

Saint Michael's Romanian Orthodox Church

Southbridge, Massachusetts
www.stmichaelorthodox.com

August 2022



The Most Glorious Dormition of Our Most Holy Theotokos

The Feast of the Dormition of Our Most Holy Lady, the Theotokos and Ever-Virgin Mary is celebrated on August 15 each year. The Feast commemorates the repose (dormition and in the Greek *kimisis*) or "falling-asleep" of the Mother of Jesus Christ, our Lord. The Feast also commemorates the translation or assumption into heaven of the body of the Theotokos. The Holy Scriptures tell us that when our Lord was dying on the Cross, He saw His mother and His disciple John and said to the Virgin Mary, "Woman, behold your son!" and to John, "Behold your mother!" (John 19:25-27). From that hour, the Apostle took care of the Theotokos in his own home. Along with the biblical reference in Acts 1:14 that confirms that the Virgin Mary was with the Holy Apostles on the day of Pentecost, the tradition of the Church holds that she remained in the home of the Apostle John in Jerusalem, continuing a ministry in word and deed. At the time of her death, the disciples of our Lord who were preaching throughout the world returned to Jerusalem to see the Theotokos. Except for the Apostle Thomas, all of them including the Apostle Paul were gathered together at her bedside. At the moment of her death, Jesus Christ himself descended and carried her soul into heaven. Following her repose, the body of the Theotokos was taken in procession and laid in a tomb near the Garden of Gethsemane. When the Apostle Thomas arrived three days after her repose and desired to see her body, the tomb was found to be empty. The bodily assumption of the Theotokos was confirmed by the message of an angel and by her appearance to the Apostles.

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

August 1st - 15th – Dormition Fast

August 5th – St. John the Hozevite

August 6th – Holy Transfiguration

August 7th – St. Theodora of Sihla

August 15th – Dormition of Our
Most Holy Lady the Theotokos

August 16th – Holy Martyr
Constantin Brancoveanu and his
four sons, Constantin, Stefan, Radu,
and Matei, and his counselor
Ianache

August 21st – Apostle Thaddeus

August 29th – Beheading of St.
John the Baptist (Strict Fast)

Saint Michael's Romanian Orthodox Church
16 Romanian Avenue, Southbridge Massachusetts 01550
Telephone: (508) 765-5276

Website: www.StmichaelOrthodox.com

Email: stmichaelromanianorthodox@gmail.com

Facebook: St. Michael Orthodox Christian Church

2021 Parish Council

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

2021 Ladies Society Committee

President: Alexandra Nasto
Vice President: Louise Boillard
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!!

August 4th – Anastasia Kelly
August 7th – Vasilika Tonka
August 8th – Ioanna Pitsillides
August 10th – Charles Panu
August 12th – Louise Boillard
August 17th – Costa Penna
August 21st – Yannis Penna
August 22nd – Mary Grabosky
August 29th – Henrietta Panu

Please Pray for:

Joy and George
And
Mihail and Natalia –
for travel
For health: Louise,
Sandra,
Henrietta, Theodor,
Mihail

Happy Name Day

August 7th – St. Theodora –
Theodora Railean (Felicia)
August 15th – Dormition of the
Theotokos – Mary Dowling,
Mary Andreea, Maria Mironidis,
Mary Grabosky, Maria
Rapsomanikis

Greek Festivals Return in August and September

Let's support our sister churches Festivals as follows:

- St. George – Southbridge – August 21st
- Sts. Anarghyroi – Marlborough – September 3rd-5th
- Sts. Constantine and Ellen – Webster – September 10th-11th

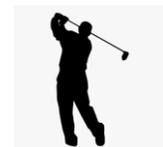


Feast Day Vespers at St. Mary's Albanian Church in Worcester

Sunday, August 14, 6pm
Divine Liturgy Monday, August 15, 10am

14th Annual Romanian Golf Tournament

Saturday, September 10th, 2021
12pm 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



~ Movie & Book Corner ~

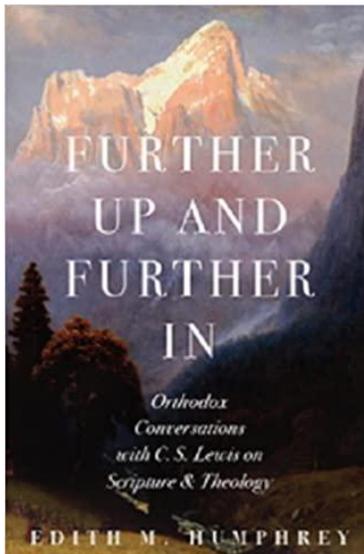


Movie: Viking

Kievan Rus, late 10th century. After the death of his father, the young Viking prince Vladimir of Novgorod is forced into exile across the frozen sea.

