

# Saint Michael's Romanian Orthodox Church

Southbridge, Massachusetts  
www.stmichaelorthodox.com  
September 2021



## LITURGICAL SCHEDULE

### **Saturday**

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

### **Sunday**

9:00am Matins  
10:00am Divine Liturgy

### **Wednesday**

6:00pm Paraklesis

## Feast days

**September 1st** - Church New Year; St. Symeon the Stylite

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

**September 8th** - Nativity of the Theotokos

**September 9th** - Sts. Joachim and Anna

**September 14th** - Elevation of the Holy Cross

**September 16th** - St. Euphemia the Great Martyr

**September 23rd** - Conception of St. John the Baptist

**September 24th** - St. Silouan

**September 26th** - St. John the Theologian

## **The Exaltation of the Honorable Cross**

Constantine the Great and Equal to the Apostles, first among the emperors of ancient Rome, accepted Christianity. While in the midst of battle, according to some against Magnentius in Rome, or according to others against the Scythians at the Danube River, he saw that the armies of the enemy were greater in number than his own, and this caused distress and fear. Finding himself in this situation, there appeared in the afternoon the form of the Cross in the sky, marked by stars. And encircling the Cross were letters, also inscribed by stars in Roman, namely Latin letters, which said the following: "Conquer by this."

Straightway there was fashioned a Cross, like the one that appeared in the sky, and he ordered for it to go before the army. Engaging the enemy, they mightily conquered, to the point that most of them were killed. The others left in fear. The power of the Crucified One was therefore understood by this miracle, and he believed that He was the true God, and he was baptized with his mother.

He then sent his mother Helen to Jerusalem, first of all, to venerate and honor with more brilliance the life-giving Tomb of the Lord, and the rest of the Holy Land. Also, to hastily seek and find the honorable Cross of the God-man Savior. For this she investigated with fervent longing, and she found it hidden. Likewise she found the two crosses on which the thieves were crucified. She also found the nails. The empress was confused, however, as to which of three was the Cross of the Lord. She discovered which it was by a miracle, when it raised a dead widow woman after the Cross of the Lord touched her. The other two crosses of the thieves did not perform the miracle.

Then she kissed and venerated the honorable Cross with great reverence and faith, not only the empress Helen, but also all the officials with her. Because all the Christians sought to kiss and venerate it, it was not possible to fulfill their desire due to the large crowd, so they sought alternatively to merely see the sweet vision of the honorable Cross, and so by this vision their longing would be satisfied. Wherefore the then blessed Patriarch of Jerusalem Makarios went up onto the ambon, and lifted high with his two hands the honorable Cross, showing it to all the Christians found below. Straightway when they saw it, together they cried out from their heart: "Lord have mercy." From then on it was established by the most divine and God-inspired Fathers of the Church, for all Christians to celebrate on this day, this honorable and universal Exaltation of the divine Cross, to the glory of Christ our true God for Whom they gather.

**Saint Michael's Romanian Orthodox Church**  
16 Romanian Avenue, Southbridge Massachusetts 01550  
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**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 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!!**

Sep. 3<sup>rd</sup> – Debbie Thomo  
Sep. 7<sup>th</sup> – Shirley Ann Marcin  
Sep. 10<sup>th</sup> – Kristina Mironidis, Eliza Grigoriuc  
Sep. 11<sup>th</sup> – Jim Tanca  
Sep. 14<sup>th</sup> – Liana Burren  
Sep. 15<sup>th</sup> – Paul Porra  
Sep. 27<sup>st</sup> – Susan Bellerose

**Happy Name Day**

**September 8th** – St. Mary - Mary Dowling, Mary Andrea, Maria Haddad, Mary Grabosky, Maria Mironidis  
**September 9th** – St. Anna – Ana Tanka, Anna Alexander  
**September 17th** – St. Sophia – Sophia Penna, Sophia (daughter of Teodora), Sophia Pitsillides  
**September 26th** – St. John the Evangelist – Fr. John, Yannis Mironidis, Yannis Penna, John DeAngelis

**13<sup>th</sup> Annual Romanian Golf Tournament**

Saturday, September 11<sup>th</sup>, 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)



