



# Saint Michael's Romanian Orthodox Church

Southbridge, Massachusetts  
[www.stmichaelorthodox.com](http://www.stmichaelorthodox.com)  
March 2019



## LITURGICAL SCHEDULE

### **Saturday**

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

### **Sunday**

9:00am Matins  
10:00am Divine Liturgy

### **Monday – Thursday**

Great Canon of St. Andrew (See  
calendar on the last page)

### **Wednesday**

6:00pm Presanctified Liturgy  
(During Lent – Alternating with  
Albanian Church)

### **Friday**

5:30pm Akathist

**Look at calendar at end for  
full schedule of services for  
this month**

## Feast days

**March 3<sup>rd</sup>** – Judgement Sunday

**March 9<sup>th</sup>** – Holy Forty Martyrs of  
Sebastia

**March 10<sup>th</sup>** – Forgiveness Sunday

**March 11<sup>th</sup>** – Clean Monday –  
Beginning of Lent

**March 17<sup>th</sup>** – Sunday of Orthodoxy

**March 24<sup>th</sup>** – Sunday of St.  
Gregory Palamas

**March 25<sup>th</sup>** – Annunciation of the  
Theotokos

**March 31<sup>st</sup>** – Sunday of the Holy  
Cross

## Annunciation of the Theotokos

Six months after John the Forerunner's conception, the Archangel Gabriel was sent by God to Nazareth, a town of Galilee, unto Mary the Virgin, who had come forth from the Temple a mature maiden (see Nov. 21). According to the tradition handed down by the Fathers, she had been betrothed to Joseph four months. On coming to Joseph's house, the Archangel declared: "Rejoice, thou Full of Grace, the Lord is with thee: blessed art thou among women." After some consideration, and turmoil of soul, and fear because of this greeting, the Virgin, when she had finally obtained full assurance concerning God's unsearchable condescension and the ineffable dispensation that was to take place through her, and believing that all things are possible to the Most High, answered in humility: "Behold the handmaid of the Lord; be it unto me according to thy word." And at this, the Holy Spirit came upon her, and the power of the Most High overshadowed her all-blameless womb, and the Son and Word of God, Who existed before the ages, was conceived past speech and understanding, and became flesh in her immaculate body (Luke 1:26-38).

Bearing in her womb the Uncontainable One, the blessed Virgin went with haste from Nazareth to the hill country of Judea, where Zacharias had his dwelling; for she desired to find Elizabeth her kinswoman and rejoice together with her, because, as she had learned from the Archangel, Elizabeth had conceived in her old age. Furthermore, she wished to tell her of the great things that the Mighty One had been well-pleased to bring to pass in her, and she greeted Elizabeth and drew nigh to her. When Elizabeth heard Mary's greeting, she felt her six-month-old babe, Saint John the Baptist, prophesied of the dawning of the spiritual Sun. Immediately, the aged Elizabeth was filled with the Holy Spirit and recognized her as the Mother of her Lord, and with a great voice blessed her and the Fruit that she held within herself. The Virgin also, moved by a supernatural rejoicing in the spirit, glorified her God and Savior, saying: "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour," and the rest, as the divine Luke hath recorded (1:39-55).



**Saint Michael's Romanian Orthodox Church**  
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**Facebook: St. Michael Orthodox Christian Church**

**2018 Parish Council**

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

**2018 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](mailto:fr.john_downie71@yahoo.com)**

**Parish News & Events**

**Happy Birthday!!**

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

**March 8<sup>th</sup>** – Destiny Collazo

**March 10<sup>th</sup>** – Preoteasa Camelia and Susan Brogan

**March 13<sup>th</sup>** – Tom Andrea and Debbie Yanka

**March 14<sup>th</sup>** – Nick Thomo

**March 17<sup>th</sup>** – Ruth Yanka

**Happy Name Day**

**March 3<sup>rd</sup>** – St. Christina the Martyr – Kristina Mironidis

**March 12<sup>th</sup>** – St. Symeon the New Theologian – Symeon Downie

**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.**

**Important Dates for Great Lent**

**Lent Begins** – March 11<sup>th</sup>

**Lazarus Saturday** – April 20<sup>th</sup>

**Palm Sunday** – April 21<sup>st</sup>

**Holy Friday** – April 26<sup>th</sup>

**Great and Holy Pascha** – April 28<sup>th</sup>

**Great Canon of St. Andrew of Crete**

**March 11<sup>th</sup> and 12<sup>th</sup> at 6pm, March 13<sup>th</sup> at 8:30pm, and March 14<sup>th</sup> at 7pm**

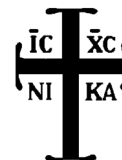
Come join us for a unique prayer experience.

