

TRANSFIGURATION OF OUR LORD GREEK ORTHODOX CHURCH NEWSLETTER

VOLUME 13, ISSUE 3

March 2010

To receive or not to receive; is there any question?

My brothers and sisters in Christ, as we walk through our Lenten journey, many questions arise about this period of preparation for Holy Pascha. Most of us by now are certainly familiar with the prescribed parameters and rigors of the Lenten fast that is characterized by our abstention from meat, dairy products, olive oil and wine; with the various exemptions that are permitted for certain feast days.

How many of us though, are conscious of our *spiritual* preparation during Great Lent and Holy Week, and with what this entails? Just as we are expected to adhere to certain dietary restrictions, we are also expected to undergo a spiritual fast so to speak; one in which we are to make a conscious effort to spend more time in communion with God.

This communion or relationship that we have with God is cultivated through prayer, introspection, personal reflection, repentance and contrition for our transgressions. Following this we go to confession to strive for resultant change or *metanoia* in our lives, philanthropy through personal and communal worship, and the partaking of the sacred mysteries.

The Church offers us ample opportunities throughout this season to receive the Eucharist through the many Divine and Presanctified Liturgies that are offered. But why this emphasis on the Eucharist, on receiving Holy Communion, you may ask? The Eucharist is our union with Christ. The Eucharist was instituted by the Lord at the Mystical Supper. It is the presence of Christ in the midst of His people, inviting them to be in union with Him and with one another. What then is more logical than to partake of the life-giving mysteries as we strive to be closer to Him, to be in communion with Him, over the course of our spiritual journey?

The Church believes in the objective presence of Christ in the elements of the consecrated gifts of the bread and wine, Christ Himself having said "This is my body" and "This is my blood." This presence is a sacramental and mysterious presence. As Saint John of Damascus tells us, the elements, once consecrated; are truly changed (*metavoli*) and divinized through the Holy Spirit. Likewise, St. Nicholas Cabasilas tells us that the bread and wine truly change, that they are food with a radical difference: while ordinary food is changed into the person who consumes it, the consumption of the Body and Blood of Christ changes the one who consumes them. We are changed into Christ because He assumes us into Himself. Through the Eucharist, the Church gives form and expression to every act of life. It is the place where the Church and her people celebrate their essential identity.

Sadly, there remains reluctance on the part of some to partake frequently of the sacred mysteries, of this gift of life

itself. Some hold it in reserve only for certain rare occasions for which they may feel prepared. Frequent communion is the norm in the Church; however, people must participate worthily, with appropriate preparation and living appropriately after having received communion. We must remember that the immediate Eucharistic fast involves no eating after the evening meal from the night before until after receiving the Eucharist the following morning, and for an evening Eucharist, no eating after a limited Lenten breakfast in the morning.

Others, though, partake reluctantly or do not partake at all of the life giving mysteries out of fear or worldly concern of contamination and the dissemination of illness. "Oh ye of little faith!" Never in the history of humankind has any illness been disseminated through the administration of Holy Communion. Neither through the Plague or Black Death of Medieval Europe, nor through the great influenza Pandemic of 1918, nor in our present age of HIV and Hepatitis C. As a priest, I tell you that as a matter of faith, the life giving mysteries of Christ can not and do not transmit illness or death. As one who worked and spent time with clergy who were once medical doctors, I tell you likewise that there is no medical evidence to support the transmission of infection or disease through the partaking of Holy Communion.

From a strictly clinical perspective, the chalice is plated with gold, which is an inert substance. The wine contains alcohol which, in and of itself is an antiseptic. To the chalice is added boiling water, the "fervor of the Holy Spirit," which sterilizes the metallic surface. The spoon, also gold plated, is kept in that antiseptic environment, and is used to distribute the Holy Communion; after which it is replaced in the antiseptic environment. The amount of "contaminated" salivary contact from the spoon going back into the cup is negligible if present at all, which is then returned to an antiseptic environment. At the end of every service, the priest must then consume the entire remaining contents of the chalice, a quantity of communion that is far in excess than that for any communicant from the laity, and on a far more frequent basis. This, my brothers and sisters in Christ, is the living proof that Holy Communion is absolutely and categorically not a vehicle for the transmission of disease or illness. If this were not true, our clergy throughout the centuries and in our present age would have been dying off in droves. Remember, Holy Communion is a highly personal act between us and God, and a highly communal act between us and the community, "the *Koinonia*", and God.

