



Saint Michael's Romanian Orthodox Church

Southbridge, Massachusetts
www.stmichaelorthodox.com

July 2022



The Glorious Prophet Elias (Elijah)

Elias of great fame was from Thisbe or Thesbe, a town of Galaad (Gilead), beyond the Jordan. He was of priestly lineage, a man of a solitary and ascetical character, clothed in a mantle of sheep skin, and girded about his loins with a leather belt. His name is interpreted as "Yah is my God." His zeal for the glory of God was compared to fire, and his speech for teaching and rebuke was likened unto a burning lamp. From this too he received the name Zealot. Therefore, set aflame with such zeal, he sternly reprov'd the impiety and lawlessness of Ahab and his wife Jezebel. He shut up heaven by means of prayer, and it did not rain for three years and six months. Ravens brought him food for his need when, at God's command, he was hiding by the torrent of Horath. He multiplied the little flour and oil of the poor widow of Sarephtha of Sidon, who had given him hospitality in her home, and when her son died, he raised him up. He brought down fire from Heaven upon Mount Carmel, and it burned up the sacrifice offered to God before all the people of Israel, that they might know the truth. At the torrent of Kisson, he slew 450 false prophets and priests who worshipped idols and led the people astray. He received food wondrously at the hand of an Angel, and being strengthened by this food he walked for forty days and forty nights. He beheld God on Mount Horeb, as far as this is possible for human nature. He foretold the destruction of the house of Ahab, and the death of his son Ohozias; and as for the two captains of fifty that were sent by the king, he burned them for their punishment, bringing fire down from Heaven. He divided the flow of the Jordan, and he and his disciple Elisseus passed through as it were on dry land; and finally, while speaking with him, Elias was suddenly snatched away by a fiery chariot in the year 895 B.C., and he ascended as though into heaven, whither God most certainly translated him alive, as He did Enoch (Gen. 5:24; IV Kings 2: 11). But from thence also, after seven years, by means of an epistle he reproached Joram, the son of Josaphat, as it is written: "And there came a message in writing to him from Elias the Prophet, saying, Thus saith the Lord God of David thy father, Because thou hast not walked in the way," and so forth (II Chron. 21:12). According to the opinion of the majority of the interpreters, this came to pass either through his disciple Elisseus, or through another Prophet when Elias appeared to them, even as he appeared on Mount Tabor to the disciples of Christ.

LITURGICAL SCHEDULE

Saturday

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

Sunday

8:30am Matins
9:30am Divine Liturgy

Wednesday

6:00pm Paraklesis

Feast days

July 1st – Sts. Cosmas and Damian
July 2nd – Deposition of the robe of the Theotokos in Blachernae/St. John Maximovitch
July 5th – St. Athanasios of Athos
July 8th – St. Procopios the Martyr
July 11th – St. Euphemia the Martyr; St. Sophrony of Essex
July 12th – St. Paisios the Athonite
July 18th – Holy Fathers of the Fourth Ecumenical Synod
July 20th – Glorious Prophet Elias
July 22nd – St. Mary Magdalene
July 25th – Dormition of St. Anna, mother of the Theotokos
July 26th – St. Paraskeve the Martyr
July 27th – St. Panteleimon the Martyr

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2022 Parish Council

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

2022 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

Happy Birthday!!

God Grant You Many More Years!!

July 4th – David Aghayev (son of Felicia)

July 6th – Virginia Leahey

July 7th – Sophia Penna

July 12th – Spiro Kelly Jr.

July 13th – Roman Alexander

July 14th – David Alexander

July 20th – George Goulas

July 21st – Harris Pitsillides

Please Pray for:

George and Polly
Regan, and

George and Joy
Rapsomaniki for
safe travels in
Greece.

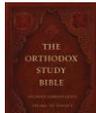
Health: Sandra,
Theodor, Louise,
Mihail

Sunday, July 31st we are going to have an **extended coffee hour/family BBQ** similar to what we did last Summer. On this particular day we will be drawing the winner of the raffle



basket. Please invite friends and family to join us for this Liturgy and then the subsequent BBQ afterwards.