**Prayer Group for Great Lent**

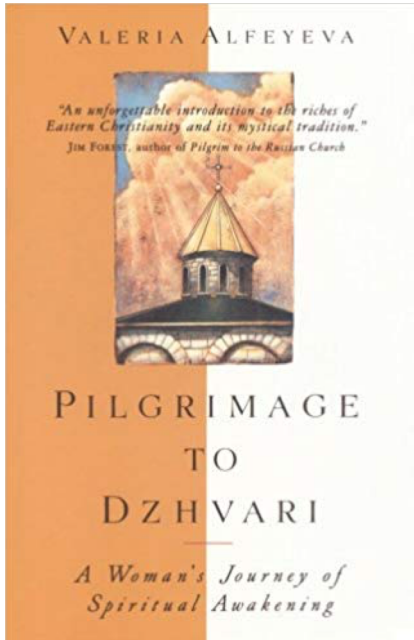
There is nothing more powerful than prayer. **“For where two or three are gathered together in my name, there am I in the midst of them.”** We have resumed our prayer group and we pray for family, friends, people in need, and people who have passed away. Everyone is welcome to participate and join the group!! There will be copies of the prayer program available in the Church. Ask Fr. John.

**Please Pray for:**

Carol Porra  
Mary Grabosky  
Muka (a friend of Vasilios)  
Penelope and George Chicoloff



## ~ Movie & Book Corner ~



### Book: Pilgrimage to Dzhvari

Pilgrimage to Dzhvari is set in the last days of the Communist regime when people from all levels of Soviet society are searching for ways to reconnect with their memories of goodness and truth. A writer leaves her work in Moscow and with her teenage son sets out to visit the few remaining monasteries in the Georgian Caucasus in order to discover the mystical teachings of the Eastern Orthodox Church. In particular, they seek instruction in the Prayer of the Heart, the constant internal repetition of the words, "Lord Jesus Christ, Son of God, have mercy on me, a sinner." For centuries this practice -- known in the West as the "Jesus Prayer" -- has been one of the principal disciplines of monks, priests, and elders of the Eastern rite.

There is a purity and clarity about this simple tale of devotion that is reminiscent of that earlier spiritual classic *The Way of a Pilgrim*. But this journey is undertaken by a woman at the end of the twentieth century. The eloquence and power of Valeria Alfeyeva's description of the eternal quest for the divine on earth will not easily be forgotten.



### Movie: The Ten Commandments

To escape the edict of Egypt's Pharaoh, Rameses I, condemning all newborn Hebrew males, the infant Moses is set adrift on the Nile in a reed basket. Saved by the pharaoh's daughter Bithiah, he is adopted by her and brought up in the court of her brother, Pharaoh Seti. Moses gains Seti's favor and the love of the throne princess Nefertiri, as well as the hatred of Seti's son, Rameses. When his Hebrew heritage is revealed, Moses is cast out of Egypt, and makes his way across the desert where he marries, has a son and is commanded by God to return to Egypt to free the Hebrews from slavery. In Egypt, Moses' fiercest enemy proves to be not Rameses, but someone near to him who can 'harden his heart'.