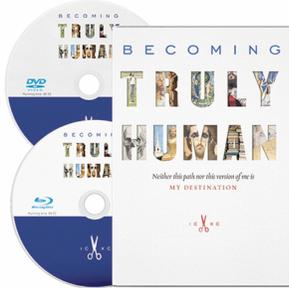
**Please Pray for:**

George  
Elpiniki-Sophia (health)  
Loukas, Mary, Eliza

**Greek Festival – Sts. Anargyroi Church  
in Marlborough**

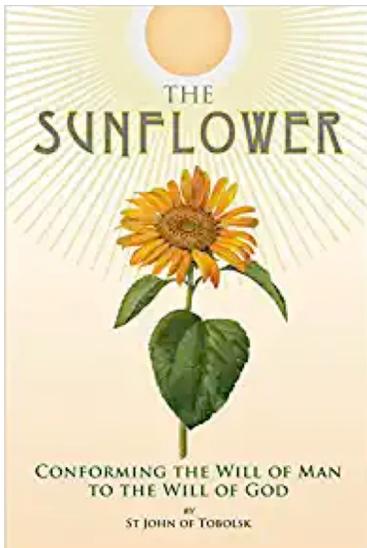
Sat., Sep. 4<sup>th</sup>, 12pm to 11pm  
Sun., Sep. 5<sup>th</sup>, 12pm to 11pm  
Mon., Sep. 6<sup>th</sup>, 12pm to 3pm

## ~ Movie & Book Corner ~



### Movie: *Becoming Truly Human*

Meet a group of men and women who consider themselves “religiously unaffiliated.” Learn why they have rejected or at least have serious doubts about Christianity. Then meet Basil, who was also in that category but now is an Orthodox Christian. This 85-minute documentary film is ideal for watching in a group or with your family. It’s sure to result in a meaningful discussion about what it means to be truly human.



### Book: *The Sunflower*

"May our love for the Sun, the will of God, be as strong as the sunflower's, so that even in days of hardship and sorrow we will continue to sail unerringly along the sea of life, following the directions of the barometer and compass of God's will that leads us to the safe haven of eternity." This is a thoroughly practical manual of the spiritual life focusing on the goal of every Christian: learning the will of God and struggling to mold our life to it.

## The Priest's Mission in a Complicated and Confused World Metropolitan Nicolae - Meditation for the Clergy Conference

*“Behold, I send you out as sheep in the midst of wolves; so be wise as serpents and innocent as doves”* (Matthew 10:16).

Immediately after choosing the 12 apostles, the Savior arms them with lots of instructions regarding how they should fulfill their mission. The injunction quoted above is perhaps one of the most apt for our present times, for the Church's ministers are sent by Christ into the midst of the world *as sheep in the midst of wolves*. Therefore they must be armed with *wisdom* and *innocence*.

Where will we find wisdom and innocence in our world that is so deeply troubled by the Covid crisis, by the fear of death, by disbelief, by isolation, by the multitude of social and ethical problems? We can try to find an answer in the pages of Holy Scripture: “And he said to man, ‘Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding’” (Job 28:28).

In the Old Testament God gives men wisdom and understanding so that they can build Him a House, the beauty of which would reveal the glory of God to the people: “And Moses said to the children of Israel, ‘See, the Lord has called by name Bezalel the son of Uri, the son of Hur, of the tribe of Judah; and He has filled him with the Spirit of God, in *wisdom* and understanding, in knowledge and all manner of workmanship, to design artistic works, to work in gold and silver

and bronze; ... He has filled them with *wisdom* to do all manner of work of the engraver and the designer and the tapestry maker, in blue, purple, and scarlet thread, and fine linen, and of the weaver—those who do every work and those who design artistic works” (Exodus 35:30-35). Then He gives them commandments and laws which, being respected, will show the other nations the *wisdom* that comes from God, that guides His people: “Surely I have taught you statutes and judgments, just as the Lord my God commanded me,

that you should act according to them in the land which you go to possess. Therefore be careful to observe them; for this is your *wisdom* and your

understanding in the sight of the peoples who will hear all these statutes, and say, ‘Surely this great nation is a wise and understanding people.’ For what great nation is there that has God so near to it, as the Lord our God is to us, for whatever reason we may call upon Him?” (Deuteronomy 4:5-7).