Bible Study - resume in September



Spring Raffle

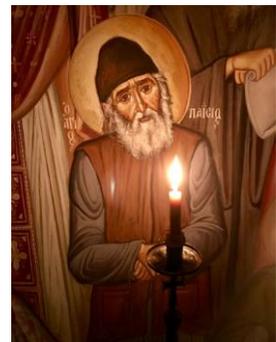
Second Fundraising Event of 2022

Contact Deb Thomo for the forms.
Each ticket is \$10.

The prize is a basket with food and drink items, along with \$500 in scratch tickets.

Vigil for St. Paisios the Athonite July 11th-12th

Vespers,
Litya and
Orthros
10:00pm -
12:00am
followed by
Divine

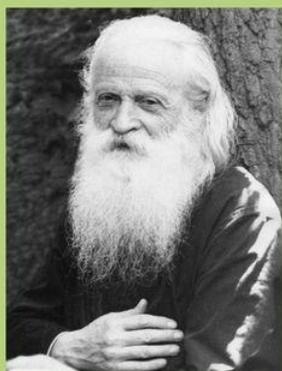


~ Book & Movie Corner ~

Book: *Elder Sergei of Vanves – Life & Teachings*

Elder Sergei of Vanves

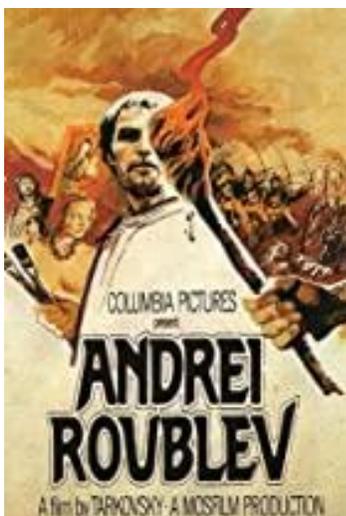
LIFE & TEACHINGS



JEAN-CLAUDE LARCHET

Elder Sergei of Vanves was one of the most charismatic figures in 20th-century Western Europe, yet until now, little if anything has been written about him in English. He was a man in whom the holy traditions of Old Valaam meet the contemporary, post-Christian West. He was a spiritual father to several great luminaries of 20th-century Orthodoxy, including Vladimir Lossky, Nicholas Berdyaev, and the iconographer Monk Gregory (Krug).

Born in 1903 in the Netherlands, Elder Sergei spent the majority of his life in France, yet he was very much immersed in the radiant spirituality of the Orthodox East. He had been the spiritual child of Igumen Chariton, who was the last abbot of Valaam (before it was closed by the Communists) and the compiler of the classic work, *The Art of Prayer*. Elder Sergei was also in direct correspondence with Saint Silouan the Athonite and took to heart the Saint's last words to him: "Go and tell the people as much as you can: Repent!"



Movie: *Andrei Rublev*, Director: *Andrey Tarkovsky*

Andrei Rublev is a 1966 Soviet epic biographical historical drama film directed by Andrei Tarkovsky and co-written with Andrei Konchalovsky. The film was re-edited from the 1966 film titled *The Passion According to Andrei* by Tarkovsky which was censored during the first decade of the Brezhnev era in the Soviet Union. The film is loosely based on the life of Andrei Rublev, the 15th-century Russian icon painter. The film features Anatoly Solonitsyn, Nikolai Grinko, Ivan Lapikov, Nikolai Sergeyev, Nikolai Burlyayev and Tarkovsky's wife, Irma Raush. Savva Yamshchikov, a famous Russian restorer and art historian, was a scientific consultant of the film.

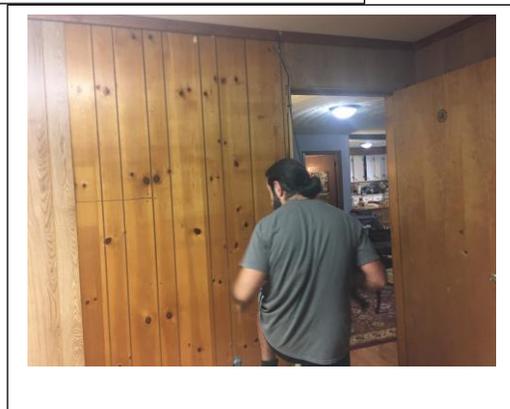
Andrei Rublev is set against the background of early-15th-century Russia. Although the film is only loosely based on the life of Andrei Rublev, it seeks to depict a realistic portrait of medieval Russia.