## *Parish Life*

Baptism of Sophie Marian Haddad, Daughter of David and Briana Haddad,  
by Godparents Luke and Kim Yanka (March 9<sup>th</sup> at 11 am)



## *President's Corner*

President's Corner Report  
03/01/2019

2019 is already flying by! Hard to believe we are already approaching the end of the first quarter of the year. It just goes to show you quickly time can pass us by and how we must always be conscious of where we are at and what we are doing so that we don't waste any days. One of the biggest excuses people make for not coming to church, especially in my generation, is they "don't have the time." Time is the one thing that is equal for everyone, and at the end of our lives we are going to cherish or regret how we had chosen to spend our time. It's always good to keep this in mind as we approach the Holiest of Holy times of the year, Great Lent and Pascha. There's a local non-denominational church down the street from my office, and every year they have to have parishioners "reserve" seats for Easter service because of the overwhelming attendance they get. You see the same in our church as well, the holidays always bring people to church (Christmas, Easter, etc). Imagine what things would look like if everyone could put that same level of importance, excitement, and appreciation for coming to church all year long like they do when it's a holiday. I hope and pray, as we enter Great Lent, that we can take the time to reflect on our commitment to our faith and give thanks for our Lord and Savior's sacrifice.

"Devils take great delight in fullness, and drunkenness and bodily comfort. Fasting possesses great power and it works glorious things. To fast is to banquet with angels."

+ St. Athanasius the Great



## Quotes from *GREAT LENT, Journey to Pascha* by Fr. Alexander Schememann The Great Canon of St. Andrew of Crete

At the commencement of Lent, as its inauguration, as the “pitch” which is to begin the entire “melody”, we find the great penitential *Canon of St. Andrew of Crete*.

Divided into four parts, it is read at Great Compline on the evening of the first four days of Lent. It can best be described as a penitential lamentation conveying to us the scope and depth of sin, shaking the soul with despair, repentance, and hope.

With a unique art, St. Andrew interwove the great biblical themes – Adam and Eve, Paradise and Fall, the Patriarchs Noah and the Flood, David, the Promised Land, and the ultimately Christ and the Church – with confession of sin and repentance. The events of sacred history are revealed as events of *my life*, God’s acts in the past as acts aimed at *me and my salvation*, the tragedy of sin and betrayal as *my personal tragedy*. My life is shown to me as part of the great and all-embracing fight between God and the powers of darkness which rebel against Him.

The Canons begins on this deeply personal note:

*Where shall I begin to weep over the cursed deeds of my life? What foundation shall I lay, Christ, for this lamentation?*

One after another, my sins are revealed in their deep connection with the continuous drama of men’s relation to God; the story of man’s fall is my story:

*I have made mine the crime of Adam; I know myself deprived of God, of the eternal Kingdom and of bliss because of my sins...*

I have lost all divine gifts:

*I have defiled the vestment of my body, obscured the image and likeness of God...I have darkened the beauty of my soul; I have torn my first vestment woven for me by the Creator and I am naked....*

Thus, for four evenings the nine odes of the Canon tell me again and again the spiritual story of the world which is also my story. They

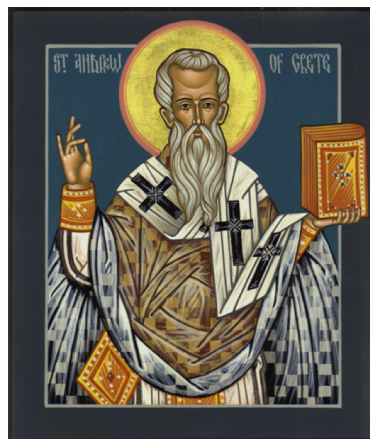
challenge me with the decisive events and acts of the past whose meaning and power, however, are

eternal because every human soul – unique and irreplaceable – moves, as it were, through the same drama, is faced with the same ultimate choice discovers the same ultimate reality.

Scriptural examples are more than “allegories” as many people think, and who therefore find this Canon too “overworked”, too loaded with irrelevant names and episodes. Why speak, they ask, of Cain and Abel, of David and Solomon, when it would

be so much simple just to say: “I have sinned?” What they do not understand, however, is that the very word *sin* – in the biblical and Christian tradition – has a depth, a density which “modern” man is simply unable to comprehend and which makes his confession of sins something very different from true Christian repentance.