"With the fear (in awe) of God, faith, and love, draws near."

May we all grow closer to Christ during the Great Lenten period and truly trust and have faith in Him who is the true physician of our souls and bodies.

+Fr. Michael

Transfiguration of Our Lord Greek Orthodox Church

414 St. Stephens School Rd, Austin, TX 78746

Phone: (512) 329-6363 Fax: (512) 329-6364

Rev. Michael Lambakis, Parish Priest

Parish Council

Stuart Yoder - Pres.

Brandon Suehs - V.P.

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Elizabeth George - Treas.

Marko Bjeletich

Michael Glaros

Christopher Harris

Peter Kangos

Steve Levendakes

Nick Spiropoulos



The Two-Fold Nature of Watchfulness

Cosmas Halekakis, Holy Cross Greek Orthodox School of Theology

The day of the Lord shall come upon us as a thief in the night, in a manner not foreseen by men, as a tap on the shoulder, as a snare upon all those who dwell on the face of the earth. We know neither the hour nor the day, but we are exhorted to take heed of ourselves, and not to let the cares of this world weigh down upon our hearts. Indeed, we are called by the Lord Himself to watch and pray always to be counted worthy to stand before the Son of man; before the awesome judgment seat of Christ. In the name of the Father, and of the Son, and of the Holy Spirit. Amen.

Scholars speak of a natural moral law. That individuals in all societies, in all cultures have some basic understanding of good and evil, even if it is for completely social or economic reasons. A natural moral law is usually based on the ten commandments or other such fundamentally humanistic precepts. No matter what religion we are, whether Orthodox or atheist, we all have some system of moral behavior, and we know what it takes to be "good," or to achieve our goal, within our own religion or ideology.

Each belief system has the inherent notion of perfection with respect to its own moral imperatives as the ultimate goal. For example, we as Orthodox Christians know the "what" of our salvific existence. That is, we have our own basic notion of morality as revealed by scripture and the tradition of the Church, and we know the fulfillment of our moral system, deification. In other words, we not only know "what" we are suppose to do, but we also know "why." Each individual has his or her own concept of "what" they are suppose to do with respect to their own belief system, "why" they are suppose to do it, and even further, they also know "how." As Orthodox Christians we all participate in the same faith community, but as we are all different, we all experience our faith in a different way. Nonetheless, each of us sees the vast tools that lie before us with which we are able to achieve our goals. Each of us is able to receive the Eucharist, Confession, Holy Unction, to fast, to pray; in short, each of us as Orthodox Christians knows "how" to reach perfection within our religion. However, this poses a very difficult question. If we all know "what" we are suppose to do, "why" we are to do it, and "how" to go about doing it, then why are we unable to achieve perfection? Everything is laying right before us, well within our grasp, and easily within the boundaries of our cognition. Why then are we unable to actualize our potentialities and be perfect?

Some may respond that it is because of temptation. That the demonic forces are constantly at work, trying to destroy our souls, and lead us as far away from the path of righteousness as possible. This is no doubt true, however, surely the demon can not force our hand to sin. If so then we would no longer possess free will, and they would be judged for our actions not us. But just as the demons lurk within the shadowy recesses of our minds and hearts, the ineffable grace of God pours out upon our souls as the uncreated light, whose radiance illuminates the most inner reaches of our being. The sly serpent is indeed at work, but so too, is the omnipotent King of kings, and thus the original question remains, if we are responsible for our own salvation, then why are we unable to achieve perfection if we know all that is necessary for our undisputed victory?