Director: Andrey Kravchuk |

Stars: Danila Kozlovskiy, Svetlana Khodchenkova, Maksim Sukhanov, Igor Petrenko



Book: Further Up and Further In : Orthodox Conversations with C. S. Lewis on Scripture and Theology

Drawing on Lewis's broad corpus, both his beloved classics and his less well-known writings, Humphrey brings Lewis into conversation with Orthodox thinkers from the ancient past down to the present day, on subjects as diverse and challenging as the nature of reality, miracles, the ascetic life, the atonement, the last things, and the mystery of male and female.

~President's Corner~

Dear Parishioners and Friends of Saint Michael's,

We truly hope everyone is having a blessed and safe Summer! I know there are lots of trips planned, so we pray for safe & healthy travels for everyone who is on the move! At Saint Michael's we have been moving along through the year without much disruption, which has been a welcome change since the last 2 years of Covid challenges. As always, I want to take some time to thank everyone who takes time to work, donate, clean, and fix things around our church and grounds. As many of you know our committee made a tough decision to postpone our church festival once again, and we look forward to 2023 with our new festival chair, Maria Mironidis.

Please also take some time to look at our new and improved church website that Maria has put so much work into (www.stmichaelorthodox.com).



Our next big church function is on Saturday September 10th, which will be our parish golf tournament that is done each year in memory of long-standing parishioner George Nasto (late husband of Sandra). If you are interested in participating or donating, please don't hesitate to reach out to me as soon as possible. We are looking forward to the rest of 2022 and hosting more events in the Fall, so please keep a look out and check your e-mail and our Facebook page for more information.

Thank you so much and God bless you!

---Luke Yanka,

Parish Council President

“If you find that you have no love but desire to have it, do the works of love and the Lord will see your desire and effort and put love in your heart.”

~ St. Ambrose of Optina

~Orthodox Tradition and Modernism By Prof. Constantine Cavarnos~

Prof. Cavarnos is a distinguished contemporary philosopher, Byzantinist, and Orthodox thinker, from a lecture at the auditorium of the "Archaeological Society" of Athens, which was organized by the "Panhellenic Orthodox Union" and delivered on May 27, 1970. Professor Cavarnos fell asleep in the Lord as Schemamonk Constantine on the morning of March 3, 2011, at St Anthony's Monastery in Arizona.

What Sacred Tradition Is?

In order to understand what Sacred Tradition is, right from the beginning we must distinguish it from the various kinds of human traditions. Sacred Tradition originates from God, it is a Divine revelation, whereas human traditions originate from mankind, are products of the human mind. Christ Himself explicitly distinguishes these two kinds of tradition, the Divine and the human, when He disapproves of the Scribes and Pharisees, because they disregard the Divine Tradition, the Divine Teaching, while they observe human traditions, saying: Ye leave the commandments of God, and hold fast the tradition of men. (Mk 7:8). And the Apostle Paul clearly distinguishes these two kinds of tradition, when he advises the Colossians, saying: See to it that no one makes a prey of you by philosophy and empty deceit, according to human tradition, according to the elemental spirits of the universe, and not according to Christ. (Col 2:8); also when he says to the Thessalonians: Now we command you, brethren, ...that ye keep away from any brother who is living in idleness and not in accord with the tradition that ye received from us. (2 Thess 3:6). From these passages, as also from others, the distinction between Sacred Tradition and human tradition is clear, as is the placing of Sacred Tradition on an incomparably higher level than human tradition. They