Parish Life

Pentecost 2022 & others



Fr. John and Loukas working on office renovation



"LET US SPEAK THE TRUTH IN LOVE!" (II)

– An interview with Father Josiah Trenham by Tatiana Petrache (Orthodox Family Magazine–Romania)

„The unity that bears witness to the truth of our faith”

Q: Do you think that the lack of unity among us Orthodox, especially in the diaspora, can be a stumbling block in the way of those who would like to convert?

A: There's nothing that is a pain in my heart for the Church more than this, and it's not just a problem in the so-called diaspora. Sometimes I hear people say, 'Well, don't worry, this is going to work itself out'. There is no prophecy that has ever been given that I know of where Jesus said that for sure, Orthodox Christians will work out their problems and stop lacking love for one another. If we want to be sinful, if we want to be indifferent to our neighbor, our brothers and sisters, if we want to continue to scandalize the watching world and make mistakes, we are a scandal to Christ in our disunity.

Our Lord prayed so sincerely to His Father. It's recorded in *John Chapter 17* for the unity of His disciples, and it's that very unity that bears witness to the truth of our faith. It's the love that we have for one another, He says, that will be the ultimate apologetic to win people to the faith. If we have the truth, and

there's no question that we do, but it's not resting on a couch of love, we are not going to do anything for the Kingdom of God. Our life is to speak the truth in love. If we don't love one another enough to obey Jesus Christ, there are no bishops in the Church who say that Jesus says it should be this way. We all know it's wrong, but we're very comfortable with being wrong, and we're very comfortable with this scandal because our love is cold. I've wished many times to be able to just whisper into the ears of bishops the experiences I've had as a pastor; of beginning the catechetical process with people, and having them falling in love with Holy Orthodoxy, only to discover the scandals of our disunity and then to leave.

Who will account for that? I think I will, and I think the clergy of the Church who have, especially those that have the ability to make a difference and don't, I think that we're going to account for those lost sheep. This is a personal matter. This is not just some canonical matter. It's a personal matter, it's a matter of love, it's a matter of fidelity to Christ, it's a matter of concern for the world, and certainly in all of the Western countries, it's on display. It's on display as we emphasize our

particularities instead of our commonalities. But after the Synod of Crete, it's on display to the whole world. But most Orthodox just want to hide the problem under the rug. The world thinks that we are just interested in power, worldly power and fighting. We certainly don't have any sort of common witness to the world at this time.

Could that change? Yes, it could change very quickly. It changed for the worse very quickly in the early decades of the 20th century. I would like to make it a little more practical and easier for people to understand how it could be done. Parishes that grow on the local level are the parishes where everyone loves one another. I mean, it's that simple! If someone comes, I've always told my parishioners, "Look, if you want our parish to grow, be faithful to your spouse, love your children! Those things are so rare in our society, that the people will come and they'll feel so beautiful and so touched, that they'll open their hearts to God! If you come to a parish, and they're fighting, and the people are divorcing, who's going to stay? No one's going to want to stay in that parish and join that religious community.

"Christ in our midst"

I think many Orthodox Christians, and many priests feel very helpless. They feel very helpless, as though there is not much that can be done, and we are just kind of waiting for a change. This is a very important thought, for us to trust Christ. The circumstances that exist are the ones that He has fashioned for us, that His own fingers weaved this cross for us to bear. You know, as I'm speaking to you, I'm looking at a magnificent icon of our Savior on my wall, and He's holding the Gospel book as the Light Giver, and He has his right-hand blessing between Himself and us. It's important for us to remember that everything that comes into our life, it goes through those fingers, and then comes into our life. Nothing comes into our life that isn't blessed first by Him. When we're depressed, when we feel very hopeless as though we can't do something, we have to remember that. This is no surprise for the Lord, and no one is more concerned about the state of the church than Him. No one.

