis is celebrated every evening except Saturday evening and the Eves of the Transfiguration and the Dormition. The first day of the Dormition Fast is a feast day called the Procession of the Cross (August 1), on which day it is customary to have a procession with a cross and to perform the Lesser Sanctification of Water.

In Orthodoxy, as in the language of scripture, death is often called a "sleeping" or "falling asleep" (Greek κοίμησις; whence κοιμητήριον > *coemetērium* > *cemetery*, a place of sleeping). According to Orthodoxy, the Virgin Mary, who having spent her life after Pentecost serving the nascent Church, was living in the house in Jerusalem, of the Apostle John, when the Archangel Gabriel revealed to her that her repose would occur three days hence. The apostles, scattered throughout the world, are said to have miraculously come to her side as she was dying. The exception was Saint Thomas, who had been delayed. He is said to have arrived three days after her death, and asked to see her grave so that he could bid her goodbye. Mary had been buried in Gethsemane, according to her request. When Saint Thomas and his party arrived at the grave, her body was gone, leaving a sweet fragrance. An apparition is said to have confirmed that

Christ had taken her body to heaven after three days, to be reunited with her soul. Orthodox theology teaches that the Theotokos has already undergone the bodily resurrection that all of us will experience at the Second Coming, and she stands in heaven in that glorified state to which all other righteous people will come after the Last Judgment. Pious Orthodox Christians cherish these beliefs, but they are neither formally defined as dogma by the Orthodox Church nor made a precondition of baptism.

It is customary in many places to bless fragrant herbs on the Feast of the Dormition. In some places, the Rite of the “Burial of the Theotokos” is celebrated at the Dormition during the All-Night Vigil. The order of the service is based on the service of the Burial of Christ on Great Saturday. The church uses an *epitaphios*, a memorial embroidered textile image of the Theotokos lying in state is used, together with especially composed hymns of lamentation that are sung with Psalm 118. The church chants special *evlogitaria* (odes) of the Dormition, echoing the *evlogitaria* of the Resurrection chanted on Great Saturday and at Sunday Matins throughout the year. The *epitaphios* is placed on a bier, and carried in procession in the same way as the epitaphios of Christ during Holy Week. This practice began in Jerusalem, from whence it was carried to Russia, where it was followed in Dormition cathedrals such as that that of Moscow. The practice slowly spread among the Russian Orthodox. In Jerusalem, the service is chanted during the Vigil of the Dormition. In some Russian churches and monasteries, it is served on the third day after Dormition. The Feast of the Dormition has a one-day Forefeast and an eight-day afterfeast. The feast is accentuated by three feasts in honor of Jesus Christ, known as the “Three Feasts of the Savior in August,” as described above.

The Dormition tradition is associated most notably with Jerusalem, which contains the Virgin Mary's Tomb and the Basilica of the Dormition. Icons of both the Virgin Mary and Saint Soses of the Desert show Christ coming to receive the soul of the dying saint surrounded by an aureola or cloud of blinding light and accompanied by the angels and prophets. In these

Byzantine-tradition icons the Christ is shown surrounded by such a cloud of light as those also seen in icons of the Transfiguration, the Resurrection and the Last Judgment. Some icons of the Dormition depict the Theotokos at the top of the icon in a similar aureola before the opening Gates of Heaven.

#### PART 4. LITURGIES, ACCORDING TO THE CIVIL CALENDAR

All Holy Ascension Parish Sunday Liturgies begin at 10:00 AM. A luncheon buffet follows all Sunday liturgies. Volunteers may come forward to offer help and materials with cooking at home and with preparation at the church.

Currently a regular schedule also designates a family that is responsible for cleaning the church after the services. The duty is for one month at a time. If you wish to volunteer, please see the warden/*starosta*, Mr Gontscharow.

#### AUGUST 2010 SCHEDULE OF SERVICES

Saturday, July 31, Vigil at 5 PM.

Sunday, August 1, Tenth Sunday After Pentecost. Hours & Divine Liturgy at 9:40 AM. *Fathers of the Six Ecumenical Councils.*

Saturday, August 7, Vigil at 5 PM.

Sunday, August 8, Eleventh Sunday After Pentecost. Hours & Divine Liturgy at 9:40 AM. *Holy Martyr Hermolaus.*

Friday, August 13, Matins With Bringing Out of the Cross at 6:30 PM.