One possible answer to this seemingly insoluble question is given to us in a variety of forms throughout the liturgical cycle of the year. Especially throughout the cycle of the lenten season, beginning with the first Saturday of the Souls and continuing into Holy Week itself. The Gospel reading for the first Saturday of the Souls is taken from the twenty-first chapter of Luke, and it speaks primarily of the second coming of the Lord. But, specifically in Luke 21:36 the Lord gives us an exhortation. He tells us to "Watch, therefore, and pray always." In this statement lies a possible answer to our question. Temptation surrounds us on all sides, and we must proceed in a spirit of soberness, and alertness of mind and body. In short, we must constantly remain watchful, and it is our own lack of watchfulness and protection of the intellect which leads to our own inability to achieve perfection.

Similarly, within the Bridegroom services of Holy Week, we sing one of the most well-know and favorite hymns of the year, "Behold the Bridegroom comes." We should note that the words of this hymn also echo the notion of watchfulness when it states, "...blessed is the servant whom He shall find watching" and again, "...unworthy is he whom He shall find heedless." Thus, we see this notion of spiritual watchfulness at the beginning and at the close of the lenten season, and if we look back to the Philokalia, we will see numerous texts by several ascetics devoted to watchfulness and the guarding of the intellect.

St. Philotheos of Sinai indicates the two-fold nature of watchfulness by stating that, "Watchfulness may fittingly be called a path leading both to the kingdom within us and to that which is to be." This statement indicates the two dimensions of watchfulness: the eschatological dimension, and the inner, spiritual dimension.

The eschatological dimension of watchfulness should not be confused with a "rapture" mentality, in which we are consumed by predicting the exact year that the Lord will return. Nor should this dimension be confused with living life to its fullest, and not worrying about tomorrow, in an attempt to demonstrate a kind of zeal for living. This dimension of watchfulness does not even really focus on the concept of death, rather, it is more concerned with the concept of judgment. The eschatological dimension of watchfulness indicates that we should live each day, each hour, each moment of our lives as if we could suddenly be called to give an account of our sins. We are to live each moment as if we could receive a tap on the shoulder, and be taken before the Judgment seat of the Lord most high. We do not necessarily have to believe that "fire and brimstone" shall rain down upon the earth, but we do have to believe that one day we will be asked to give an account of the gifts that we have been given, and how we have used these gifts for the glory of God. Christ knows that we will never be completely prepared for His return and subsequent judgment, but He still exhorts us to continual perseverance and spiritual ascesis so that we may one day fulfill our potentialities and truly exist in His likeness.

(continued on page 6)

Lenten Service Schedule

FRIDAY EVENINGS

SALUTATIONS/AKATHIST 7:00 PM

SUNDAY MORNINGS

ORTHROS 8:45 AM

DIVINE LITURGY OF ST. BASIL - 10:00AM

WEDNESDAY EVENINGS

PRE-SANCTIFIED LITURGY 6:00 PM
WEDNESDAY EVENING LENTEN SUPPERS
WILL BE HELD FOLLOWING THE SERVICE.

FEAST OF THE ANNUNCIATION

GREAT VESPERS - WEDNESDAY, MARCH 24 - 6:00 PM
ORTHROS & DIVINE LITURGY -
THURSDAY, MARCH 25 - 8:00AM/9:00AM

Explanation of Lenten Services

Presanctified Liturgy (Wednesdays, 6:30 pm, First 3 days of Holy Week)

The Presanctified Liturgy is a service celebrated on Wednesdays and Fridays during Great Lent. The Presanctified Liturgy is also celebrated the first three mornings of Holy Week beginning on Monday. The liturgy is called "Presanctified" because the consecration of the Holy Gifts takes place on the preceding Sunday. The Presanctified Liturgies are offered to the faithful to offer more opportunities to receive Holy Communion during the most Holy Period of the Church year.

~~The question frequently comes up regarding fasting before the evening Presanctified Liturgy. The faithful make every effort to eat a light Lenten meal in the morning. We should do our best to keep at least a 6 hour fast before Liturgy. In other words, eat a small Lenten meal as close to 12 noon on the day of the Liturgy.~~

The first part of the service is a Vespers with beautiful readings from the psalms. The last part of the service is a Divine Liturgy. During the readings of the psalms the Presanctified gifts are transferred from the altar table, the Proskomide (Oblation Table). The Presanctified Liturgy is unique because the mood of the service is very solemn. The liturgy is traditionally considered to be the effort of St. Gregory of Rome (6th century bishop). I encourage everyone to participate in as many of these liturgies as possible. This is a wonderful time to help with the many readings of the service.