Later on, also in the Old Testament, we discover that God touches the heart of man in such a manner as to change it, to *replace* it. When people had forsaken God, seeking a king according to the model of the other nations, the Prophet Samuel tells Saul, the new king: “Then the Spirit of the Lord will come upon you, and you will prophesy with them and be turned into another man!” (1 Samuel/1 Kings LXX 10:6). The Scripture then

***“God has proven the wisdom of this world to be foolish, seen in the fact that through this wisdom the world has not come to the knowledge of God and to salvation.”***

says, “So it was, when he had turned his back to go from Samuel, that God gave him another heart; and all those signs came to pass that day” (v 9). What is more, God also touched the hearts of the young men that Saul had chosen to follow him, so that they could obey him (cf. 1 Samuel/1 Kings LXX 10:26). All these things happened in the context of the reality that *the people had chosen the world rather than God!* In all this, whenever it has to do with His people, *God’s care has no limits.*

In the New Testament we discover the profound spiritual meaning of the wisdom that comes from God in contrast with the wisdom of this world: “For it is written: *I will destroy the wisdom of the wise, and bring to nothing the understanding of the prudent.* Where is the wise? Where is the scribe? Where is the disputer of this age? Has not God made foolish the wisdom of this world? For since, in the wisdom of God, the world through wisdom did not know God, it pleased God through the foolishness of the message preached to save those who believe” (1 Corinthians 1:19-21). Having condemned the lack of unity and the disputes of the Corinthians, St. Paul discusses the root of the problem, which is the failure to recognize true wisdom. As spiritual children, the Corinthians viewed their teachers (Paul, Apollo) as just regular people (3:3). Preferring Apollo over Paul, they showed themselves to be impressed with



oratorical talent, with “image.” The Apostle strives to correct this perspective and to teach them the differences between the false wisdom of this world and the true wisdom of God.<sup>1</sup> The quote from Isaiah 29:14 about the *destruction of the wisdom of the wise* refers precisely to the inability of the people to honor the Lord with their heart, rather than just with their mouth and their lips, showing in this way the fulfillment of a merely human action, in no way a divine one (cf. Isaiah 29:13).

God has proven the wisdom of this world to be foolish, seen in the fact that through this wisdom the world has not

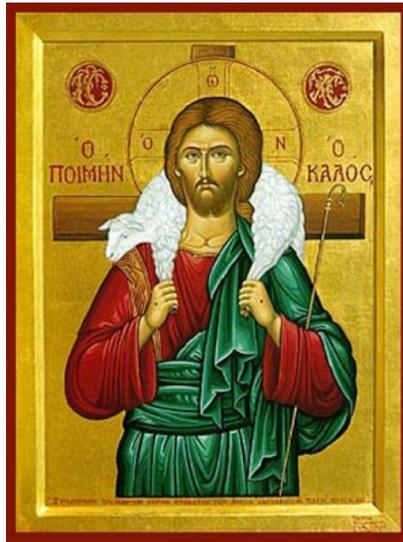
come to the knowledge of God and to salvation. The foolishness of the preaching of salvation brought by Christ on the Cross, through an ignominious and shameful death, has revealed the power of God: “For Jews request a sign, and Greeks seek after wisdom; but we preach Christ crucified, to the Jews a stumbling block and to the Greeks foolishness, but to those

who are called, both Jews and Greeks, Christ the power of God and the wisdom of God” (1 Corinthians 1:22-24). That which is a scandal for the Jews, a crucified Savior, and foolishness for the Gentiles, that God would allow Himself to be murdered on a Cross, is revealed to those who believe in *the power of God and the wisdom of God.*

The Apostle Paul takes another step toward the profundity of the revelations, speaking about *the hidden wisdom of*

God: “we speak wisdom among those who are mature, yet not the wisdom of this age, nor of the rulers of this age, who are coming to nothing. But we speak *the wisdom of God in a mystery, the hidden wisdom* which God ordained before the ages for our glory” (1 Corinthians 2:6-7). Those who are perfect, those initiated in the Christian mysteries, those who are spiritually mature can be prepared to receive this wisdom, which is neither of the wise, nor of the world, nor of the rulers of this age. This is the preaching of the Gospel of salvation, ordained before the ages, revealed now to the meek and humble of heart, like babies.<sup>2</sup> The simplicity of a child refers here to innocence of heart, that which attracts the grace of God to itself. Reasoning is not eliminated, but is put in the service of innocent simplicity, something St. Paul underlines when he says: “do not be children in understanding; however, in malice be babes, but in understanding be mature (1 Corinthians 14:20).