Saturday, August 14, Procession of the Life-Giving Cross of the Lord. NO DIVINE LITURGY.

Saturday, August 14, Vigil at 5 PM.

Sunday, August 15, Twelfth Sunday After Pentecost. Hours & Divine Liturgy at 9:40 AM. *Saint Stephen.* Fast Day With Wine and Oil.

Wednesday, August 18, Vigil at 6:30 PM.

Thursday, August 19, TRANSFIGURATION OF THE LORD. Hours &

Divine Liturgy & Blessing of Fruits at 6:40 AM.

Saturday, August 21, Vigil at 5 PM.

Sunday, August 22, 13<sup>th</sup> Sunday after Pentecost. Hours & Divine Liturgy at 6:40 AM. *Apostle Matthias.*

Friday, August 27, Vigil at 5 PM.

Saturday, August 28, DORMITION OF THE MOST HOLY VIRGIN. Hours & Divine at 8:40 AM.

Saturday, August 28, Vigil at 5 PM.

Sunday, August 29, 14<sup>th</sup> Sunday After Pentecost. Hours & Divine Liturgy at 9:40 AM. *Afterfeast of the Dormition of the Most Holy Theotokos. Holy Image Not Made by Hands of Our Lord Jesus Christ.*

#### PART 5. ACADEMIC GRADUATION

Mr. Nikolai S. Vandalov was graduated by James Madison High School, Vienna, VA, in June. He plans to attend the College of William and Mary this fall 2010.

#### PART 6. MONASTERY GIFT

By the grace of God, Mother Agapia (Stephanopoulos) was able to acquire property in upstate New York, near Lake Oneida, and establish the Convent of Saint Nicholas, under the omophor of Archbishop Andronik. This summer, a faithful member of the Church Abroad, George Lukin, along with the help of others, acquired a disused former Roman Catholic monastery with a chapel near Middleburgh, New York. It will be a spiritual center for our Church in America and also serve as the residence of Archbishop Andronik.

<http://picasaweb.google.com/ekaterina.piskareva/5June2010?authkey=Gv1sRgCOL2ja7ak-To4AE&feat=email#>

#### PART 7. HOMILIES OF SUBDEACON ANDREW FRICK

HOMILY 1. June 6, 2010, on the Scriptural text *an imitator of the martyrs, since now 'we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high place'* (EPHESIANS 6:12).

“Where were you born, what is your name, your father's name?” the torturer Latronius asked the elderly presbyter Epictetus and his young disciple, Astion. “We are Christians, born of Christian parents,” they replied. “I'm not asking you that. Tell me your names,” demanded the torturer. “I know your confession.” “We are Christians. We worship the One Lord Jesus Christ. As for the idols, we abhor them,” continued the holy martyrs. The torturer commanded that they be beaten, scraped with iron hooks, scorched with flaming torches, and still nothing was heard from them but, “We are Christians; may the will of our Lord God be done in us.” This affirmation so impressed one of the pagans, Vigilantius, that for three days he found himself constantly repeating in his mind the words of the martyrs. On the fourth day he declared before everyone: “I am a Christian,” and he received holy baptism. The holy Epictetus and Astion were subject to many more tortures, but they never ceased confessing, “We are Christians.” Granted a martyr's death, they were beheaded with a sword and departed to Christ, Whom they loved and for Whom they had suffered.

Glorious is God in His saints. The martyrs are hymned and praised in the Church services, they are remembered in the Lives of the Saints and some of you here bear their names. We are united to them through the Church, which is Christ's body, they are our powerful intercessors in prayer and we venerate their relics and icons. We sometimes forget though that martyrdom is not something distant but the call of every Christian, of every one of us. We must then strive not just to venerate them but to emulate.

Saint John Chrysostom has said “How, might one ask, is it possible to emulate the martyrs when there is no persecution at present? I know that there is no persecution at this present time, but there are opportunities for martyrdom. It is not the hour to contest in the arena but it is the time to be crowned. It is not men who torment us but the demons. You are not faced with the persecutor's wrath but with the wrath of the devil, the cruelest of persecutors. No burning coals lie before your eyes but rather the flames of passionate desires. The martyrs trampled live coals underfoot, and you must tread upon the heat of nature. They

contended with wild beasts while you must restrain the wrath of the untamed beast of anger. They stood fast against unendurable torments, but it is necessary for you to prevail over the vile and wicked thoughts that proceed from your heart. Thus will you show yourself to be an imitator of the martyrs, since now ‘we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places’”.

