

Saint Michael's Romanian Orthodox Church

Southbridge, Massachusetts
www.stmichaelorthodox.com
September 2019



LITURGICAL SCHEDULE

Winter Hours

(Starting after Labor Day)

Saturday

9:00am Divine Liturgy
10:00am Memorial Service
5pm Vespers

Sunday

9:00am Matins
10:00am Divine Liturgy

Wednesday

6:00pm Paraklesis

Friday

5:30pm Akathist

Feast days

September 1st - Church New Year

September 6th - Miracle Wrought by the Archangel Michael at Colossae

September 8th - Nativity of the Theotokos

September 9th - Sts. Joachim and Anna

September 14th - Elevation of the Holy Cross

September 16th - St. Euphemia the Great Martyr

September 23rd - Conception of St. John the Baptist

September 24th - St. Silouan

September 26th - St. John the Theologian

The Nativity of the Most Holy Theotokos

The Feast of the Nativity of Our Most Holy Lady, the Theotokos and Ever-Virgin Mary, is celebrated on September 8 each year. The Feast commemorates the birth of the Mother of Jesus Christ, our Lord.

Mary's parents, Joachim and Anna, were childless for many years. They remained faithful to God, but their prayers for a child were unanswered. One day, when Joachim came to the temple to make an offering, he was turned away by the High Priest who chastised him for his lack of children. To hide his shame, Joachim retreated to the hill country to live among the shepherds and their flocks.

As Joachim was praying, his wife Anna was praying at the same time at their house in Jerusalem. An angel appeared to both of them and announced that Anna would have a child whose name would be known throughout the world. Anna promised to offer her child as a gift to the Lord. Joachim returned home, and in due time Anna bore a daughter, Mary.



Saint Michael's Romanian Orthodox Church
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2019 Parish Council

President: Luke Yanka
Vice President: Spiro Thomo
Secretary: Debby Thomo
Treasury: Paul Yanka

2019 Ladies Society Committee

President: Alexandra Nasto
Vice President: Louise Boilard
Secretary: Debbie Thomo
Treasurer: Mary Andreea

Clergy

Fr. John Downie fr.john_downie71@yahoo.com

Parish News & Events

Coffee Hour Volunteers Needed

We need more volunteers for each Sunday. If you volunteer, you can dedicate the coffee hour to the memory of a loved one. Any help would be greatly appreciated!

Please contact Deb Thomo to sign up.

Happy Birthday!! **God Grant You Many More Years!!**

Sep. 3rd – Debbie Thomo
Sep. 7th – Shirley Ann Marcian
Sep. 10th – Kristina Mironidis
Sep. 14th – Liana Burren
Sep. 15th – Paul Porra
Sep. 27st – Susan Bellerose

Happy Name Day

September 1st – St. Symeon – Symeon Downie

September 8th – St. Mary - Mary Dowling, Mary Andreea, Maria Naddad, Mary Grabosky, Maria Mironidis

September 9th – St. Anna – Ana Tanka

September 17th – St. Sophia – Sophia Penna, Sophia (daughter of Teodora)

September 26th – St. John the Evangelist – Fr. John, Yannis Mironidis, Yannis Penna, John DeAngelis

September 30th – St. Gregory of Armenia – Gregory Downie

12th Annual Romanian Golf Tournament

Saturday, September 14th, 2019
12 pm Shotgun Start
Cohasse Country Club in Southbridge

18 Hole 4 Man Scramble
\$120/golfer (dinner included)
\$480/foursome
Hole Sponsorship \$100/hole
Dinner only (if not playing) \$25/person



Please Pray for:

Preoteasa Camelia
Bill & Lauren Smith
Mary Grabosky
Henrietta Panu

Repose of His Eminence, Metropolitan Nikon

His Eminence, the Most Reverend Nikon, Archbishop of Boston, New England, and the Albanian Archdiocese, fell asleep in the Lord on Sunday, September 1, 2019.

Archbishop Nikon was born in 1945 in New York and graduated from St. Vladimir's Seminary in 1966. He was ordained to the Diaconate on July 5, 1969, and to the priesthood the following day. His Eminence served at Saint Nicholas Church, Southbridge, MA, and Saint Thomas Church, Farmington Hills, MI. Archbishop Nikon was consecrated Bishop of Baltimore and Auxiliary to His Beatitude, Metropolitan Theodosius on May 24 and 25, 2002.