Akathist (Salutations / Akathistos) Friday Evenings, 7:00 pm

"Akathistos" in Greek means standing up or without sitting down. In the Orthodox Tradition the people offer this service standing up the entire time (Elderly, the sick and small children can sit). It is believed the Akathist Service was composed and offered to the Mother of God in the year 626. That year Constantinople was saved from the siege of the Avars and Persians. This entire service is a poetic canon dedicated to the Theotokos. The Akathist Service is known as one of the hymnological masterpieces of the Church. The service is both historical as well as Theological. We hear hymns expounding the belief in the Incarnation of the Lord and the salvation of believers in Him. The hymns are not only offered to the Lord and the Virgin Mary, but also to St. John the Baptist, Gabriel the Archangel, the Shepherds and Wise Men worshipping Christ. Most agree the Akathist Service is the most emotional of all the Lenten Services.

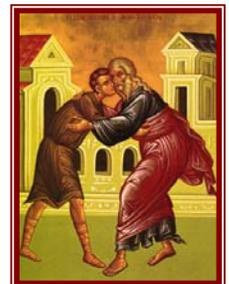
Lenten Prayer of Saint Ephraim of Syria

*Lord and Master of my life, deliver me from the spirit of laziness and meddling,
the lust for power and gossip.*

Rather, grant the spirit of wisdom, humility, patience, and love to me Your servant.

*Yes, Lord and King, grant that I may see my own faults and not judge my brother;
for You are blessed to the ages of ages. Amen*

(new translation submitted by His Eminence, Metropolitan Isaiah)



Greek School

Please note: Greek school is going to be closed on March 16th for spring break.

The students will be presenting a delightful program on Sunday, March 21st for Greek Independence Day.

AHEPA will be sponsoring the monthly luncheon for Transfiguration on that Sunday as well!

Make plans to attend!

The teachers and students of Greek School wish to express their deep gratitude to

~ Mr. Nicholas Mirialakis ~

for donating 2 computers, monitors and a desk to the Greek school!

GOLF

~ Wednesday Morning Bible Study ~

G.O.L.F. will meet on Wednesday Morning from 9:30am to 11:30am.

Currently, Fr. Michael is leading us in a study of the book

Making God Real in the Orthodox Christian Home by Anthony M. Coniaris.

All ladies (with or without kids) are welcome!

Our March schedule is as follows:

We will have our study on March 3rd, 10th and 24th.

We will not formally meet on Spring Break, nor on the Wednesday of Holy Week.

If you cannot attend, but want to be on our email list (for articles, ladies night out, etc.)

please contact Amity Garwood at amity_garwood@hotmail.com

Prayers for Healing

Dolly, Betty, Arlena, Sophie, Archie, Lou, Thomas, Kathy, Suzanne, Pat, Steve, Nina, Phyllis, Kathryn, Panayioti, Anna, Margaret, Sami, Abraham, Mary, George, Susan, Muna, Matthew, Ellen, Gary, Katina, Nelda, Nick, Elaine, Fotini, Gerasimos, Malone and family, Tracy, Richard, Lilly, Kimberly, Dion, Jamil, Dimitrios, Lisa



Sunday School News

Sunday School classes will be closed on March 14th for Spring Break.

We will however, have classes on March 21st.

Congratulations to our Oratorical Festival Winners!

Junior Division: 1st place -Sara Khan, 2nd place-Jerry Benson, 3rd place- Matthew Wynn

Senior Division: 1st place- Jasmin Khan, 2nd place-Jessica Tindle, 3rd place- Maria Benson

Men's Fellowship

The March Transfiguration Men's Fellowship lunch will meet on Thursday, March 18 (Cyril, Patriarch of Jerusalem) at 11:45 at Madras Pavilion (183 and Burnet Road).

Additional notes:

*As a general rule, we'll try to meet on the third Thursday of each month.

*This is not a Bible study group, you don't need to bring your OSB.

*Please invite your friends to come along.