The culture in which we live and which shapes our world view excludes in fact the concept of sin. For if sin is, first of all, man’s fall from an incredibly high altitude, the rejection by man of his “high calling”, what can all this mean within a culture which ignores and denies that “high altitude” and that “calling”, and defines man not from “above” but from “below” – a culture which even when it does not openly deny God is in fact materialistic from the top to the bottom, which thinks of man’s life only in terms of material goods and ignores his transcendental vocation?



Sin here is thought of primarily as a natural “weakness” due usually to a “maladjustment” which has in turn social roots and, therefore, can be eliminated by a better social and economic organization.

For this reason even when he confesses his sins, the “modern” man no longer repents; depending upon his understanding of religion, he either formally enumerates formal transgressions of formal rules, or shares his “problems” with the confessor – expecting from religion some therapeutic treatment which will make him happy again and well-adjusted. In *neither* case do we have repentance as the shock of man who, seeing in himself the “image of the ineffable glory”, realizes that he has defiled, betrayed, and rejected it in his life; repentance as regret coming from the ultimate depth of man’s consciousness; as the desire to return; as surrender to God’s love and mercy. This is why it is not enough to say: I have sinned. This confession becomes meaningful and efficient only if sin is understood and experienced in all its depth and sadness.

It is precisely the function and the purpose of the *Great Canon* to reveal sin to us and to lead us thus to repentance, and it reveals sin not by definitions and enumerations but by deep meditation on the great biblical story which is indeed the story of sin, repentance, and forgiveness.

This meditation takes us into a different spiritual culture, challenges us with an entirely different view of man, of his life, his goals, and his motivation. It restores in us the fundamental spiritual framework within which repentance again becomes possible. When we hear for example,

*I have not assumed the righteousness of Abel, O Jesus, not having offered to Thee either an acceptable gift, or divine deed, or pure sacrifice, or life immaculate...*

We understand that sin is first of all the rejection of life as offering or sacrifice to God, or in other terms, of the divine orientation of life...

We have to learn again how to enter into the world as revealed by the Bible and how to live in it; and there is no better way into that world than by the Church’s liturgy which is not only the communication of biblical teachings but precisely the revelation of the biblical way of life.

The Lenten journey begins thus with a return to the “starting point” – the world of Creation, Fall, and Redemption, the world in which all things speak of God and reflect His glory, in which all events are referred to God, in which man finds the true dimension of his life, and having found it, *repents*.



**Come join us for a unique prayer  
experience: The Great Canon of St.  
Andrew**

**March 11<sup>th</sup> and 12<sup>th</sup> at 6:00pm,  
March 13<sup>th</sup> at 8:30pm,  
and  
March 14<sup>th</sup> at 7:00pm**

## Metropolitan Dmitri Royster of Dallas

Abp. Dmitri was born **Robert Royster** on November 2, 1923. As a teenager he lived in Teague, Texas (outside of Dallas), and was faithful to his conservative Baptist upbringing. But he, along with his sister, felt that there must be more to the Christian faith than his Protestant denomination was offering. After a period of inquiry and study, the two young teens were received, together, as Orthodox Christians, at Holy Trinity Greek Orthodox Church in Dallas in 1941. It was at this point that Robert adopted the name *Dmitri* (after St. Dmitri of Rostov). Dmitri was drafted into the US Army in March, 1943, where he served as a Japanese interpreter at the rank of Second Lieutenant. After his military service, he completed his education and served as an instructor of Spanish at Southern Methodist University in Dallas, later becoming a professor of Spanish at SMU. Dmitri also taught at Tulane University in New Orleans for a brief period. During these early years as an Orthodox Christian, Dmitri was active in missionary work among Mexican-Americans in Texas.

In 1954, he was ordained to the priesthood within the Metropolia. After his ordination, Fr. Dmitri founded St. Seraphim Church in Dallas. He continued his missionary activities among the Mexican-Americans. In 1965, he was contacted by Bishop Jose (Cortez y Olmos) of the Mexican National Church who with his flock had become interested in becoming Orthodox. Dmitri presented their situation to the Holy Synod of the Metropolia. After many visits and exchanges, Bp. Dmitri presented his report recommending acceptance of the Mexican group into the Orthodox Church. After consideration, in February 1972, the Holy Synod,

now of the Orthodox Church in America, accepted the Mexican group with formation of an exarchate in Mexico, with Bp. Dmitri as exarch.