human tradition. They proclaim that we should always observe Sacred Tradition, whereas we should break human tradition, which is composed of human teachings and customs, whenever it is opposed to Sacred Tradition. In saying that Sacred Tradition is a Divine revelation, I mean that it was given to men by God, whether directly, by the God-man, or indirectly, through the Prophets and the Apostles. The incomparable superiority of Sacred Tradition is due to its revelatory character. Its revelatory, Divine character is evident in the Old Testament from phrases like the following: Thus saith the Lord; And the Lord spoke unto Moses, saying. In the New Testament this character is conspicuous, not only in the Gospels, where the God-man speaks, but also in the Apocalypse of John, which begins with the words, The Revelation of Jesus Christ, which God gave him, and in the Acts of the Apostles and the Epistles, particularly those of St. Paul. He frequently stresses that what he is teaching is not his own, nor of the wise of this world, but teaching from God. For example, in the First Epistle to the Corinthians, the Apostle Paul says: Yet we speak wisdom...not that of this age nor of the rulers of this age, who are doomed to perish; but we speak wisdom of God that is in a mystery and hidden...which God has revealed to us through His Spirit. (1 Cor 2:6-7, 10). That which distinguishes Christianity

from the various and countless systems which the human intellect has devised—religious, philosophical, ethical and social systems, etc.—is precisely its revelatory character. The term “Tradition” is used by the Fathers and other ecclesiastical writers in a broader sense to indicate the written Divine word, namely the Old Testament and the New Testament, and also the unwritten Divine word of the Apostolic preaching, which is not written in Holy Scripture, but was preserved in the Church and was written in the Proceedings of the Synods and in the books of the God-bearing Fathers. In a narrower sense, the term “Tradition” indicates only the unwritten Divine word of the Apostolic preaching. The Apostle Paul uses the term “Tradition” in the broad sense, when he writes to the Thessalonians: Brethren, stand firm and hold to the traditions which you were taught by us, either by word of mouth or by letter. (2 Thess 2:15). Before the canon of the New Testament was formed, the Fathers and Teachers of the Church called Tradition the written and the unwritten Divine word. Since the time that the canon of the New Testament was formed, the term “Tradition” is usually employed in the narrower sense, to designate the unwritten Divine word of the Apostolic preaching. ... The two parts of Tradition, the written and the unwritten word, are considered by the Ecumenical Synods and the Holy Fathers to be of equal authority. The sacred Synods, writes St. Nektarios of Pentapolis, in their deliberations, draw not only from the sacred Scriptures, but also from sacred Tradition as from a pure spring. He makes a similar observation about the

Fathers: The holy Fathers, he says, regard this sacred Tradition as a pure spring, as also they regard the spring of the Holy Scriptures, from which we draw the life-begetting and salvific streams that provide eternal life, and that is why they ascribe the same authority to both written and unwritten Tradition. I shall mention two of the most important passages that confirm this observation: one from St. Basil the Great and one from St. John Chrysostom. St. Basil says: Of the dogmas and proclamations preserved in the Church, some we possess from written teaching, while others we have received in secret from the Tradition of the Apostles; these both have the same validity for true religion. And no one will gainsay these points, at least if he is even moderately versed in ecclesiastical institutions. (Concerning the Holy Spirit 27; PG 32:188A). The Divine Chrysostom says: They (namely the Apostles) have not handed down everything in writing, but have also delivered many things in unwritten form. The former and the latter are equally trustworthy, and so we also consider the [unwritten] Tradition of the Church to be trustworthy. It is Tradition—seek no further. (Homily on 2 Thess, Homily 4; PG 62:488). The following words of St. John the Theologian, at the end of his Gospel, bear especial witness to the existence of a rich Apostolic Tradition: And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. (Jn 21:25). Another clear testimony of the rich unwritten Tradition is the Apostolic Canons and the Apostolic

Constitutions. Many passages of the Fathers inform us of the content of the unwritten Apostolic Tradition. One of the most important is found in St. Basil the Great's Concerning the Holy Spirit, chapter 27. Here he mentions the following, apart from other examples of this Tradition: (1) that we make the sign of the Cross; (2) that we look to the East when we pray; (3) that we do not kneel in our prayers on Sunday and throughout Pentecost; (4) that each person is baptized with three immersions and emersions; (5) the renunciation of Satan and his angels in Baptism; (6) the confession of faith in Father, Son and Holy Spirit, word for word in this way; (7) the words which the priest utters at the change of the bread and the wine of the Divine Eucharist. (PG 32:188-189, 192-193). Regarding the latter, I observe that St. Dionysios the Areopagite in his book Concerning the Ecclesiastical Hierarchy also stresses that the secret prayers, which sanctify and accomplish the Divine Mysteries, are part of the unwritten Tradition: It is not permitted to interpret in writing the consecrating invocations or their mystical meaning, or to bring out from secrecy to the public the powers worked by God in them; but as our Sacred Tradition holds, when you have learned them thoroughly by secret instructions...you will be uplifted by the illumination which is originative of perfection toward the highest knowledge of them.(7; PG 3:565C). In his defense of the holy icons, St. John of Damascus observes that it is Apostolic Tradition that we make icons of Jesus Christ and the Saints and that we venerate them by way of honoring them. And he gives as other examples of the unwritten