*Future dining options include:

Chuy's on 183 (near Duval)
on North Lamar
Rudy's on 183 (near Duval)
Catfish Parlor on 183
Joe's Crab Shack on 183
Madras Pavilion
El Greco
Reale's Italian on 183 &
Anderson Mill Road

El Mercado 7414 Burnet Rd
Fresh Choice in the
Arboretum
First Chinese BBQ
Dots
Macaroni Grill (Arboretum)
Olive Garden (Burnet & 183)
Mother's Cafe

Suggestions?... Contact Allen Wynn- AWynn3816@gmail.com

2010 ANNUAL PHILOPTOCHOS CHARITY WALK

The annual Philoptochos Charity Walk will take place on Saturday, March 6th beginning at 10:00a.m. at the walking bridge under Mopac at Lady Bird Lake (NORTH SIDE - across from Austin High School Parking Lot.

All monies donated to this year's Charity Walk will help Philoptochos support 3 charities: 1- Hospice; 2- Mobile Loaves and Fishes (locally) and 3- the Philoptochos Charity Drive (nationally).

Whether you choose to walk or support a walker, your charitable contribution is tax deductible.

All parishioners, babies, bikes, neighbors, friends and pets are welcome and encouraged to attend.

Please sign up during Sunday during Coffee Hour.

Parish Announcements

Volunteer Opportunities for Church Handymen!



Occasionally we have an electric, plumbing or carpentry need here at Transfiguration in either the church building or the fellowship hall.

It would benefit us immensely if we could have parishioners volunteer to repair the problem, or at least give us some good advise on who to go to for help.

Currently, we do have a small need:

2 of our closets are without light because the fixtures need to be replaced.

If you are willing to help us out with this particular problem, or with any future need, please let Steve Levendakes (585-2623; spl928@yahoo.com) or the church office know.

THANK YOU!

Monthly Luncheons

Our monthly luncheons have been successful! It would not be that way without all of your help...both in sponsoring a lunch and in staying to purchase a lunch!

The Parish Council wishes to thank everyone who has already sponsored a lunch, and those who have committed to sponsor one later this year.

Below is a list of all of those families and groups.

Please notice that we still do not have sponsors for July and December. This is a good way to commemorate someone's birthday, name day or as a memorial for a family member or dear friend.

If you are interested in helping out in this area, please contact Nick Spiropoulos at nickspiropoulos@yahoo.com, or by calling him at (512) 261-8746.

Month	Who is doing luncheon
January	Men's Fellowship
February	Appling, Benson, Daskalantonakis, Spiropoulos
March 21st	AHEPA
April 4th	Pascha
May 2nd	Simbles & Justice
June 13th	Kangos & Khans
July 11th	Open
August 15th	Reads & Stamatis
September 12th	Suehs & Glaros
October 10th	Phocas & Skevofilax & Ebeling
November 14th	Gianakopoulos
December 12th	Open

IOCC IS Effective and Efficient

IOCC has an outstanding record of stewardship. When you give to IOCC, you can give confidently knowing that IOCC is committed to maintaining low administrative costs so that more funds can go directly to helping people in need. Approximately 92% of IOCC's resources are spent on humanitarian relief and development programs with only 8% for fundraising and administrative costs. Plus, every dollar you give helps IOCC secure \$7 in support from governments, foundations and other sources.

Program Services
- 92%
Fundraising & Administrative
- 8%

Philoptochos News

HEB and Starbucks scrip cards (otherwise known as gift cards) are ready to be picked up at the Philoptochos table. We are slowly but surely remembering to purchase these cards every week so we can support our church. Philoptochos is the way to get these cards. But this is all about getting free money for Transfiguration. Every family who shops for food should be buying these cards so that we can get some extra items for our church without it costing us anything. Stop by the table today and get the details and start helping with this project.

MARCH 6....Let's walk for charity! Every year we have this Lenten Walk to raise money for the needy. In the past we have been fortunate that we have been so generously supported. We will be asking for donations for those who will be walking. We can also take donations. The walkers will meet at the bridge by the hike and bike trail at 10:00am and will walk the loop. When we finish we will meet for coffee. Details will be at the table. Come and sign up! Everyone is welcome - kids, pets, bikes...just come.