You know those early chapters in the Apocalypse? He appears to Saint John, and He tells Saint John about the inner condition of all of those seven local churches. Literally he says, "I'm walking in the midst of the candlesticks" *Apocalypse 2:1*. He is literally Christ in our midst, right?

That's not just a figure of speech, that's reality. Notice that He is vigilantly guarding the purity of the local churches. Those that were in good shape, he commended yet, that was a minority. Those that were in bad shape, He spoke to them about what was wrong. He called them to repentance, and then in every case, He threatened them. He said, 'If you don't change, I will blow out your candle stick!' *Apocalypse 2:5*. So, we have to be careful. I'm speaking to myself, I'm preaching to myself. I get very sad about the circumstances of the Church, but I don't want to be sad too much and forget that this is the Lord's Church. He's absolutely capable of taking care of renegade leadership. He's absolutely capable of taking care of undivided parishes and local churches, and pursues the purity of the church. I trust Him for this. I'm going to continue to raise my voice against myself, when I see bad things, and to try to repent first. We need to speak the truth and trust Him to clean up the mess.

„I discovered treasure after treasure”

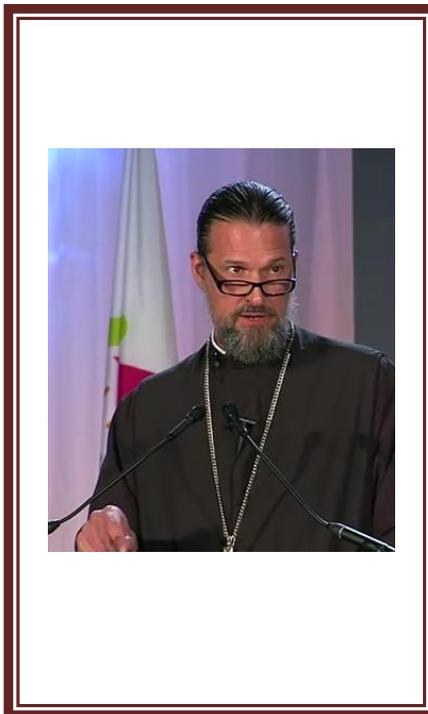
Q: *Despite all these problems, what drew you to Orthodoxy and what made you stay?*

A: The Orthodox faith is the diamond. It's a true treasure. Our Lord says that

the man who found the treasure hidden in the field, he went and he sold everything to have that treasure, *Matthew 13:44*. I feel very much like that. In my own experience, when I met the Church, it was like walking into a castle, and in the first room there was a treasure box. I knelt down at that treasure box, and I opened it, and it was filled with gold, silver and rubies, crowns and necklaces. I was just taking it out, and it took a long time because it was such a deep treasure box. When I got to the end, and I looked down, and there was no more. Just when I thought "Oh no! there's no more!", I looked up and I saw a door to another room, and I opened the door and I went into that room, and there was another treasure box. I did the same thing. I have been doing that for 30 years. One after the other, after the other. I then discovered that there's actually no end. Because the Church is the Body of the Incomprehensible Savior, the Immeasurable, Uncircumscribed Lord. There literally is no end to that process. Saint Gregory the Theologian says that that's what eternity is, eternity is a sphere, a circle that presses into the heart of God. Because God has no end, the exploration, the discovery, the growth and love, and illumination never end. So, this is the Church.

Despite all the sadness we've been talking about, it doesn't erase the reality that this is the Church.