He was elected Bishop of Boston on October 22, 2003, and served as administrator of the Diocese of New England; he was elected ruling bishop in October 2005. He was installed with the title Bishop of Boston, New England and the Albanian Archdiocese on December 16 and 17, 2005. In addition to his archpastoral leadership of his own dioceses, he served as *locum tenens* of the Diocese of the South from February 2011 until March 2015.

Archbishop Nikon was elevated to the rank of Archbishop on May 9, 2012.

The Trisagion of Repose for His Eminence was celebrated at Saint George Albanian Orthodox Cathedral, 523 East Broadway, South Boston, MA 02127, on Wednesday, September 4, at 7:00 PM, with Calling Hours from 4:00-8:00 PM. On Thursday, September 5, the Funeral Service for a Hierarch was celebrated at Holy Trinity Orthodox Cathedral, 165 Park Drive, Boston, MA 02215 at 6:30 PM. The Hierarchical Divine Liturgy, was celebrated on Friday, September 6, by His Beatitude, Metropolitan Tikhon, at 9:30 AM with the Trisagion for the Departed immediately following.

May Archbishop Nikon's memory be eternal!



Vigil for St. Silouan

Please join us on Monday, September 23rd, at 10:00pm for Vespers, Litia, Matins, and the Divine Liturgy for the feast day of St. Silouan the Athonite (+1938).

General Assembly

The General Assembly meeting will take place on September 22 immediately following the Divine Liturgy. We will vote on the start of the pavilion roof project.

AUTUMN CHICKEN BBQ

SATURDAY, OCTOBER 5, 2019
5:00P.M. - 6:30P.M.
ROMANIAN HALL
off Cisco Street • Southbridge, Mass.

\$10.00

Please see Spiro Thomo for tickets.

Greek Festival at Sts. Constantine and Helen Greek Orthodox Church in Webster

Sunday, September 8th
11am to 6pm

Save The Date



HOLY TRINITY NURSING & REHABILITATION CENTER

25th Anniversary

Dinner Dance Celebration

SATURDAY, NOVEMBER 9, 2019

ST. GEORGE ORTHODOX CATHEDRAL 30 ANNA STREET, WORCESTER, MA

Cocktails 6pm Dinner 7pm

\$75 per person

~ Movie & Book Corner ~

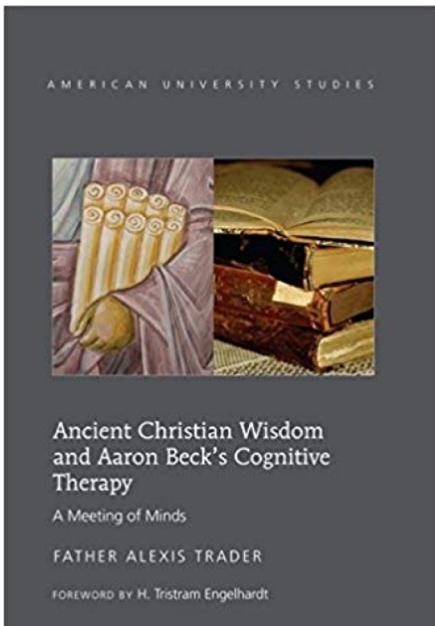


Movie: Curing Fear

The film “Luka” is the dramatic destiny of of the world famous surgeon who would become St. Luke of Crimea, the great surgeon and priest — V. Voyno-Yasenetsky (Luka).

The year was 1917. Young doctor Valentin Voyno-Yasenetsky with his wife and four children moved to Tashkent, beset by civil war. Voyno-Yasenetsky became head physician in the city hospital. He not only saved hundreds of patients every day, operating under the bullets of the permanent street battles, but he fought for his life and the life of his beloved wife, dying of TB. In the midst of communist persecution, he was alone with four children on the outskirts of the former empire, so he decides to become a priest. And since then, he never gave up either scalpel or cross, and he went with them through all their hard exiles and arduous life, treating both body and soul.