During 1966, Fr. Dmitri attended St. Vladimir's Seminary in New York while concurrently teaching Spanish at Fordham University. In 1969, Archimandrite Dmitri was elected to the episcopate. Then on June 22, he was consecrated Bishop of Berkeley as auxiliary to Abp. John (Shahovskoy) of San Francisco. The consecration of Bp. Dmitri is regarded by some historians as the first consecration of a convert to the episcopate in America (though Ignatius (Nichols) was consecrated in 1932 but subsequently left the Church). In 1970, Bp. Dmitri was assigned as Bishop of Washington, auxiliary to Metropolitan Irenay. On October 19, 1971, Bp. Dmitri was elected Bishop of Hartford and New England while continuing as the exarch of Mexico.

With the formation of the Diocese of Dallas and the South, Bp. Dmitri was elected its first ruling bishop in the 1970s and was charged with the development of the diocese, which at the time consisted of a few churches in Florida and Texas and several missions. In the 1980s, Bp. Dmitri was elevated to the rank of archbishop. Under his leadership the Diocese of the South has grown to approximately 60 parishes and

missions (as of 2005), and is one of the most vibrant dioceses of the OCA.

He reposed in the Lord on August 28, 2011.

On March 5, 2016, the body of Abp. Dmitri was disinterred from Restland Cemetery. The state of his body surprised those who examined it, and many have said it is incorrupt, one of the marks of a saint. He was revested and reinterred in a memorial chapel adjoining St. Seraphim Cathedral, in a special burial chamber.



The incorrupt body of Metropolitan Dmitri.



## From *The Culture of the Spirit* (Part 2) Fr. Raphael Noica

Why do I say true? [Continued from last month... Christ gives us the **True** dimension of the Old Testament] In the Old Testament He spoke to us through prophets; in the New – He, Himself [speaks to us]. The Old was a preparation for man to understand God a little. That is, how can we understand God? How can we, in truth, because the Scripture writes that man's mind cannot contain God? God's thoughts are as far above man's thoughts as heaven is above the earth. So then, He let man understand God through living in *obedience*. In the beginning he gave man, we could say, an ethical code through Moses in the Ten Commandments. And through this man learned not to lie, not to steal and other things - that is to learn that God does not want us to be liars murderers and other things, because God Himself is not a liar, God is not a thief, God is not a murderer.

But we don't find life in this ethic, because that which man seeks for, the thing which man thirsts after is life, in the end. And how many times do we hear in our days, "yeah but I want to live too," [I want to have fun] – and in general this is our excuse for a libertine life. And I hope I don't scandalize you saying that, in a certain sense, man is justified when he says that, because – let's take the word of our Savior, "man is not made for the Sabbath, but the Sabbath for man." The Sabbath – that is "rest"- that is fulfillment.

So in what sense is man justified? Man searches for life. Something in us searches, not for what man imagines to be good, but, in the end, we search for life. Scripture doesn't speak of what is better or what is more evil, but throughout its entirety it speaks of life.<sup>1</sup> And Christ does not speak words to us "of a superior ethic," but rather,

as God "of eternal life."<sup>2</sup> So, in the end, that's what He wanted to instill in us through the laws of the Old Testament (where they stumbled on one hand on the greater or lesser perfection of the prophet and on the other the incapacity of human thought to raise itself up to more subtle and loftier *spiritual understanding*, and in this sense more *true*).

But even in the Old Testament, and the Ten Commandments, God says to man, "be, holy because I am holy!"<sup>3</sup> He doesn't say be ye holy because it's good to be that way, that's nice. "Because I am holy!" Well it is God that speaks this word through Moses. He revealed to Moses that "I Am." God is the One Who Is. And He wants to lead man into that same being/nature. He shares something with him from the beginning: to the extent that man allows himself to partake of God's word, in that word he finds God, the energy of life.