I came from a form of Protestantism, called Presbyterianism. There were many wonderful people, many great endeavors. But by definition, it was not the Church, but instead it was human organization, a good-hearted people trying to do the right thing. But without the qualities of the presence of Christ, the Mysteries, and the Sacraments. I was 19 years old and I was dating a young woman who became my wife, Presbyteria Catherine. She was the youngest of six in a Methodist family, and two of her older brothers had gone off to College, and had become Orthodox Christians. So when I began to date her, they started to send me books. Yeah, I was a very, very zealous Presbyterian. So I wanted to begin a conversation with them in the hopes that they would also become Presbyterian. I lost that debate. Once I started attending Church though, once I walked into our majestic, mystical holy temples, where God dwells, I started going to Vespers on Saturday



night, every Saturday night, at a local Orthodox Church. Several months into that, I was still going to my protestant church on Sundays. Again several months into that, I thought to myself, "Could I live without this?", and I said: "Impossible!". It had won me over, it had grabbed my heart! The presence of God in the worship of the Church had just taken my heart. I still feel that way. We have services here every day at the church, and you know, no one has to tell me go to Church. No one. I mean, I wait for the time that I can end my meetings, end my writing, and end my calls so that I can run to be in the presence of God."

The end

Note: If you liked fr. Josiah Trenham you can

find many talks and video on YouTube

CHAPTER 1: For a Harmonious Family

+ + +

The practice of virtue within the family

Q: Geronta, how can a husband become practiced in the virtues?

A: God will give him opportunities. Many men, however, after asking God to give them opportunities to practice the virtues, grumble when they are faced with a certain difficulty. For example, sometimes the Good God, in His boundless love, and in order to provide practice in humility and patience, will take away his Grace from the wife, and she will begin acting outlandishly and treating the husband inconsiderately. Then the husband should not complain, but rather rejoice and thank God for the opportunity to struggle which He has given him. Or, a mother asks God to grant her patience. Her little child then comes in, and as soon as she has the table set for dinner, he pulls on the table cloth and everything spills on the floor. At such times it's as if the child is saying to his mother: "Mama, be patient!"

In general, the difficulties which exist today in the world force those who desire to live a little spiritual life to be watchful. Just as, may God protect us, in a war the people are in a watchful state, I see the same thing happening now with whomever strives to live spiritually. Look how tough the poor children have it who are close to the Church! But the

war, which exists because of the terrible environment in which they live, helps them, in a way, to stay awake. You see, in times of peace, when there are no difficulties, the majority of people slack off. Instead, they should utilize such serenity for spiritual growth—to cut off their shortcomings and cultivate the virtues.

Silence greatly helps in spiritual life. It is good for one to practice silence for about an hour a day: to test himself, to acknowledge his passions and to fight in order to cut them off and purify his heart. It is very good if there is a quiet room in the house which gives him the feeling of a monastic cell. There, "in secret" [4], he is able to do his spiritual maintenance, to study, and to pray. A little spiritual study done before prayer helps greatly. The soul warms up and the mind is transported to the spiritual realm. That's why, when a person has many distractions during the day, he should rejoice if he has ten minutes for prayer, or even two minutes to read something, so as to drive away distractions.

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Prayer in the family

Q: Geronta, should the entire family do compline together at night? [6]

A: The older family members should motivate the youngsters with their solemnity. They should do compline and say to the small children: "If you want, stay a little while." When the children are somewhat bigger they can have a rule—for example, fifteen minutes for the older ones, and two to five minutes for the small children—then after their

rule, as much as they want. If the parents make them stay for all of compline they'll resent it. Parents shouldn't pressure their children because they don't yet understand the power and value of prayer. Parents, you could say, are able to eat beans and meat: hearty food. But when a little child is still only drinking milk, should they tell him to eat meat because it is strengthening? Maybe it is more strengthening, but the poor thing can't even digest it. That's why starting out they should give him little pieces of meat and broth, so that he'll want more.

Q: Geronta, sometimes even the adults are so tired in the evening that they aren't able to do compline.

A: When adults are very tired or sick they should say half of compline or at least one "Our Father." They should not completely bypass prayer. In wartime if you end up on a hill in the evening, surrounded by enemies, you let out a few shots to frighten the enemy, so they will not attack. Adults should also let out a few shots so as to scare the little demons away.

Prayer has great power within the family. I know two siblings who not only kept their parents—who had a big problem between them—from separating, but even caused them to be more in love. With us my father said: "You don't know what you're going to do; two times a day you must entrust the future to God, so as to know where you'll end up." Each morning and evening we would all pray together before the icons, father, mother and the children, ending with a prostration before the icon of Christ.