Book: Ancient Christian Wisdom and Aaron Beck’s Cognitive Therapy: A Meeting of Minds



This book details a colorful journey deep into two seemingly disparate worlds united by a common insight into the way our thinking influences our emotions, behaviors, and ultimately our lives. In this innovative study about mental and spiritual health, readers are not only provided with a thorough introduction to the elegant theory and practical techniques of cognitive therapy, they are also initiated into the perennial teachings of ascetics and monks in the Greek-speaking East and Latin-speaking West whose powerful writings not only anticipated many contemporary findings, but also suggest unexplored pathways and breathtaking vistas for human growth and development. This groundbreaking interdisciplinary volume in the art of pastoral counseling, patristic studies, and the interface between psychology and theology will be a coveted addition to the working libraries of pastors and psychologists alike. In addition, it is ideal as a textbook for seminary classes in pastoral theology and pastoral counseling, as well as for graduate courses in psychology dealing with the relationship between psychological models and religious worldviews.

Parish Life

Priests' Conference in Toronto and Baptism of Anna Maria, Daughter of Sotiris and Maria and God-daughter of Konstatine and Sophia Penna



Fr. George
Bazgan



Dr. Ionut-Alexandru
Tudorie, Academic
Dean of St. Vladimir's
Seminary in New York



Bishop Nicolae (left) and
Archbishop Ioan (right)



President's Corner

09/01/2019

President's Corner

Happy Labor Day and also best wishes to all the families and children who are going back to school! This is a great time of year as school starts, vacations wrap up, football season returns, and distractions diminish, which should allow us all to renew our commitment to our faith and our church. The summer months were very kind to us at Saint Michael's, and we had beautiful weather for our Festival (thank you to all who helped and participated). We look forward to the Fall, where we will have our annual Golf Tournament in Memory of Parishioner George Nasto (the late husband of Ladies Society President Sandra Nasto) on Saturday September 14th. Also upcoming is our Fall Chicken BBQ on Saturday October 5th, and our Thanksgiving Turkey Raffle on Friday evening October 25th. We are going to have a General Assembly on Sunday September 22nd to vote on the start of the pavilion roof repair, we look forward to your attendance and support. Remember if there is anything you feel we can do as a committee or if you have any ideas to improve the church, please don't hesitate to contact me at anytime. God Bless and we look forward to seeing you!

“When we elevate the Cross and bow down before it in veneration and worship to God, we proclaim that we belong to the Kingdom “not of this world,” and that our only true and enduring citizenship is with the saints in the “city of God” (Eph 2.19; Heb 11.10; Rev 21–22).”

-- Excerpt from “Elevation of the Cross” from the OCA website

“Receive this Divine Trust, and Guard It...”
Excerpts from His Meditation at the Clergy Conference
His Eminence Metropolitan Nicolae

According to Orthodox Tradition, we find three principal moments in the service of ordaining a priest: one of receiving the grace of the priesthood, one of being clothed in priestly vestments together with the exclamation, "He is worthy!" and one of receiving the Holy Body of the Lord. These three holy actions create a unity from the charism and ministry of the priesthood, each having its own significance. In this brief meditation I will dwell only on the third moment.

It is fulfilled, as you know, after the consecration of the Gifts. Now, when, "*Especially the All Holy, All Pure...*" is about to be said, the newly ordained comes from the north of the holy altar table and the Hierarch gives him on the discus the Holy Body of the Lord, saying, "*Receive this Divine Trust, and guard It until the Second Coming of our Lord Jesus Christ, at which time He will demand It from you.*" The newly ordained receives the Holy Body, circles the holy table towards the East where he prays in secret. Then, before the Hierarch intones, "*The Holy Mysteries are for the Holy,*" the newly ordained comes and gives the Holy Body [back] to the Hierarch.