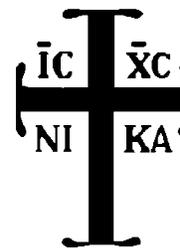
traditions of the holy Apostles the veneration of the Cross and our practice of turning to the East when we pray. He adds that the Apostles have handed down very many things to us unwritten. (Exact Exposition of the Orthodox Faith IV.16; PG 94:1172C-1173B; cf. 1304- 1305). Among other examples of the unwritten traditions which the Fathers give are the fast on Wednesday and Friday, the composition of the services and especially of the Divine Liturgy, the manner of celebrating the holy Mysteries, and our practice of doing memorial services for those who have died while faithful members of the Church.

Tradition and Orthodoxy

The Orthodox Church has been the only faithful keeper of Tradition. The Protestants deny the unwritten sacred Tradition; they accept only the written Tradition, Holy Scripture. The rejection of the unwritten Tradition on their part is a superficial and disastrous act. It is superficial because it disregards the fact that Holy Scripture, which the Protestants generally accept as Divinely-inspired, is a product of oral Tradition, since the writings which constitute Holy Scripture were handed down in the Church only around the end of the Apostolic period. In order to be consistent, they ought to discard Holy Scripture also as a Divine revelation. Some Protestants have done this and have ceased to be Christians except in name. The denial of the unwritten Tradition on the part of Protestantism was something ruinous, because it was the rejection of a treasury which is most

necessary for salvation. (cf. St. Nektarios, Two Studies, pp. 71-72). Only the Orthodox Church, as I said, remained a faithful observer of Tradition and preserved the sacred Deposit, as the Apostles handed it down, not distorting it with subtractions and additions. This loyalty to Tradition has been underscored by the Holy Fathers, by distinguished Orthodox theologians of the recent period, and also by heterodox theologians. The following observations of Basil Ioannidis and Georges Florovsky are characteristic of Orthodox theologians. The Orthodox Church, says Ioannidis, who was a professor at the Universities of Thessaloniki and Athens, possesses full and unaltered the teaching and the tradition of the one, ancient and undivided Church.... She has not altered anything of what she has received.(Ekklesia, June 1954, p. 201). Father Florovsky, a leading Russian theologian of the Diaspora, writes: From the first moment the Church has proclaimed that her faith remains the same throughout the ages. And this identity, this similarity of the faith, from the Apostolic times until our own days, without doubt constitutes a most conspicuous sign and a very strong indication of Orthodoxy. ("Orthodoxos Typos," December 1964, p. 3). Important also are the admissions which distinguished heterodox theologians make regarding the traditional character of the Orthodox Church. I shall mention two examples. The Protestant E. Seeberg, Professor at the University of Berlin, says: The Orthodox Church is the one Church, the Catholic Church, the Apostolic Church. She has remained faithful to the Apostolic teaching and the

Apostolic canons, and through uninterrupted succession has preserved undiminished the connection to the Apostles. (The Nostalgia for Orthodoxy [Athens: "Zoe" Brotherhood, 1965], p. 37). The Roman Catholic theologian Julius Tyciak writes: For the Eastern Church Tradition is everything. She wants to be the Church of Tradition, the Church of the ancient times. (ibid., p. 73). Tradition, Synods, and Fathers The Synods not only made wide use of the Apostolic Tradition, but also stressed its value and took measures for its preservation. They preserved and proclaimed it in their definitions. Likewise, the holy Fathers contended vigorously, both with the spoken word and with the written word, for the preservation and predominance of the Apostolic Tradition without additions or subtractions. A fair number of them contended through the Synods. The following words of St. Athanasios the Great are characteristic of the line which the Fathers deliberately and persistently followed: I have taught according to the Apostolic faith handed down to us by the Fathers, devising nothing outside it. (Epistle to Serapion 33; PG 26:605C).



~Parent's School Corner~

Excerpts from *For the Children Sake* by Susan Schaeffer Macaulay

...we have tolerated a separation between the “secular” and the “religious”. Thus people have had to close their minds to all other aspects of life and intellectual questions when they entered the “faith” box, or that of “experience”. It is as if they were called upon to leave philosophy, literary questions, art, social questions, historical views, political action, science, and so on in a sort of mental parking lot outside the “religious experience”. Charlotte Mason allowed no such division between the “secular” and the “religious”. She understood that the *whole* of reality is part of God’s reality.