Indeed the Orthodox is faced with a very difficult and long warfare against passions, and with an acquisition of virtues and of Grace. This is a gradual process and must be accomplished in the proper order. St. Isaac the Syrian says: “Every virtue is the mother of the one following it. If one should leave the mother who is giving birth to other virtues, and aspire to seek out the daughters before attaining their mother, these virtues turn into vipers within one's soul. If one dismisses them, one will soon die.” Thus spiritual perfection is attained gradually and in a definite order, like building a house or perhaps a fortress. On its foundation of faith one should place the stones of obedience, repentance, abstinence and on these purity, chastity, non-possessiveness and so on. The corner stones being patience and courage, which give the structure firm stability. Like cement holding everything together, so is humility, without which not a single good deed is an act of virtue, nor is possible to be saved.

Let us then learn to fight well that we might be crowned and to build wisely that we might not build in vain. Making use of all that our Lord has given us: the study of the Divine Scriptures and the writings of the holy fathers, constant sincere prayer, the services of our Holy Mother Church, the Mysteries of Repentance and Communion, the example and intercession of the holy martyrs and last but not least may we help each other carry our many burdens and varied crosses because we are one body and by our great love for each other the world will know we are the disciples of Him Who is Love itself, our Lord and God Jesus Christ. Unto Him be the glory, together with the Father and the Holy Spirit, unto the ages of ages. Amen.

HOMILY 2. June 13, on the text, *The lamp of your body is the eye, and if therefore your eye is good, your whole body will be full of light. But if your eye is bad, your whole body will be in darkness* (MATTHEW 6:22).

In the world St. Isaacius was a wealthy merchant. Upon deciding to become a monk, he gave away everything he owned and presented himself to the godly Anthony for tonsure. He was accepted and embraced a harsh way of life. Sometime later St. Isaacius confined himself in a cave less than five feet square. He prayed continuously, shedding copious tears; drank only water, in very small amount; and subsisted on one prosphoron every other day. Thus was his life for 7 years during which time he never left his cell. One night a blinding light shone in the cell and two demons appeared in the form of handsome youths, their faces as brilliant as the sun. They declared, "Isaacius, we are angels. Christ is coming with the rest of the heavenly hosts." Isaacius rose and saw a multitude of devils whose countenances were likewise as bright as the sun. One was even more luminous than the others, and light streamed from his face. The demons announced, "Isaacius, this is Christ: fall down and worship him." Failing to perceive the deception or to cross himself, St. Isaacius worshipped Satan. Immediately the spirits howled, "Now you belong to us!" and attacked.

The next day Anthony found St. Isaacius lying motionless in his cave and sent word for the brethren to come and remove him. At first they thought he was dead, but then realized he was still breathing so they placed him on a bed and took care of him. St. Isaacius was completely paralyzed for two years until finally in the third year he spoke and began to walk unsteadily as a child. At first he did not want to go to church and had to be dragged there but later went on his own. By the grace of God St. Isaacius recovered and after many struggles attained boldness before God working many miracles and defeating the demons that had once deceived him.

Over the centuries of Christianity there have been many others who also fell into the snares of the demons, not all of whom made such a recovery. It's true that we may never be tempted in the extreme way that St. Isaacius was but we will be tempted making it essential that we learn how to avoid these snares whatever they may be.

Once some older men came to visit St. Anthony the Great, their talk lasted from the evening hours until dawn and the problem we are now discussing took up the greatest part of the night. They questioned him as to what could preserve a man from the snares and deceptions of the devil and could lead him to the summit of perfection. Each one offered an opinion. Some said zealous fasting and vigils. Others declared detachment from everything. Still others thought solitude. Some claimed the practice of charity, or works of hospitality. Thus it was that different virtues were said to give a more certain access to God.