In the prayer of ordination, the Hierarch utters, "*You Yourself Master of all receive him who you have been well pleased to ordain through me, be well pleased that he receive this great grace of your Holy Spirit.*" This outpouring of the Spirit over the newly ordained becomes evident in the first words of the moment to which we are referring, "***Receive this Divine Trust.***" The newly ordained is called and empowered to serve the Holy

Mysteries, the Eucharist first of all. The importance of serving the Holy Mysteries is underlined in one of the documents of the Early Church, *The Apostolic Constitutions*. The prayer for ordaining a bishop says, "Give him, Pantocrator Master, through Your Christ, communion of the Holy Spirit, to have the power to forgive sins according to your command, to give to the clergy to unbind every bondage to please You in meekness and in a pure heart, bringing to you a pure and bloodless sacrifice which you have ordered through Christ, the mystery of the New Testament..." It is specified then that, "after the prayer one of the bishops brings the Eucharistic sacrifice to the hands of the one ordained."

...The following words state: ***And guard It...*** The priest receives the Holy Host, that is the Holy Lamb of God sacrificed for the sins of the world. Therefore in a deeper sense, the priest, receiving the Holy Body, becomes conscious that he himself must be in a condition of sacrifice; that he becomes partaker in the sacrificial priesthood of Christ Himself. From this we understand that the service of the Holy Mysteries entrusted to the priest cannot be justified only through the power of Christ working in the Mysteries, but through being established in the server's state of sacrifice as a model of Christ "*the One Who is both the Offerer of and the Offered Sacrifice ."*

...The priest must guard this Trust, but as we know he must share it with the faithful immediately after his own communion. Therefore from the hands of the priest each believer receives Christ for

the forgiveness of sins and the life of the world to come. The hands of the priest offer food towards eternity; they also baptize, chrismate, absolve sins, marry and anoint with holy oil towards the healing of all illnesses and weakness. That is why the priest's hands, signifying his entire being, must be pure and holy, worthy of working the mission of sanctifying the faithful. They [the faithful] show their appreciation for the one that mediates their salvation through kissing the sanctifying hands of the priest.

But if the mission refers primarily to the service of the Holy Mysteries, the received and shared treasure is also the Word of God which the priest must read, fulfill and interpret for the Christians. The holy apostle Paul urged his disciple Timothy to preserve the good Trust: "Hold fast the pattern of sound words which you have heard from me, in faith and love which are in Christ Jesus. That *good thing* which was committed to you, keep by the Holy Spirit who dwells in us. (2Ti 1:13-14 NKJ)." The good thing of correct teaching is also the Trust which the priest receives at ordination, the treasure which it is fitting for him to preserve but also to offer. And in this service the priest is the image of Christ and fulfills it through the power of Christ...

The last words of the moment that we are investigating say: (*and guard It*) ***until the second coming of our Lord Jesus Christ at which time He will demand it from you.*** The priest's responsibility is not for a determined period, like many other vocations in this world [are]. It's not only for the duration of this earthly life, but his responsibility bears the seal of eternity. The priest's service is marked by

the eternal service of Christ for many reasons.

First of all, [it is marked] because service in the church militant continues in the church triumphant, in the eternal Kingdom of Christ. *The Trust* which the priest receives and shares at the Divine Liturgy becomes active in each believer and transforms him into the Body of Christ here on earth, a transformation [that is] perfected in the Kingdom. This happens if the priest's activity through the services and homilies has brought fruit, if each crumb of the trust has become the Body of Christ.

Secondly, Christ Himself demanding *the trust* back from the priest's hand represents in the most profound way the responsibility of priestly service which cannot be reduced to a single moment or period [of time], but implies duration, permanence, a condition - characteristics of the Church's being. The priest's work refers to the ones being shepherded whom he now has in the church, but also to their descendants who in continuation will be the limbs of the Body of Christ to the extent that their parents were and made them partakers of the Church's work...

In speaking of this eternity we could not refrain from referring to the book of Revelation. In chapter 14 the 144,000 are spoken of who were redeemed from the earth and who have the name of the Lamb and Father written on their foreheads...

I can bring this short meditation to a close with this urge to be attentive to our service in Christ's Church, in order to have the hope of being numbered among the 144,000 virgins, that is the true and worthy servants.

A Letter from the newly widow Presbitera in Romania Thank You to All Who Donated!

...Seven days ago, at this time of day, I received the news... My soul darkened and was torn to pieces... I had the feeling I was living the longest nightmare I could not wake from, I could not open my eyes and look around, I stifled my howling in tears, and my body could not listen to me... I was thinking of him, it was his birthday, how many things we had planned to do that day, how many things we had planned to do the following years, how happy we would have been...