From these things presented we can understand the fact that *wisdom* has a pathway that does not follow the rational order, but rather the spiritual. It is a reasoning, not of the mind, but rather of the heart. Only with the heart can we understand why God, Who is the Good Shepherd and Who loves His sheep and gives His life for them (cf. John 10:11) can send them into the midst of wolves. Only with the heart can this be understood, for only the heart can truly



comprehend the meaning and majesty of sacrifice. “Any man who has power or material possibilities,” says St. John Chrysostom, “can rule over other men.”<sup>3</sup> With all this, only the one who is ready to sacrifice himself for his subordinates can be king. “No one can love the sheep of this supreme Shepherd who does not love Him, who does not love them with His love,”<sup>4</sup> says Father Stăniloae. Those who love Him, the Good Shepherd, understand His sacrificial love. Understand how He even cares for the wolves. Understanding these things, they go like sheep into the midst of the wolves, in order that their sacrifice may change at least one wolf into a sheep. And then the miracle happens! The sheep that has sacrificed itself has transformed the wolf into a sheep, and God, Who never allows Himself to be in anyone’s debt, and who has mercy on sinners and loves the righteous, will transform that sheep into a Shepherd.

Thus we can understand that “the wisdom of serpents” refers to our finding ourselves in a spiritual reality that is opposite, completely different and incomprehensible to the reality of this world. Humility, *the innocence of doves*, must not be absent from this wisdom. You cannot call yourself a servant of the Lord if you do not wish to attain these two: innocence and wisdom. Or in other words, to work wisely from an innocent heart, for it is written: “wisdom will not

enter a deceitful soul, nor dwell in a body enslaved to sin” (Wisdom of Solomon 1:4).

We started with the question of where we will find wisdom and innocence in our complicated and confused world. The answer of Holy Scripture is that it is **not in the wisdom of this world**, nor of its wise men, nor of its rulers. For many months now we have waited for signs of an understanding of what is happening with the world, rules and recommendations that would calm us with the idea that we are protected in the context of the family and in the church. As we see, the crisis continues, and social unrest as well. The response of the priest and of the Christian in general cannot be other than that of the Scriptures: that we preach *“the hidden wisdom of God, the mystery which God has ordained before the ages, for our glory.”* And if this wisdom does not please, does not correspond with the times, does not conform with its rules and recommendations, let us make the right Christian choice for this life and for eternal life.

+ Metropolitan Nicolae

*“We preach “the hidden wisdom of God...And if this wisdom does not please, does not correspond with the times...with...rules and recommendations, let us make the right Christian choice for this life and for eternal life.”*”

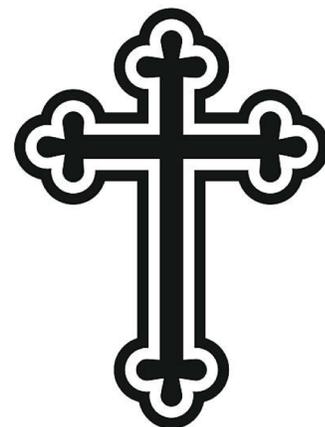


1 Lawrence R. Farley, *First and Second Corinthians. Straight from the heart*, Conciliar Press, 2005, p. 39-41.

2 “I thank You, Father, Lord of heaven and earth, that You have hidden these things from the wise and prudent and have revealed them to babes” (Matthew 11:25).

3 Sf. Ioan Gură de Aur, *Omiliu la Psalmi*, 46, 5, Ed. Doxologia, Iași, 2011, p. 304.

4 Pr. Dumitru STANILOAE, *Chipul evanghelic al lui Iisus Hristos*, Ed. Centrului mitropolitan Sibiu, 1991, p. 91.



## God is the Ultimate Artist An Interview with Johnathan Jackson

Jonathan Jackson is one of those few Hollywood actors who embraced the Orthodox faith, being baptized in 2012 with his whole family. He began his career in Hollywood in 1993 at the age of eleven. Since then, he has worked non-stop on the film set, in movies and television series, for which he was nominated and won numerous awards, such as “Emmy Award”, “Young Artist Award”, “Young Star Award”, “Young Hollywood Award”. He is the soloist of the rock band “Enation”, composer, poet and writer.