Even in the Old Testament we see that prophets and others "found" it. So the saints of the Old Testament found the energy of life. Pure and simple they weren't just moral people. They were people in whom and through whom the spirit could speak. People through whom God revealed to mankind, we could say, the different steps of man's movement back closer to God. I said back, because in heaven Adam fell from God.

But the greatest closeness is in His Christ, in His Anointed, in His Son, in His Word. In Christ we don't have God speaking through the ability or inability of a prophet, who is a man like us, with some mistakes as we see in the Old Testament, but He Himself speaks and the word comes out different. The word on one hand is more comforting than the laws of the Old Testament, because it is the word of life, the word



<sup>1</sup> John 10: 10

<sup>2</sup> John 6:68

<sup>3</sup> Leviticus 19:2

of grace, the word of creating energy, if the person receives this word to dwell in him.

But how? We will begin on the same level as in the Old Testament, moral, if we can't understand anything else. We begin by not doing this or not doing that, things that they say are bad. And a somewhat new understanding begins. Perhaps we begin to give the Spirit the ability to produce a moment of life in us and then to understand in our experience *what* life is, *where* life is - this *what* and *where* are a quality. We should sweeten<sup>4</sup> ourselves in what is required for spiritual life and through this sweetening untangle all the bitterness which even seemed to be attractive in that which is called sin.

The mystery of salvation is man's sharing in God's word - when man allows God to share with him. It is a reciprocal openness. I repeat, not at the level of information or the level of morality which is only the first level, the primitive level of getting closer to God, but where we give a blessing, so to speak, to the Spirit of God through this word to share something with us, the sharing of which leads man further, and this "further" has no limits, up to the total identity of man with God.

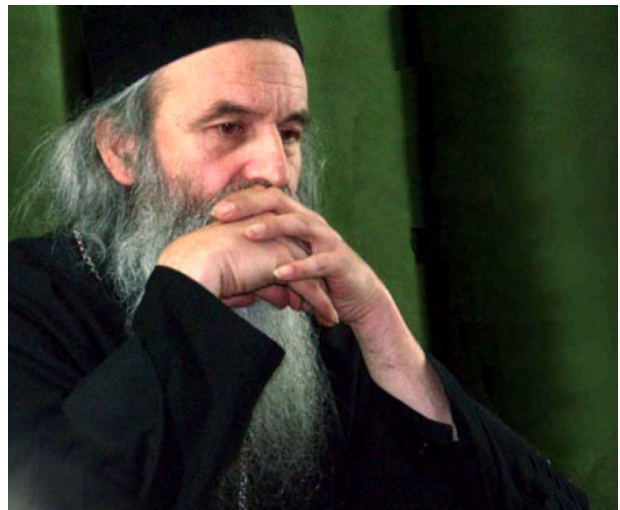
I wanted to, through all of these things – a little bit winding – nevertheless, to introduce a few thoughts about the word. That is, the word as *sharing*,<sup>5</sup> not as *information*. It is another level, the word with a different energy.

And now – Culture. How could we define culture? In the West and here in Romania we have heard about many people wanting to live well, live a correct life let's say, who were shocked that in the name of culture, today in our times, all kinds of perversions are being included, even fornication and other things, whatever man can imagine. I think this expression is true: in the end culture is *something we cultivate*. But be careful, because what we *cultivate* is what we *become*. Culture is whatever we cultivate. Cultivating the earth is culture, too. And cultivating sin is culture, deceived, but culture. Now God calls us to cultivate in ourselves that which is for life; God Who made man, Who knows what man is made of, Who alone knows where man's true

aspirations are; God Who sees hopeless man, searching for life in places clearly buried under all kinds of death – and in the end [there is] Death – and searching for deceitful life he sees fulfillment and pleasure in anything. But God, mysteriously, knows what man's heart aspires for, and responds to that aspiration through His word. And the Word of God – God invites us to make Him our **culture**.



St. John the Baptist Monastery in Essex, England, where Fr. Raphael Noica lived.



literally to contrast with the bitterness to which Fr. Raphael compares the enjoyment.

<sup>5</sup> *Impartasire*, the word in Romanian, could also be translated as communion, partaking.