MARCH 13TH...Philoptochos will be going on a retreat with the Dallas Philoptochos ladies. Come to the table to get more info and to sign up.

Donations for Holy Week and Pascha Flowers

We are accepting donations for flowers to decorate the Epitaphion (Christ's Tomb) as well as for the Altar.

The funds can be sent to the Church Office or placed in the designated offertory tray in the Narthex of the church.



(from page 2 - The Two-Fold Nature of Watchfulness)

This spiritual ascesis composes the second dimension of watchfulness: the inner, spiritual dimension. We have spoken about the eschatological aspect of watchfulness, in which we are called to live each moment of life in preparation for the coming of the Lord. But the spiritual aspect of watchfulness involves the ascetic notion of guarding the intellect, and watching, so that the attacks and assaults of the demonic powers do not penetrate our heart and soul, and overcome our being with temptation and sin. St. Hesychios the priest, in the *Philokalia* states that, "Watchfulness is a spiritual method which, if sedulously practiced over a long period, completely frees us with God's help from impassioned thoughts, impassioned words, and evil actions... Watchfulness is a way embracing every virtue, every commandment. It is the heart's stillness and, when free from mental images, it is the guarding of the intellect. Watchfulness is a continual fixing and halting of thought at the entrance to the heart. In this way, predatory and murderous thoughts are marked down as they approach and what they say and do is noted; and we can see in what specious and delusive form the demons are trying to deceive the intellect." Thus, we see that watchfulness functions as a necessary facet of our salvific experience. Especially now, while we are in the midst of the lenten season, and perhaps weary from the fast. We must indeed remain watchful, both eschatologically and spiritually, so that on that dreaded day of the Lord, when we are called to stand and be judged before the throne of the most high, we may indeed be found worthy to approach, draw near, and minister to the King of Glory.
Amen.

Source - Greek Orthodox Archdiocese of America

A Message from the Parish Council President

Dear fellow parishioners,

I wanted to share with you some of the planning activities the parish council has been doing for 2010. We will have our traditional events like the golf tournament and the anniversary gala. This year is our 25th anniversary and the gala will be wonderful. The date is set for November 6, 2010 and His Eminence, Bishop Isaiah, will be present.

In January the council met to do some brainstorming over what we would like to see happen above and beyond business as usual. We met with lists of ideas and compiled a master list of many good ideas. We then individually ranked what we thought were the highest priority. Our priorities are described below.

The first category was projects that are *significant* in terms of financial resources and effort needed:

- Site master plan— we need a master plan for our site that encompasses our needs in the future and establishes a framework for future construction projects. The future development committee led by Michael Glaros will investigate next steps towards the completion of a master plan.
- Sanctuary – our sanctuary is not done inside. From pews, iconography, and finishing of interior surface we have much left to do. The goal is to identify one project in 2010 and start (and hopefully complete) in 2010.

The next grouping was projects that required a *moderate* amount of resources, in terms of finances and effort

- At the top of this list are updates to Mt. Tabor Hall. The hall is 18 years old and it shows it. A committee will evaluate what needs to be done, but at a minimum interior painting, carpet, and storage need to be addressed. Our goal is to keep the hall maintained and in good repair.
- Kitchen – The kitchen is near the top of main parishioners lists of needs. The appliances have been difficult to use and unreliable. Available counter space and storage could be improved. The goal is to make some modest changes that will make the kitchen more usable until a complete renovation of Mt. Tabor hall is done in the future.
- Welcome committee – we plan to establish a welcome committee whose focus will be on ways to improve our relationship with visitors and new parishioners. Pete Kangos will head this committee.

There were a number of other much smaller projects that you will see announced in the coming month where we will need your help in things like spring cleaning the hall and cleaning up brush around the property that is a potential fire hazard.

The council will not be able to do all this. We need *your* participation in terms of the stewardship of your time and finances.