Our children, the most precious gifts, had been deprived of their daddy, and I of the man God had given me for eternity... I thought of the Holy Virgin, of her grief on Golgotha and I prayed to her to bring him back... ..

When the children woke up I cried holding them tight in my arms, so as to feel in each of them their father's presence... Lord, the most valuable heritage is indeed they, the children; in their innocent eyes the Light sparkles. They told me something that opened my heart, changed the direction of my sight and gave me the power to raise my eyes to the sky: "Mom, daddy got Heaven as a birthday present!" I felt how darkness diminished and grief soothed, how God sent drops of the dew of joy to quench my thirst, and I got answers to my questions. God took compassion on me and strengthened me so as not to fall into the abyss of despair. HE took my hand and rose me up, whispering mysteriously: "as for man, his days are like grass; he flourishes like a flower of the field ..." HE worked so wonderfully through all those who supported us that I too began to

say: "Love is indeed more powerful than death!" I felt that all tears they shed for us appeased grief, helping hope and joy of the Resurrection emerge.

My dears,



Father Marius was a man chosen by God for his mission as a priest. He had loved the church, sermons and hymns ever since he was a little boy. He tirelessly served God and people. He would often go to monasteries to rejoice vigils and confessors' wise words. He did not belong only to me, he belonged to all those he loved and sacrificed himself for. Due to all these and to those only God knows about, he was chosen to get his Rest earlier... The spirit of peace

and joyfulness I have felt these days, the love that thousands of people, known and unknown, have shown us, the emotion that has caught everybody, as well as other mysterious signs make me say with all my faith: "Where, O death, is your sting?"

Thank you from my heart to all who have been and will continue to be by our side; I feel overwhelmed and unworthy of your love, but I do believe that Father Marius will not forget anyone and will pray for each of you, as he used to do when he was among us. .. We embrace you and pray to God to gather us around Father Marius and save us all! Amin!

Hristos a Inviat!

Petronela Bărăscu, Presbitera

On the Will of God St. Silouan the Athonite (September 24th)

It is a great good to give oneself up to the will of God. Then the Lord alone is in the soul. No other thought can enter in, and the soul feels God's love, even though the body be suffering.

When the soul is entirely given over to the will of God, the Lord Himself takes her in hand and the soul learns directly from God. Whereas, before, she turned to teachers and to the Scriptures for instruction. But it rarely happens that the soul's teacher is the Lord Himself through the grace of the Holy Spirit, and few there are that know of this, save only those who live according to God's will.

The proud man does not want to live according to God's will: he likes to be his own master and does not see that man has not wisdom enough to guide himself without God. And I, when I lived in the world, knew not the Lord and His Holy Spirit, nor how the Lord loves us—I relied on my own understanding; but when by the Holy Spirit I came to know our Lord Jesus Christ, Son of God, my soul submitted to God, and now I accept every affliction that befalls me, and say: "The Lord looks down on me. What is there to fear?" But before, I could not live in this manner.

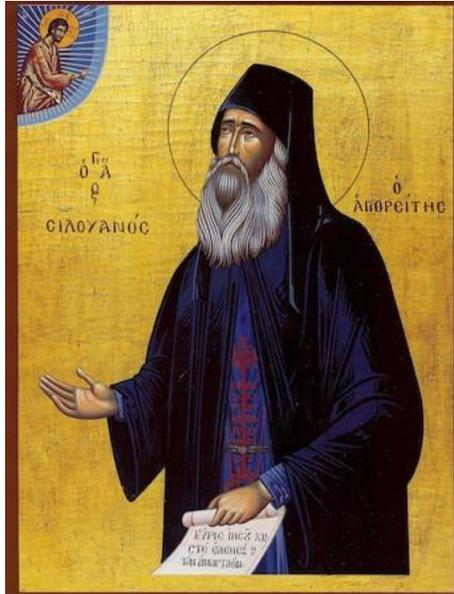
Life is much easier for the man who is given over to the will of God, since in illness, in poverty, in persecution he

reflects thus: "Such is God's pleasure, and I must endure on account of my sins."