When a problem arose in the family we would pray and it would clear up. I remember once, when our youngest brother got sick and my father said: "Come, let's beg God to make him well or to take him, so that he won't suffer anymore." We all prayed together and he recovered.

Even at the table, we all sat together. First we prayed and then we would begin eating. If someone started to eat before the food was blessed we would say "he fornicated." We considered a failure to remain temperate fornication. It destroys a family if each person comes home, at whatever hour he wants, and eats alone without reason.

Children and the spiritual life

Q: Geronta, if a mother gives holy water to her child and he spits it out, what should she do?

A: She should pray for her child. Maybe the way in which she gives the holy water to her child causes a reaction. For the child to be on the path of God the parents must also live right spiritually. Some parents who are religious strive to help their children to become good, not because they are concerned for the salvation of their souls, but because they want to have good children. In other words, they are more worried about what people will say about their child instead of whether they might go to hell. So how can God help? The aim is not for children to go to church through compulsion, but to love the church; not to do good through compulsion, but to feel the need to do good. The holy lives of parents instruct the souls of their children and they naturally follow. In

this way they grow up piously, with health of both soul and body and without spiritual injuries. If parents force their children out of fear of God, He helps and the child is benefited. If, however, they do it out of egoism, then God does not help. Children are often troubled because of their parent's pride.

Q: Geronta, some mothers ask us what prayer should a child of three or four years old do?

A: You should tell them: "You are the mother; see how much your child can handle." They shouldn't give them a rule.

Q: Geronta, what if the little children get tired when their parents bring them here for vigils? [7]

A: During Orthros they should let them out a little to relax, and during Divine Liturgy bring them back into the church.

Without forcing their children mothers must teach them to pray. Villagers in Cappadocia* intensely lived the ascetic tradition. They would take their children to hermitages, do prostrations and pray with tears, and in this way, the children *learned how to pray*. *Chetes [8]* would sometimes go by night to rob them; and when passing the chapels they would hear crying and stop in surprise. "OK, what's going on?" they would say. "During the day they are all smiles and at night they cry?" They couldn't understand what was going on.

Miracles happen through the prayers of small children. Whatever they ask of God He gives them because they are guileless and He hears their pure prayer.

I remember one time our parents had gone out into the field and had left me in the house with my two younger siblings. The sky suddenly darkened and a torrential rainstorm began. "What will our parents do now?," we said. "How will they get back home?" The two little ones began crying. "Come here," I told them, "we will ask Christ to stop the rain." The three of us knelt down before the family's icons and prayed. In just a few minutes the rain stopped.

Parents must use discernment to help their children draw near to Christ from their early years, and from their childhood to live the joy on high—spiritual joy. When they start school they should learn, little by little, to read spiritual books to help themselves live spiritually. In this way they will become little angels, and their prayers will have greater boldness before God. Such children are spiritual heads of the home. The lives of saints especially help small children in their spiritual lives. As a small boy I found a little book of the lives of saints which they had back in those days. I went out into the forest to read and pray. I was flying with joy. From the age of ten to sixteen, when the Greek-Italian war began, I lived the spiritual life without restraint. Childhood joys are pure; they leave an imprint on a person that greatly affects him when he grows up. If children live spiritually they will live joyfully in this life, and in the next they will rejoice eternally with Christ.

St. Sophrony of Essex (July 11th)

Elder Sophrony (Sakharov) of Essex (1896-1993), was the disciple of St. Silouan the Athonite (1866-1938) and founder of the Patriarchal and Stavropegic Monastery of St. John the Baptist in Essex, England. Saint Sophrony was canonized on the 22nd of October 2019 by the Holy Synod of the Ecumenical Patriarchate and we commemorate him on July 11th.

An excerpt from one of his book, *Letters to his family*:

31st March, 1977

Christ is Risen!

Grace, peace and joy from the Risen Lord Jesus Christ be with you and all are dear to us.