We are happy to present him to you in an exclusive interview about the meaning and mission of art, but also about the problems of today’s man. One of his central ideas is that, especially in this period, when the realities we live in push us compulsively towards apocalyptic scenarios about the future, the greatest urgency is to worry about the “apocalypse of the soul”, which we will reach if we allow ourselves to be enslaved by the love of Christ and guided by it. (T.P.)

– Mr. Jonathan Jackson, you are the father of three children, you have a beautiful family. How do you manage to keep love alive in family life, in the relationship with your wife, with your children? How?

– It is a difficult time in the world, in this regard. Society is no longer supporting the family. We have lost the sacramental power and beauty of the family. C.S. Lewis said something very

profound. He said, in essence: “We actually, unfortunately, want God to love us less”. On the surface, people would say, “I want God to love me more. I want to believe in a God of Love”. But sadly, in truth, that is not what we really want. We want Him to love us less... and to be more like a Santa Claus figure. You know, less like a Heavenly Father but more like a Heavenly Grandfather, who swoops in and gives us gifts. C.S Lewis also says: “We are like Children playing in a sandbox and God is offering us an actual mansion and we say: “No, no, no! We want this little sandbox that we are making.”

***“The world sees traditional family life as a kind of burden, yet the family is an image of the Kingdom of God, marriage is an image of the Kingdom of God.”***

When it comes to marriage, family life and romance—all of these sorts of things—that same dynamic is going on

in the world. The world sees traditional family life as a kind of burden, yet the family is an image of the Kingdom of God, marriage is an image of the Kingdom of God. There is so much beauty within marriage. And yes, it is a sacrifice. There is a cross that exists within anything beautiful, within anything good. The cross exists but the joy, the joy that exists far outweighs the cross. The resurrection is always part of the cross. The world is only seeing the grave and not glimpsing the resurrection. I think that somehow in our own hearts and minds, and also with others, we have to somehow glimpse the Transfiguration. There has to be a Transfiguration experience around marriage, around parenting and family life. We’ve lost the

whole essence of liturgical beauty. And so, we're just individuals making sure that we are happy and avoid pain. Real beauty is so much more profound than the little sandbox that we are trying to create for ourselves.

**Let's have a common-sense balance!**

– We see that technology is penetrating more and more into our lives and radically changing the relationships between people, perverting them, creating addictions. How do your children relate to these things? Do you manage to keep them present in real life or do they live more in the virtual?

– Yes, it is a huge problem and a huge challenge, certainly, for children but, certainly, for everyone, for society in general. Human beings are prone to addiction, it's part of the spiritual dynamic that we find ourselves in, living in a fallen world. Having this kind of technological access, it's thrown the balance off greatly. It happened so fast. The acceleration in the last 10 years, everyone is trying to catch up really. We are changing the way that humanity relates to one another, so rapidly.

We need some caution. In my family, we do try to monitor as much as we can with our children: how much time they are on their phones, how much entertainment they are watching. It is not easy. But that's even harder now with lockdowns and the pandemic. It's already isolating enough; now it's even more difficult.

One of the things that amazed me, when speaking to various monastics is

this emphasis on the royal path, which is to say, balance. Don't go too far in one direction or another. The central miracle of Orthodoxy (and this comes from Divine Revelation, not human intellect) is the supernatural ability to not go too far in one direction or another. Human reasoning alone lacks this divine wisdom; it seeks ideologies and black and white answers to complex questions. If we go too far towards the direction of banning these things from our children's lives, it can create resentment. This kind of fundamentalist religious upbringing has potential dangers; as soon as they are out



of the house, they will rebel. But, also on the other side, it's important not to have them exposed to things that can be damaging to them. It is important to have a

common-sense balance, through the grace of the Holy Spirit.

There are certain films that my wife and I feel are okay to watch with one child at a certain age. While another child, at the same age, may have a different temperament, a different sensitivity of soul and we may need to wait a little while. Knowing your children and having an open dialogue with them about technology is very important. I think that keeping children connected to music and playing a musical instrument is a very healthy thing. To have something other than watching screens is vital; and music, reading, painting, writing—all of these kinds of things are still fulfilling and entertaining, for a lack of a better word.