Thus for many years have I suffered violent headaches, which are hard to bear but salutary because the soul is humbled through sickness. My soul longs to pray and keep vigil, but sickness hinders me because of my body's demand for rest and quiet; and I besought the Lord to heal me, and the Lord hearkened not unto me. So, therefore, it would not have been salutary for me to have been cured.

Here is another case which happened to me, wherein the Lord made haste to hearken unto me and save me. We were given fish one feast—day

in the refectory, and, while I was eating, a fish—bone found its way deep down my throat and stuck in my chest. I called to the holy martyr St. Panteleimon, begging him to help me, as the doctor could not extract the bone. And when I spoke the word 'heal,' my soul received this answer: 'Leave the refectory, take a deep breath, fill out your cheeks with air, and then cough; and you will bring the bone up together with some blood.' This I did. I went out, exhaled, coughed, and a big bone came up with some blood. And I understood that if the Lord does not cure me of my headaches it is because they are good for my soul.



What is a Priest? An Orthodox Statement (Part 1) Fr. Thomas Hopko (+2015)

Thomas Hopko was a priest of the Orthodox Church in America and a member of the faculty of St. Vladimir's Orthodox Theological Seminary.

The following remarks are intended as a brief *apologia* for what I understand to be the theological and spiritual vision of the sacrament of the priesthood in the Christian Church. I believe that this vision is rooted in the Church's understanding of God as the Holy Trinity, with salvation experienced as communion with God the Father through his incarnate Son Jesus Christ by the Holy Spirit in the Church, which is Christ's body and bride.

The Christian faith in its orthodox, catholic expression, has always confessed that the Godhead is a Trinity of persons in perfect unity and community. The one true and living God is God the Father. He is the creator of heaven and earth, the Lord of Israel, and the Father of Jesus Christ. The one true and living God is not, and even cannot be, alone in his divinity. His divine perfection is such that from all eternity he has with himself, by his very nature, his personal, divine, and uncreated Son who is his personal Logos, his image; and his Holy Spirit who is the personal realization of his divine activity and life. There is by nature and not by will, by essence and not by decision, a divine Trinity of persons who are one, consubstantial, and

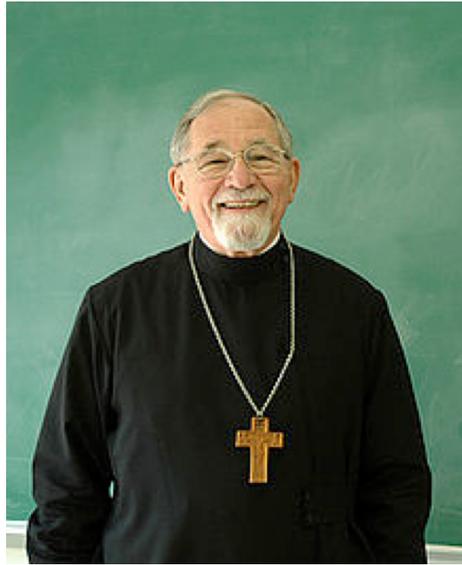
undivided divinity: the Father and the Son and the Holy Spirit.

According to the same orthodox, catholic faith, humanity is created in the image and according to the likeness of divinity. Human nature is the created expression of the uncreated nature of God the Father, the Son, and the Holy Spirit.

The multipersonal character of human being and life is the created expression of the fact that humanity cannot be in God's image and likeness unless there are many persons who bear the exact same nature in a community of being which is reflective of the uncreated Trinity.

Also it must be defended, even if it has not been specifically explicated in the past,

that the male and female nature of humanity is essential to its being made in the image and likeness of God. Adam alone cannot be the image and glory of God. There must also be Eve if the human is to reflect the divine as its created expression and epiphany. The tradition of faith is clear about the fact that Adam, the male, reflects God the Father by being made in the image of God's only begotten Son, his exact image and likeness as the divine person, who is incarnate of the Holy Spirit and the Virgin Mary, as the man Jesus. Eve exists necessarily and essentially with Adam as reflective on the level of creation of the Most Holy Spirit who proceeds from the Father and rests in



the Son. As the Holy Spirit is the divine person of the Trinity who is the Spirit of God and the Spirit of God's Son, and as God himself and his Son could not exist without the Holy Spirit, so Adam could not exist as the created image of God and his Son without Eve, together with whom he shares and communicates in the being and life of the Most Holy Trinity.