Wonderful Maria, thank you for your last letter. Of course, what made me rejoice above all was the news that Nicholas is better...He is a rare and remarkable man. In his lifetime he has brought so many people peace, which is so needed in our time all over the world, and consequently to all of us. Several people have begun to wonder whether peace can be possible on earth when every day millions of animals are slain so as to satisfy the bellies of millions of people [ed.note – imagine what St. Sophrony would have been said about millions of abortions]. Food with blood stirs up the passions, clouds one's thinking powers, makes the heart insensitive, brutal. And if you add to this the hundreds of thousands, or rather millions, of innocent people who are suffering over the whole face of the earth from the senseless

violation of the human conscience – how can you expect blessed peace to descend upon such an earth? Millennia of experience throughout history have shown with irrefutable evidence that all violence lasts only for a certain time before revenge gathers force. Already so many empires have been toppled which considered their position unassailable. It is a true saying: “All they that take the sword shall perish with the sword”, and even more, that all the blood shed upon the earth shall be avenged. So the ancient commandment ‘Thou shalt not kill’ remains un-kept throughout the course of the centuries. And now we are seeing the retribution for this.

‘Without me ye can do nothing.’ And when people cease to pay attention to these words, all their efforts are directed towards creating what seems to them a better life; but the result of their creation is banal and tedious to the point of deadliness. Man's spirit cannot be confined within such compressed limits; we will have to ‘smash plates’ to realize that everywhere ‘plates are being smashed’ senselessly, and just because of this senselessness the understanding is born that if this absurdity lies at the foundation of being, then this existence would be simply impossible. The way is created for the comprehension of absolute truth, for the perception of the deepest meaning of life; confidence in the final victory of love is established within us.

With me it happened like this: from the vision of what was taking place in the world my soul was brought to a fearful, mortal, state of doubt. The ground was taken from under my feet; my whole being was sick with grief. And

when what I saw as the absurdity of all human activity reached the limit, in my soul – in a strange fashion – the certitude was born that the eternal victory of reason and truth was inevitable.

Notice: all the great religions arose in the east, where societies live at an unbearably low level. The contemplation of such a fallen state of man gave rise to repentance in the depths of the spirit, and beyond expectation a supernatural power touched the heart, and the heart contemplated the transfiguration of the world. So, so many times have I noticed a change in a person's face from the touch of this Heavenly Light. There is great wonder at this: he or she was so dreadfully deformed, and now – from whence is this beauty?

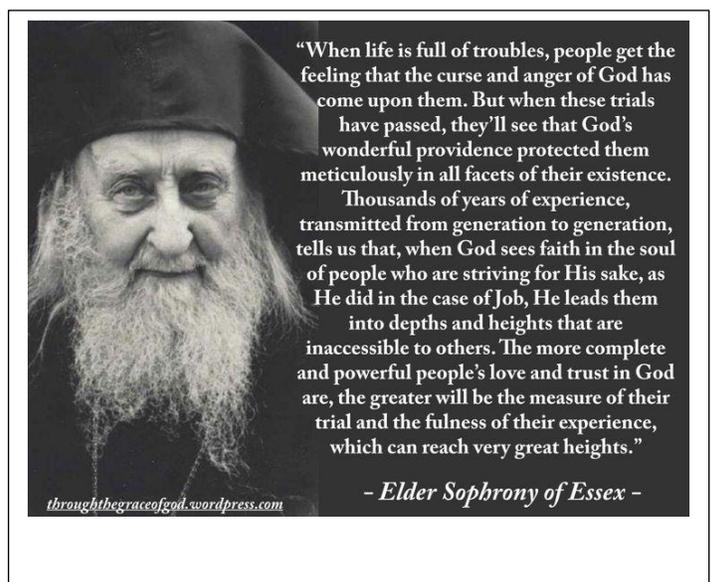
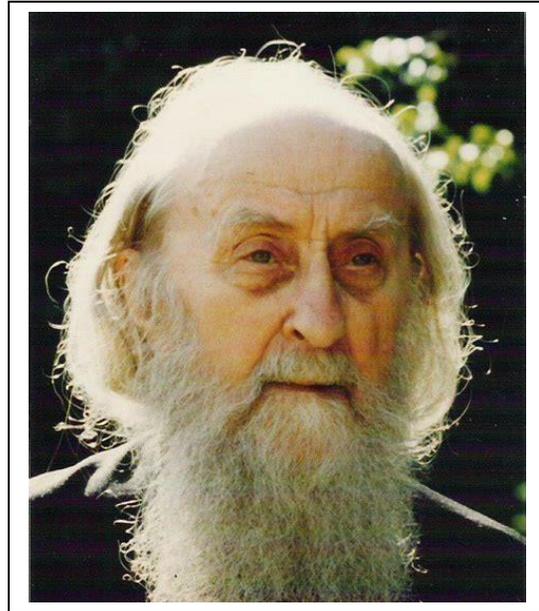
This is a weighty matter. It is not for speaking about in letters. My prayer for you and for all those with you is: 'May the Lord reveal to your deep heart His Mysteries, His Wisdom hidden from all ages! May the Holy Spirit teach you the knowledge of these Mysteries through Love, which He puts into the heart!'