<sup>4</sup> The expression *a se indulci* means to sweeten or more accurately to enjoy, but I translated it



## Fasting Recipe (for Lent): Vegan Broccoli Soup with Cashew Cream

### INGREDIENTS

- 1 cup raw cashews, soaked overnight or 3 hours in hot water
- 1/2 cup water
- 1 teaspoon sea salt, divided
- 2 tablespoons extra virgin olive oil
- 1 yellow onion, peeled and chopped
- 2 celery stalks, chopped
- 1/4 teaspoon black pepper
- 3 cloves garlic, minced
- 8 cups broccoli florets
- 1/3 cup roughly chopped fresh Italian parsley
- 4-6 cups vegetable broth or just water
- 1 tablespoon nutritional yeast (optional)

### INSTRUCTIONS

- First make the cashew cream. Drain the cashews and transfer to a blender. Add 1/2 cup water and 1/8 teaspoon salt. Blend until very smooth, which may take a few of minutes on high speed. Transfer cashew cream to a small bowl.
- Heat olive oil in a large soup pot over medium heat. Add onion and celery and sauté until softened, about 7 minutes. Add 1/2 teaspoon salt, pepper, and garlic, and sauté another minute longer. Add the broccoli, parsley, and 5 cups vegetable broth or water and bring to a simmer. Cook until the broccoli is very tender, about 8 minutes.
- Let cool a few minutes so that it's not steaming and very carefully transfer to a blender, working in batches. Don't fill the blender more than half-way up. Add 4 tablespoons of cashew cream and the nutritional yeast. Remove the center of the blender cap and cover the hole with a dish towel. This helps some steam escape. Carefully blend the soup until it's pureed. Serve straight from the blender or add back to the pot to keep warm.
- Serve this creamy broccoli soup with more cashew cream.





# March 2018

**Saint Michael's Romanian Orthodox Church**

**Southbridge, Massachusetts**

**[www.stmichaelorthodox.com](http://www.stmichaelorthodox.com)**

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
					1	2  Divine Liturgy – Saturday of Souls 9:00am (Memorial Service following Liturgy 10:00am)  Vespers, Litia 5:00pm
3  Judgement Sunday  Matins 9:00am  Divine Liturgy 10:00am	4	5	6  Paraklesis 6:00pm	7	8  Vespers – Holy Forty Martyrs of Sebastia 6:00pm	9  Holy Forty Martyrs of Sebastia  Divine Liturgy 9:00am (Memorial Service following Liturgy 10:00am)  Vespers, Litia 5:00pm
10  Forgiveness Sunday  Matins 9:00am  Divine Liturgy 10:00am  Vespers & Small Compline 6:00pm	11  Clean Monday – First Day of Lent  Great Canon of St. Andrew of Crete 6:00pm	12  Great Canon of St. Andrew of Crete 6:00pm	13  Presanctified Liturgy (St. Nicholas Albanian Church) 6:00pm  Great Canon of St. Andrew of Crete 8:30pm	14  Presanctified Liturgy (St. Michael's) 4:00pm  Great Canon of St. Andrew of Crete 7:00pm	15  Presanctified Liturgy (St. Michael's) 4:00pm	16  Divine Liturgy 9:00am (Memorial Service following Liturgy 10:00am)  Vespers, Litia 5:00pm
17  Sunday of Orthodoxy  Matins 9:00am  Divine Liturgy 10:00am	18	19	20  Presanctified Liturgy (St. Michael's) 6:00pm	21	22	23  Divine Liturgy 9:00am (Memorial Service following Liturgy 10:00am)  Vespers, Litia 5:00pm
24  Sunday of St. Gregory Palamas  Matins 9:00am  Divine Liturgy 10:00am  Vespers, Litia, Matins 6:00pm	25  Annunciation of the Theotokos  Divine Liturgy 9:00am	26	27  Presanctified Liturgy (St. Nicholas Albanian Church) 6:00pm	28	29	30  Divine Liturgy 9:00am (Memorial Service following Liturgy 10:00am)  Vespers, Litia 5:00pm
31  Sunday of the Holy Cross  Matins 9:00am  Divine Liturgy 10:00am						