She often referred to a medieval painting which struck her on a visit to Florence. In it she saw depicted the Holy Spirit inspiring the various “departments” of human endeavor. Art, mathematics, and so on – all are part of the whole life, reality. We can and should appreciate, execute, and learn about art, music, literature, history, math, science, philosophy, and so no – for *their own sakes*.

Often climbers are asked, “Why do you climb Mount Everest?” The answer comes quickly. “Because it is there.” In the same way, the inquiry “Why do you study or do math, art, etc?” should be swiftly answered by “Because it is part of the whole which God has created”.

Charlotte Mason and my dad, Francis A. Schaeffer, would have agreed deeply on this point.

“True spirituality covers all the reality. There are things the Bible tells us as absolutes which are sinful – which do not conform to the character of God. But aside from these the Lordship of Christ covers all of life and all of life equally. In this sense there is nothing concerning reality that is not spiritual.

Related to this, it seems to me, is the fact that many Christians do not mean what I mean when I say Christianity is true, or Truth. They are Christians and they believe in, let us say, the truth of creation, the truth of the virgin birth, the truth of Christ’s miracles, Christ’s substitutionary death, and His coming again. But they stop there with these and other individual truths.

When I say Christianity is true I mean it is true to total reality – the total of what is, beginning with the central reality, the objective existence of the personal-infinite God. Christianity is not just a series of truths but Truth – Truth about all of reality. And the holding of that Truth intellectually – and then in some poor way living upon the truth, the Truth of what is – brings forth not only certain personal results, but also governmental and legal results.”

...Some believe that to secure a “Christian” education, one has to use Christian textbooks for study....The child should be put in touch with best available material in each field. So, the math program we choose will probably have been written by someone with a quite different religious view from the

Christian one. Math does relate to the whole of truth; it has its place. It is like art, music, horticulture, or cooking: the “Christian-ness” of it lies in itself. We are secure in God’s truth, which is a framework into which we can fit all the parts of reality.

....There are many ways of applying the “Christianity that is true to the total reality.” We don’t have to make every day a sort of Sunday school lesson to achieve this. There are several dangers in that sort of approach. Too much pious talk, talk, talk. Too many “holy moments.” Expecting continual religious experiences. Not letting children “be.” Not letting them wonder, puzzle, and ask.

On the other side, we live in a time when our culture is all-invading, all-persuasive. The population, as a whole, is led like pig with a ring in its snout. Unthinking opinions are the order of the day. The consensus of opinion is more important than what is right or true. Secular humanists preach that there is such a thing as a neutral stance, yet *their* world view comes over loud and clear as the “obvious” one. We live in a passive age. “Let the experts decide” about the ethics of abortion, the practices of the educational system, the legality of family laws.

It is an imperative priority, as never before, to allow our children to learn to think, understand, and see the central truths quite explicitly and clearly. This is a central part of the “Christian” aspect of our education.

...They should not be left with only a feeling – “I know it’s true because I feel it in my heart.” That is not enough.

One morning they will wake up and you will be gone, and so will their feelings.

Do they *know*?

All of this is “Christian education.”

Seeing fallacies. Understanding. Knowing the Bible. Thinking. Judging ideas. Seeking and keeping ears open. Being in touch.

Perhaps it is well to end on the why of teaching Christian truth. We do not become Christians because it will make us happy. Nor because we believe it will be a passport to a sugarcoated life.

We are called to One who is *there*. We respond because that *is right* and appropriate.

When set firmly on the ground of reality, we will indeed experience our own relationship with a personal God who is there. It will alter the quality and experience of my life. I will be called to serve. I am commanded to place the Lord King at the center of my life. In serving Him, I am then to serve others. It is this perspective that is passed onto the next generation.

Having given the basis for the knowledge, plus a place for the telling of ideas or discussion, please allow each child to live his own private life. We tend to crash in where angels fear to tread. We want to push along the work that belongs to the Holy Spirit.

Let the child do his own living – *please!*



~Parish Life~

St. Paisios Vigil Services July 11-12, and the new work done in the church



We thank Yannis Mironidis for making the new pews' book supports from the scarch, the floor molding and for installing them.

