



# PARISH BULLETIN

HOLY ARCHANGHEL MICHAEL'S ROMANIAN ORTHODOX CHURCH

No. 255/12 April 2021



**Fifth Sunday of Great Lent;  
Sunday of St. Mary of Egypt**

**Resurrectional Apolytikion. Mode 4.**

*When the women Disciples of the Lord had learned from the Angel the joyful message of the Resurrection and rejected the ancestral decision, they cried aloud to the Apostles triumphantly: Death has been despoiled, Christ God has risen, granting His great mercy to the world.*

## **Seasonal Kontakion of St. Mary of Egypt . Mode Pl. 3.**

*Who once was filled with every carnal sin has become today, through repentance, the bride of Christ. She desired the company of angels. She trampled upon demons with the Cross as her weapon. This is why, O Glorious Mary, you became a Bride of the Kingdom.*

**Prokeimenon. Mode 4.  
Psalm 103.24,1**

**O Lord, how manifold are your works. You have made all things in wisdom.**

**Verse: Bless the Lord, O my soul.**

The reading is from St. Paul's Letter to the Hebrews 9:11-14

BRETHREN, when Christ appeared as a high priest of the good things that have come, then through the greater and more perfect tent (not made with hands, that is, not of this creation) he entered once for all into the Holy Place, taking not the blood of goats and calves but his own blood, thus securing an eternal redemption. For if the sprinkling of

defiled persons with the blood of goats and bulls and with the ashes of a heifer sanctifies for the purification of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered himself without blemish to God, purify your conscience from dead works to serve the living God.



### **The Gospel According to Mark 10:32-45**

At that time, Jesus took his twelve disciples, and he began to tell them what was to happen to him, saying, "Behold, we are going up to Jerusalem; and the Son of man will be delivered to the chief priests and the scribes, and they will condemn him to death, and deliver him to the Gentiles; and they will mock him, and spit upon him, and scourge him, and kill him; and after three days he will rise." And James and John, the sons of Zebedee, came forward to him, and said to him, "Teacher, we want you to do for us whatever we ask of you." And he said to them, "What do you want me to do for you?" And they said to him, "Grant us to sit, one at your right hand and one at your left, in your glory." But Jesus said to them, "You do not know what you are asking. Are you able to drink the cup that I drink, or to be baptized with the baptism with which I am baptized?" And they said to him, "We are able." And Jesus said to them, "The cup that I drink you will drink; and with the baptism with which I am baptized, you will be

baptized; but to sit at my right hand or at my left is not mine to grant, but it is for those for whom it has been prepared." And when the ten heard it, they began to be indignant of James and John. And Jesus called them to him and said to them, "You know that those who are supposed to rule over

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### **Word of the week – Reflection Sunday of St. Mary of Egypt**

Several troparia in honor of St. Andrew, composer of the Great Canon, and to St. Mary of Egypt are also included in this wonderful repentance prayer. The Church of Jerusalem implemented this practice during St. Andrew's lifetime. When in the year 680 AD, St. Andrew traveled to Constantinople for the 6th Ecumenical Council, he brought with him and made public both his great composition and the life of St. Mary of Egypt, written by his compatriot and teacher, St. Sophronios, Patriarch of Jerusalem. The Life of St. Mary of Egypt is read together with the Great Canon at Matins on Wednesday of the fifth week of Great Lent.

Throughout the Canon the soul is constant call to repentance and the peak comes in the kontakion sung following the 6th canticle of the Canon:

*My soul, O my soul, rise up! Why art thou sleeping? The end draws near and soon thou shalt be troubled. Watch, then, that Christ thy God may spare thee, for He is everywhere present and fillest all things.*

The great luminary of the Church addresses these words to himself, to the one who could be described with the words he used to describe St. Mary of Egypt, who truly was an “angel in the flesh.” And yet, he so addressed himself, reproaching himself for his soul being in slumber. If he could see himself as such a one, how should we see ourselves? As immersed not only in spiritual sleep from which we cannot be roused, but also in some kind of necrosis. When we heed the words of the canon of St. Andrew of Crete, we have to ask ourselves: What must I do? If one were to fulfill God’s Law, as he ought, the contents of his life would be of quite a different composition. It is for this reason that the Church offers us this profound Great Lenten Penitential Canon, so full of feeling and conviction, so that we might look deeper into our souls and see what is there. And yet, the soul continues to sleep; in that is our sorrow and our misfortune.

In the wonderful prayer of St Ephraim the Syrian, which we repeat throughout Great Lent, we hear words to the following effect: O Lord and King, grant unto me to see my transgressions! I do not see them; my soul has dozed off, has fallen asleep, and I cannot even see those sins, as I ought. How then will I be able to repent of them! This is precisely why, in the days of Great Lent, each of us should focus even more on himself/herself, must examine his life, and measure it against the standard set forth in the Gospels, and against no other.

**Venerable Mother Mary, pray to God for us.**

*Grant me that illuminating Grace which was given thee by Providence on High, that I may escape the darkness of my passions and praise the glorious feats of thy life, O Mother Mary.*

*Having crossed the stream of the Jordan, thou didst find peace by escaping the temptations of the flesh. Deliver us from them also, O Venerable Mother Mary, through thine intercessions.*

*Plunged into the depths of sin, thou didst raise thy hands, O Mary, towards the merciful God. And, as to Peter, in His loving-kindness He stretched out His hand to thee in help, ever seeking thy conversion.*

*The Mother of the eternal Light hath illumined thee and freed thee from the darkness of the passions. Therefore, having received the Grace of the Spirit, O Mary, enlighten even us who praise thee now in faith.*

*To St Mary of Egypt: Beholding in thee a new wonder, O Venerable Mother, the holy Zosimas was truly amazed; for he saw an Angel in the flesh, and was filled with great astonishment, praising Christ unto all ages.*



## Liturgical Schedule for this week

|                                     |                                   |  |
|-------------------------------------|-----------------------------------|--|
| <b>Monday</b><br><i>April 19</i>    | <b>3:00 pm</b>                    | <b>Presanctified Liturgy</b>   |
| <b>Tuesday</b><br><i>April 20</i>   | <b>3:00 pm</b>                    | <b>Presanctified Liturgy</b>   |
| <b>Wednesday</b><br><i>April 21</i> | <b>6:00 pm</b>                    | <b>Presanctified Liturgy</b>   |
| <b>Thursday</b><br><i>April 22</i>  | <b>3:00 pm</b>                    | <b>Presanctified Liturgy</b>   |
| <b>Friday</b><br><i>April 23</i>    | <b>6:00 pm</b>                    | <b>Presanctified Liturgy</b>   |
| <b>Saturday</b><br><i>April 24</i>  | <b>10:00 am</b><br><b>5:00 pm</b> | <b>Divine Liturgy (Akathist) &amp; Memorial –<br/>Lazarus Saturday<br/>Vespers</b> |
| <b>Sunday</b><br><i>April 25</i>    | <b>9:00 am</b><br><b>10:00 am</b> | <b>Matins<br/>Divine Liturgy – Sunday of St. Mary of Egypt</b>                     |



### Announcements:

- **Saturday of Lazarus** – we commemorate the souls of the departed – bring kollyva.
- **General church cleaning for Pascha:** Saturday, April 24, from 12pm to 4pm.
- **Donations for Pascha** – list still open.
- **Holy Tomb decoration on Great Friday:** 11am. We need volunteers.
- **Confession** – only for sinful person. Saints do not need to confess 😊. On request - call Fr. John.



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