In Christ,
Stuart Yoder

2010 STEWARDSHIP

Updated as of 02/21/10



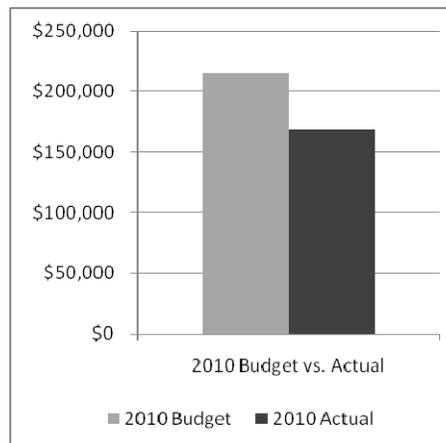
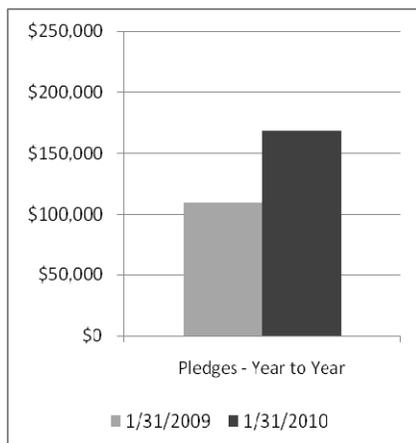
Mr. & Mrs. Dennis Ackerman Mr. & Mrs. Rod Ambrose Dr. & Mrs. Lou Apostolakis Dr. & Mrs. Jacob Angelo Mr. & Mrs. Dan Appling Mr. & Mrs. Bart Arnold Mr. & Mrs. Harry Benas Dn. & Prva. George Bithos Mr. & Mrs. Marko Bjeletich Mr. & Mrs. Tom Bowles Ms. Maria G. Burke Mr. & Mrs. Jerry Burks Mr. & Mrs. Michael Burns Mrs. Despina Carter Mrs. Catherine Christ Ms. Marianne Clay Mr. & Mrs. Bill Colovas Mr. & Mrs. Christopher Delvzizis Mr. & Mrs. Alex Demetriadis Mr. & Mrs. Joseph DeRossi Mr. & Mrs. Stephen Dow Mrs. Judy Eagle Mr. & Mrs. Michael Ebeling Fr. & Prva. David Eckley Mr. Richard Edgell Mr. John Esper Mr. & Mrs. Costas Evgenides Mr. & Mrs. Jason Garwood Mrs. Pat Gatlin Mr. & Mrs. Anthony George	Mr. & Mrs. James George Mr. & Mrs. George Gianakopoulos Mrs. Stella Gianas Mr. Demetri Giannopoulos Mr. & Mrs. Joseph Gimenez Ms. Christina Glarakis Mr. & Mrs. Michael Glaros Mr. & Mrs. Tom Gouris Mr. & Mrs. John Halter Mr. & Mrs. Mark Hammond Mr. & Mrs. Christopher Harris Dr. James Hitt Mrs. Virginia Hobbs Mr. & Mrs. Erwin Hockens Mr. & Mrs. David Horwedel Mr. & Mrs. Lucas Jacomides Mr. Ron Jernigan Mrs. Gwen Elizabeth Jerome Mr. & Mrs. Jerry Jones Mr. & Mrs. Johnny Justice Mr. Ted Kalenterides Ms. Nici Kalogirou Dr. James Kalpaxis Dr. & Mrs. Peter Kangos Mr. & Mrs. George Karides Ms. Elsie Karvelas Ms. Demetra Keah Ms. Vana Kersch Mr. & Mrs. Tahseen Khan	Mr. & Mrs. Spyros Kinnas Mr. & Mrs. Kevin Koriioth Mr. Steve Kounelias Mr. & Mrs. Antonio Latto Mr. William Leara Mr. & Mrs. Lee Leatherwood Mr. Steve Levendakes Mr. & Mrs. Archie Meador Mr. & Mrs. Petros Missetzis Ms. Bess Mitchell Mr. & Mrs. Ted Mitchell Mr. & Mrs. Xenophon Nikas Dr. & Mrs. Robert Nolan Mr. & Mrs. Jim Norman Mr. & Mrs. Shawn O'Brien Mr. & Mrs. David Omer Mr. & Mrs. Ioannis Ousaklidis Mr. & Mrs. Tom Papadatos Mr. & Mrs. Angelo Papaspiros Ms. Gretchen Papazis Mrs. Sophie Paulos Mr. & Mrs. John Peet Mr. & Mrs. Nicholas Peppas Mr. & Mrs. Chris Petropoulos Mr. & Mrs. Denis Phocas Mr. & Mrs. Ken Pon Mr. & Mrs. Peter Price Mr. & Mrs. Jamal Qatato Mr. & Mrs. Bruce Read Mr. & Mrs. Jim Roberts	Mr. & Mrs. William Robertson Mr. & Mrs. Theodore Rodis Mr. & Mrs. Mihalīs Salmatanis Mr. & Mrs. Shane Sewell Mr. Lance Shannon Mr. & Mrs. Michael Shannon Ms. Pat Shotwell Mr. & Mrs. George Simbles Mr. & Mrs. John Skevofilax Mr. & Mrs. Nicolaos Spiropoulos Mr. & Mrs. Karl Stahlke Mr. & Mrs. Harry Stamatis Ms. Sue Stevens Mr. & Mrs. Michael Strong Mr. & Mrs. Brandon Suehs Miss Michele S. Suehs Mr. & Mrs. Tom Suehs Mr. & Mrs. Nicholas Thanos Ms. Debbie Tindle Mr. & Mrs. Matthew Tracey Mr. and Mrs. Stephen Tsihlas Mr. David Walker Mr. & Mrs. Allen Wynn Mr. & Mrs. Sami Yagnam Mr. & Mrs. Stuart Yoder Mr. & Mrs. Elias Zachos Mr. & Mrs. Efstathios Zotis
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The stewardship committee would like to extend a big THANK YOU to all the parishioners who have already responded to the stewardship appeal for 2010.