We need **volunteer** for Fr. John's **office remodeling**, and for downstairs hall painting (only one wall left).



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No matter how much we suffer, the time will come when all will end and each one of us will be given repose in accordance with his labors. Are you afflicted? Are you in pain? Do you weep from the pressure of sorrowful events? Are you weary? Take courage, for through such things the kingdom of God is acquired. But if you have it easy in everything and do not remember God, then grieve, for you are not walking the path that leads to God. Afflictions, sicknesses, and torments weary us continually so that we abhor this world and desire the world there, where Cherubim and Seraphim hymn God, where there is real and true repose, the day without evening, the blessed light; while things here, in comparison with the eternal things, are dark and abominable. May our holy God grant us spiritual understanding, so that we always prefer the everlasting things, the highest good, our sweet God. Even though we hobble along with a limp and are filled with wounds and sins, we like to speak about others. When we visit a hospital, we will observe that all the patients have some type of illness. However, we will not see anyone criticizing another sick person. Have you ever noticed this? No one says to another patient: "Why are you laying in bed?" Whereas we are all sick spiritually, and yet we criticize one another. We have a problem with our eye, and we like to occupy ourselves with someone else who has lung disease. Unfortunately, we wretched people fail to realize this. **Elder Ephraim of Arizona**



Saint Michael's Romanian Orthodox Church presents

YOUNG ADULT FALL RETREAT

Drops from the living words - Therapy for the soul

FAITH | FELLOWSHIP |
ACTIVITIES | NATURE | MORE!

DATE: Sept 16-17, 2022

AGES: 18 - 35

Cost: \$50

SPEAKERS AND MORE!

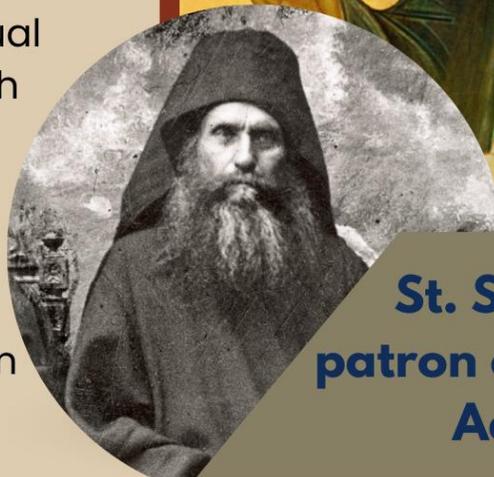
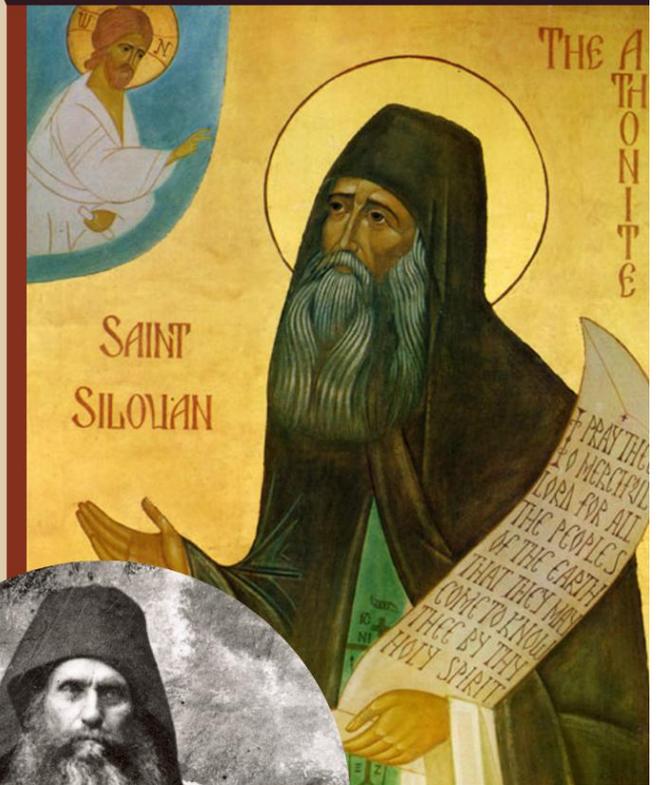
During the retreat we will have two speakers coming in along side with activities, surprises, a lot of fun and creating friendship. Our speakers Fr. Turbo Qualls on Friday 6:00pm, and Fr. Ieremia (Berbec) on Saturday at 2:00pm.