And when the heart is touched by this eternal Spirit, the only natural feeling of the heart is an indescribable pity for all creation. Then love for one's enemies becomes normal. And this is a sign that man has passed from death to eternal life. And this is the way to peace, this is unconquerable victory. And this is what the soul prays for at all times. May the mercy of the God of Love be always present with you. And may you share what God sends you with other people, who are ready, and even thirsty, to

receive salvation. I am sure that you do act in this way.

Again and oftentimes again:
CHRIST IS RISEN!

With much love,
Your Sophrony



"When life is full of troubles, people get the feeling that the curse and anger of God has come upon them. But when these trials have passed, they'll see that God's wonderful providence protected them meticulously in all facets of their existence. Thousands of years of experience, transmitted from generation to generation, tells us that, when God sees faith in the soul of people who are striving for His sake, as He did in the case of Job, He leads them into depths and heights that are inaccessible to others. The more complete and powerful people's love and trust in God are, the greater will be the measure of their trial and the fulness of their experience, which can reach very great heights."

- Elder Sophrony of Essex -

July 2022

Saint Michael's Romanian Orthodox Church
 Southbridge, Massachusetts
www.stmichaelorthodox.com

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
					1 Sts. Cosmas and Damian the Holy Unmercenaries	2 No services – Priests Congress
3 No services – Priests Congress	4	5 St. Athanasius the Athonite	6 Paraklesis 6:00pm	7 Great Martyr Kiriaky	8 Great Martyr Procopius	9 Divine Liturgy 9:00am (Memorial Service following Liturgy 10:00am) Vespers 5:00pm
10 Matins 8:30am Divine Liturgy 9:30am	11 Great Martyr Euphemia; St. Sophrony of Essex Divine Liturgy- 8:30am Vespers, Litia, Matins– St. Paisios -10:00pm, followed by Liturgy	12 St. Paisios the Athonite Divine Liturgy 0:00am	13 Paraklesis 6:00pm	14	15	16 Divine Liturgy 9:00am (Memorial Service following Liturgy 10:00am) Vespers 5:00pm
17 Holy Fathers of the Fourth Ecumenical Synod Matins 8:30am Divine Liturgy 9:30am	18	19	20 Glorious Prophet Elias Divine Liturgy 9:00am Paraklesis 6:00pm	21	22 St. Mary Magdalene the Myrrh-bearer and Equal to the Apostles	23 Divine Liturgy 9:00am (Memorial Service following Liturgy 10:00am) Vespers 5:00pm
24 Matins 8:30am Divine Liturgy 9:30am	25 Dormition of St. Anna	26 St. Paraskeve the Martyr Vespers 6:00pm	27 Great Martyr Panteleimon Divine Liturgy 9:00am Paraklesis 6:00pm	28	29	30 Divine Liturgy 9:00am (Memorial Service following Liturgy 10:00am) Vespers 5:00pm
31 Matins 8:30am Divine Liturgy 9:30am						