As of February 18 we have received stewardship pledges from 113 families for \$176,000. It is not even 2 months into the year and we have already exceeded the total pledges received during the whole of 2009. While this is very positive, please keep in mind that stewardship pledges in 2009 decreased over 15% from 2008. We must continue to hone our focus on stewardship in order to regain the ground lost in 2009, and to meet and exceed our past achievements. Your stewardship contributions are the financial foundation of our parish, and 100% of all contributions fund the day-to-day operation and ministries of your parish.

As always, if you have any concerns, comments, or questions regarding stewardship, please do not hesitate to discuss them with Fr. Michael, Brandon Suehs, or Marko Bjeletich. If you have not turned in a stewardship commitment card, please prayerfully consider doing so. Stewardship packets are available in the narthex as well as in the fellowship hall, or by contacting Fr. Michael or any of your Parish Council representatives. Also as a reminder, a current stewardship pledge commitment is required in order to vote in Parish Assemblies and in Parish Council elections.

Thank You,
Stewardship Committee



TRANSFIGURATION
GREEK ORTHODOX CHURCH
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*TRANSFIGURATION GREEK ORTHODOX CHURCH
MARCH NEWSLETTER*

SCHEDULE OF SERVICES

SACRAMENT OF CONFESSION

Call to schedule

MEMORIAL SERVICES

Please call the church office to schedule all memorial services and 40 day baby blessings. These services are normally read at the conclusion of the Divine Liturgy.

FEAST DAYS & FAST DAYS

PRE-SANCTIFIED LITURGIES

WEDNESDAY EVENINGS- MARCH 3, 10, 17 - 6:00PM.

SALUTATIONS TO THE THEOTOKOS

FRIDAY EVENINGS- MARCH 5 & 12- 7:00PM

AKATHIST HYMN - FRIDAY, MARCH 19 - 7:00PM

FEAST OF THE ANNUNCIATION

GREAT VESPERS - WEDNESDAY, MARCH 24 - 6:00PM

ORTHROS - THURSDAY, MARCH 25 - 8:00AM

DIVINE LITURGY - 9:00AM

LAZARUS SATURDAY - MARCH 27

ORTHROS - 8:30AM; LITURGY - 9:30AM

BRIDEGROOM SERVICES - MARCH 28, 29 & 30 - 7:00PM

HOLY WEDNESDAY- MARCH 31

PRE-SANCTIFIED LITURGY - 7:00AM

HOLY UNCTION SERVICE - 6:00PM

HOLY THURSDAY ORTHROS - 8:00PM