TOPICS COVERED

Confession and the Spiritual Father in the Orthodox Church

QUESTIONS?

Contact fr. John Downie
fr.john_downie71@yahoo.com



**St. Silouan is the
patron of our Youth
Adult Retreat!**

www.stmichaelorthodox.com

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YOUNG ADULT FALL RETREAT

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PROTOSINGELOS IEREMIA

Father Ieremia (Berbec) was born in Constanța, Romania, in 1978. As a young man, he was the spiritual son of Elder Arsenie Papacioc for 10 years. From 2002 to 2007, he was a Ph.D. student in the math department at the University of California, Berkeley. Upon graduating in 2007, he moved back to Romania and entered the brotherhood of Holy Putna Monastery. He holds a Master's degree from the "Dumitru Stăniloae" Theological Faculty in Iași. In September 2020, with the blessing of his abbot and of his local hierarchs, he moved to the United States because he was assigned as abbot of Sf. Dumitru Romanian Monastery in Middletown, NY.



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16 Romanian Avenue, Southbridge Massachusetts

~Fasting corner recipes~

CORN VEGGIE KABOBS

INGREDIENTS

- 2 ears corn-on-the-cob, cut into 8 pieces
- 2 bell peppers (red and yellow)
- 1/2 red onion, cut into chunks
- 1/2 zucchini, sliced
- 5 jalapeno peppers
- 5 wooden skewers, soaked in water 15 minutes
- 4 Tbsp. Hellmann's® or Best Foods® Vegan Dressing and Spread
- 1/4 tsp. salt
- 1/8 tsp. pepper
- 1/8 tsp. paprika



METHOD

- **1** Alternately skewer corn, bell peppers, onion and zucchini on 4 skewers. Skewer jalapeno peppers on 1 skewer. Brush with 2 Tbsp. Hellmann's® or Best Foods® Vegan Dressing and Spread and sprinkle with salt, pepper and paprika.
- **2** Grill or broil, turning once until vegetables are tender, about 15 minutes. Serve with remaining 2 Tbsp. Hellmann's® or Best Foods® Vegan Dressing and Spread.



• SERVES

4 PEOPLE

• PREP TIME

20 MINS

• COOKING TIME

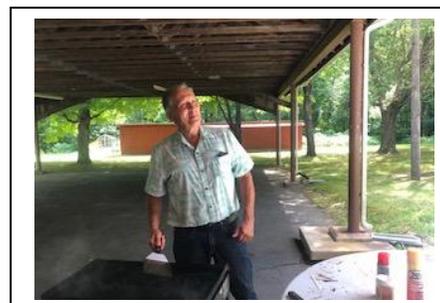
15 MINS



~Parish Life~

Cookout July 31st

We thank all people who contributed to the success of our event. Special thanks to our Greek friends for making possible our Bake Sales and for their generosity



August 2022

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

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
	1 Dormition Fast Begins;	2	3	4	5 Vespers, Litia, Matins – Holy Transfiguration 6:00pm	6 Holy Transfiguration Divine Liturgy 9:00am Vespers 5:00pm
7 St. Theodora of Sihla Matins 8:30am Divine Liturgy 9:30am	8 Divine Liturgy 9:30am Paraklesis 6:00pm	9 Divine Liturgy 9:30am Paraklesis 6:00pm	10 Divine Liturgy 9:30am Paraklesis 6:00pm	11 Divine Liturgy 9:30am Paraklesis 6:00pm	12 Divine Liturgy 9:30am Paraklesis 6:00pm	13 Divine Liturgy 9:00am (Memorial Service following Liturgy 10:00am) Vespers 6:00pm
14 Matins 8:30am Divine Liturgy 9:30am Vespers at St. Mary's Albanian Church in Worcester 6:00pm	15 Holy Dormition Matins 8:30am Divine Liturgy 9:30am	16 Sts. Brancoveni	17 No service – Priest vacation	18	19	20 No service – Priest vacation
21 Apostle Thaddeus Matins 8:30am Divine Liturgy 9:30am	22	23	24 No service – Priest vacation	25	26	27 Vespers 6:00pm
28 Matins 8:30am Divine Liturgy 9:30am Vespers, Litia 6:00pm	29 Beheading of St. John the Baptist (Strict Fast) Matins 8:30am Divine Liturgy 9:30am	30	31 Paraklesis 6:00pm			