God the Father does not exist without his Son and his Spirit. There is no Son without the Spirit, and no Spirit without the Son. And so, in the order of creation, there is no Adam without Eve, and no Eve without Adam. And as the Son is not the Spirit, and the Spirit is not the Son; so also Adam is not Eve, and Eve is not Adam. And as the Son is not of another nature than the Spirit and is not superior to the Spirit as a person, so also Adam is not of another nature than Eve and is not superior to Eve as a person. For as divinity is a community of essentially equal persons; so humanity, made in the image of God, is a community of essentially equal persons expressing the life of its divine prototype, the interpersonal life whose content is love.

Within this same theological vision, Adam is understood as the high priest of creation. His essential vocation, as made in the image of God's uncreated Son, is to offer all things to the Father by the grace and power of the Spirit. Essential to Adam's vocation as high priest is the existence of Eve. Adam is not merely "incomplete" without Eve; he cannot even exist without her fulfilling his priesthood. There is no fulfillment of Adam as a person, reflecting the personhood of God's Son, if there is no person of Eve. It is Adam with Eve in perfect communion, the communion of

being and life in love, whose very existence is a priestly offering to the Father in adoration, thanksgiving, and praise. But Adam himself is the "type of the one who was to come" (Romans 5:14). The first Adam is the prefiguration of the final Adam in whom he finds fulfillment and according to whom, as the divine image of the invisible Father, he finds the source of his being. The "man of dust" is made to have life in the "man from heaven," the second and last Adam, the incarnate Son of God, Jesus Christ, the only high priest of the Christian confession, made a priest forever according to the order of Melchizedek (Cf. Hebrews 3:1ff) Jesus Christ offers himself to the eternal Father through the eternal Spirit together with his new Eve which is God's good creation, deified in and with him by his very own Spirit as his body and his bride. This new creation and new humanity in Christ is now the Church, the new Eve, imaged in the symbol of the temple, the body, and the bride, and personified in the person of the Virgin Mother of Immanuel, Mary the Theotokos, who is filled with God's Spirit to be the new mother of the living, made divine by grace.

To be continued.



September 2019

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 Southbridge, Massachusetts
 www.stmichaelorthodox.com

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
1 Church New Year Matins 8:30am Divine Liturgy 9:30am	2	3	4 Paraklesis 6:00pm	5 Holy Prophet Zacharias, Father of St. John the Baptist	6 Miracle of Archangel Michael at Colossae Akathist 5:30pm	7 Divine Liturgy 9:00am (Memorial Service following Liturgy 10:00am) Vespers, Litia 5:00pm
8 Nativity of the Theotokos <u>Winter Hours Begin</u> Matins 9:00am Divine Liturgy 10:00am	9 Sts. Joachim and Anna	10	11 Paraklesis 6:00pm	12	13 Vespers & Litia – Elevation of the Holy Cross 6:00pm	14 Elevation of the Holy Cross (Fast Day) Divine Liturgy 9:00am Vespers, Litia 5:00pm
15 Matins 9:00am Divine Liturgy 10:00am	16 St. Euphemia the Great Martyr	17	18 Paraklesis 6:00pm	19	20 Akathist 5:30pm	21 Divine Liturgy 9:00am (Memorial Service following Liturgy 10:00am) Vespers, Litia 5:00pm
22 Matins 9:00am Divine Liturgy 10:00am	23 Conception of St. John the Baptist Vespers, Litia, Matins, & Divine Liturgy 10:00pm	24 St. Thekla the Martyr & St. Silouan the Athonite	25 Paraklesis 6:00pm	26 Falling Asleep of St. John the Theologian Divine Liturgy To be announced	27 Akathist 5:30pm	28 Divine Liturgy 9:00am (Memorial Service following Liturgy 10:00am) Vespers, Litia 5:00pm
29 Matins 9:00am Divine Liturgy 10:00am	30					