Finally, Saint Anthony spoke. "All the things that you have spoken about are necessary and helpful to those thirsting for God and longing to reach him. But very often we have seen people who have been most zealous in their fasts and vigils, who have lived wondrously solitary lives, who have endured total privation, who have hastened to do all that is required in charity - and who have suddenly fallen prey to illusion with the result that not only could they not give a fitting end to the work they had undertaken but they brought to an abominable conclusion that high zeal of theirs and that praiseworthy mode of life. Hence if we probe the exact reason for their delusion and fall we will be able to recognize what it is that, above all else, leads us to God. The virtuous activities, of which you were talking, flourished among them. But the lack of discernment prevented them from reaching the end. No other cause can be found for their downfall. Lacking the training provided by older men they could in no way acquire this virtue of discernment which, avoiding extremes, teaches the monk to walk always on the royal road."

As we aspire toward this virtue of discernment it is important to note that like most things in the spiritual life it comes in degrees and must be attained gradually.

Saint John Climacus says "Discernment in beginners is true knowledge of themselves; in intermediate souls, it is a spiritual sense that faultlessly distinguishes what is truly good from what is of nature and opposed to it; and in the perfect, it is the knowledge which they have within by Divine illumination, and which can enlighten with its lamp what is dark in others. Or perhaps, generally speaking, discernment is, and is recognized as, the certain understanding of the Divine will on all occasions, in

every place and in all matters; and it is only found in those who are pure in heart, and in body and in mouth.”

In other words discernment is spiritual vision this is what the Gospel reading today spoke of when the Lord said, “The lamp of your body is the eye, and if therefore your eye is good, your whole body will be full of light. But if your eye is bad, your whole body will be in darkness”. It is essential that we develop this vision in accordance to our spiritual state. There is no formula for how this is done but we see from Saint Anthony that learning from spiritually older men is of great help and from St. John Climacus we know we must strive to attain purity in “heart, and in body and in mouth” and that if we desire to “know the will of the Lord we must first mortify our own will”. As for our hope of success, we place that in Him who said “Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you” and to Him be the glory together with the Father and the Holy Spirit both now and ever and unto the ages of ages. Amen!

HOMILY 3. July 27, 2010, on the text *In the world ye shall have tribulation. But be of good cheer, I have overcome the world* (JOHN 16:33).

There was once an archdeacon named Macedonius. He was a monk and two days before the feast of the Holy Theophany he begged the abbot to go to the city of Alexandria for a personal need promising to return as soon as possible to prepare for the feast. But the devil, the hater of good, hindered the archdeacon, and though released by the abbot, he did not return to the monastery for the holy feast at the time appointed by the superior. On returning a day late, the pastor deposed him from the diaconate, and put him in the rank of the lowest novices. But that good deacon of patience and archdeacon of endurance accepted the father's decision as calmly as if another had been punished and not himself. And when he has spent 40 days in that state, the wise pastor raised him again to his own rank. But scarcely a day had passed before the archdeacon begged the pastor to leave him in his former discipline and dishonor. Knowing the aim of the archdeacon the pastor yielded to the request. Then what a sight there was! An honored elder with

white hair spending his days as a novice and sincerely begging everyone to pray for him. In secret he told St. John Climacus why he had chosen this course of life: “Never”, he said, “have I felt in myself such relief from every conflict and such sweetness of Divine light as now.”

For those perishing in the world, stories like these are foolishness. But for those of us here being saved, we see in them the wisdom and power of God. We know well the goal of the Christian life, expressed by St. Seraphim as the acquisition of the Holy Spirit, St. Paul speaks of becoming partakers “of the Divine nature”, this is echoed by the holy fathers as “deification,” “Godlike dispassion,” “the resurrection of the soul before the body,” “adoption,” “heaven on earth.” This is what the Lord spoke of in the parables; it is the “pearl of great price,” “the talents” and the “oil of the virgins.” Our souls rejoice at such divine words and holy teachings.

To gain this treasure we must run the race, we must fight the good fight, emulating the holy ones that have went on before us. But be discerning for it has been said “To admire the labors of the saints is good; to emulate them wins salvation; but to wish suddenly to imitate their life in every point is unreasonable and impossible.” We must then be honest with ourselves and do what is appropriate to our spiritual state. However there are two characteristics that St. John of Shanghai calls “the fundamental virtues of a Christian,” meaning these are appropriate to all, regardless of state, they are “humility and striving towards God” or struggle.

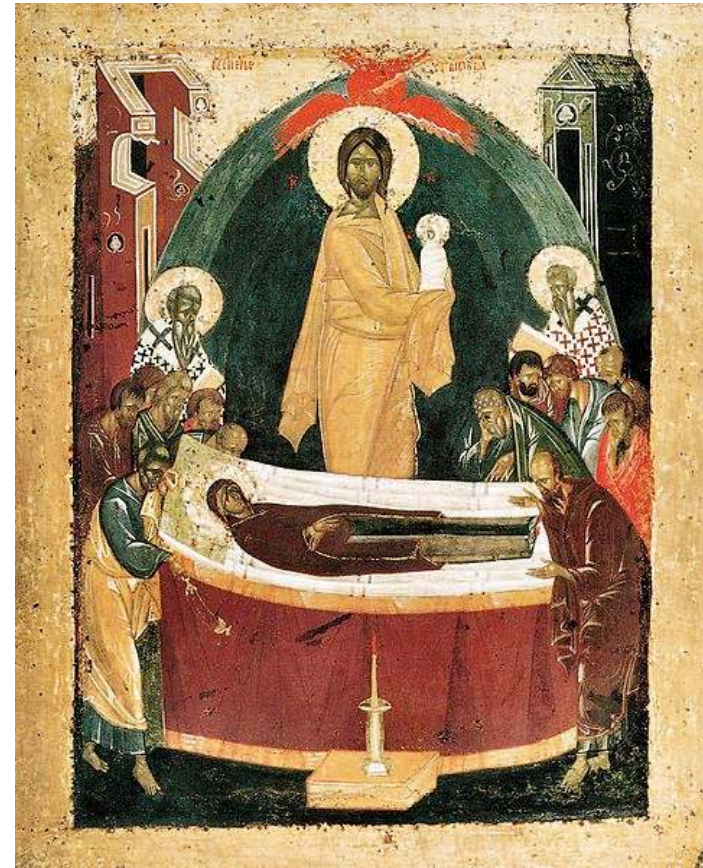
These two must go together since one does not become humble without struggle and without humility our struggles are worthless. God's grace always assists the struggler but it is sometimes forgotten that this does not mean the struggler is always in the position of a victor; sometimes the beasts did not touch the righteous ones, but by no means did they always not touch them. What is important is not outward victory, but rather the labor of striving towards and devotion to God. Great is the Apostle Paul, but many times he asked the Lord that the

messenger of Satan depart from him for he "buffets" (or strikes) him making some sort of attacks that are difficult and aversive to his spirit. But the Lord leaves him in such a state saying: "My grace is sufficient for thee" meaning enough assistance of grace and gifts are provided for him. The Lord wants from the apostle the striving to cleanse his soul.

Remember the words of the Scriptures "Strength is made perfect in weakness." Though a man be found in a weak state, that does not at all mean that he has been abandoned by God. The epistle reading today spoke of this when it said "take the prophets, who spoke in the name of the Lord, as an example of suffering and patience. Indeed we count them blessed who endure." And how do we endure, this also was in the reading, when it said: "Is anyone among you suffering? Let him pray. Is anyone cheerful? Let him sing psalms. Is anyone among you sick? let him call for the elders of the church, and let them pray over him." That is to say whatever the outward circumstances in life, let us approach them spiritually with humility and striving toward God.

Will we often fail, yes, but listen to the words of that holy archdeacon Macedonius: "It is the property of angels, not to fall, and even as some say, it is quite impossible for them to fall. It is the property of men to fall, and to rise again as often as this may happen. But it is the property of the devils, and devils alone, not to rise once they have fallen."

May we always remember the words of our Lord: "In the world ye shall have tribulation. But be of good cheer, I have overcome the world". To Him be the glory together with the Father and the Holy Spirit now and ever and unto the ages of ages. AMEN!



DORMITION OF THE VIRGIN MARY,  
BY THEOPHAN THE GREEK, CA. 1392

*Please report all difficulties with newsletter distribution and, by all means, all newsletter corrections, to the newsletter preparer, Patrick Brown, The Woodlawn Editor ~ hpcjfbrown@cox.net.*