– You have your children in the homeschooling system. This gives you

more freedom in training and guiding them. What are you trying to inspire them, what are you aiming for?

– I did a lot of homeschooling growing up myself because I was working at such a young age. I was being tutored on a set, a lot of the time or doing my schooling at home. I'm very familiar with the rhythm of it, because I went through it myself. We have to travel a lot for my work. So, we've always wanted to keep as much flexibility as possible so that the children could travel with us. So, that was one of the main motivations for wanting to homeschool.

In America, they have these co-ops, where the children can go to school once or twice a week and the rest of it they do at home. I think it's a great balance. But now, living internationally and with the pandemic, it's all online. It is a little more isolating than it used to be for us. There are some wonderful online Orthodox schools and academies that we have connected with. Saint Athanasius Academy for instance, is the current one that the kids are involved in and it's been very helpful.

But to answer your question more directly. Yes, I think having our children at school 8-hours a day, when the schools are teaching things that we don't necessarily agree with spiritually, it just makes more sense for us, right now, to have homeschooling; for our schedule with work and just for our lives as a family. There's a lot of people that I know who are turning to homeschool more and more.



### **A country with the seal of its Saints**

– Why did you choose to move with your family in Ireland?

– I've loved Ireland ever since I was very young. It's a strange thing. Whenever I would see a photo or hear music from Ireland, it was as if my soul would come alive. Ireland has always interested me a great deal. Over the years, we started visiting Ireland, driving around the country and seeing these incredible holy sites from the first millennium.

We honeymooned in Dublin and Wicklow. My favorite filmmakers and the majority of musical artists always came from either Ireland or the UK. There are connections with Ireland and Africa and the Middle East that also very fascinating.

There are some deep and profound connections, certainly with Orthodoxy. Egyptian monks who travelled to Ireland, for instance. Even traditional Irish folk music has a bit of Byzantine flavor to it. That's been very fascinating, studying the lives of the saints of Ireland, Saint Columba, Saint Brendan, Saint Bridget, Saint Patrick, so many incredible saints.

There is something in the land, this sort of undefinable grace from the saints from the first 4-to-500 years of Christianity in Ireland. This was when so many monasteries were being built and upholding the West, during a very difficult period. There's just so much that I love about Ireland. The people are so kind. There is real goodness and joy in the Irish. There's so much beauty in the

language and I want to study it more. I was always fascinated with that as well.

The other reason, in terms of us actually moving here, is that the first Orthodox monastery in close to a thousand years was actually going to be built. So oddly enough, we were thinking and praying about this before we knew about it. I was reading so much about the early saints and the monasteries of Ireland and Scotland. It just became a very personal prayer that somehow, this would return to Ireland. So, when we learned that there was an Orthodox monastery starting up, we were very excited about that. Everything was lining up.

We also wanted to be closer to Greece, Russia, Italy and to be in Europe. My wife is Italian and she has family in Italy. We have so many wonderful friends in Russia, Greece and Romania. We have been travelling so much to these places from America. Now, it is amazing that we are only 3 or 4 hours away from Italy and Russia. So, God willing, once the pandemic is over and travel is back to normal, we are hoping to travel to all of these places. We have met so many wonderful people. Travelling with the family, it has changed our lives. To see so much of the world, it affects the soul in such a profound way. Pilgrimage is such a holy thing and we want to keep doing that whenever we can.

– The medical crisis we are experiencing is changing our life paradigm. We have imposed restrictions, isolation, and distancing. Real communication with others is less and less present in our lives. You have the



feeling that you are witnessing a dissolution of the person and humanity. How can we maintain communion and unity with each other in these conditions?

– As we were talking about before, technology has distanced us so much, further moving us into isolation and individualism and it's very troubling. Even just putting aside the controversy about wearing masks, just from a spiritual or symbolic perspective, it's such a tragedy to cover the face. The face is an

image of God and the way that we see each other. It's a very tragic thing. That's not to say people should not be wearing masks in various circumstances.

Regardless, we are covering the face of our neighbor and ourselves.

This has a psychological effect and a spiritual effect on people. I know that depression and suicide rates have skyrocketed, in these times. As a society we have lost the liturgical beauty of what it is to be human.

Unfortunately, the only forms of communal experience in society, are ideologically driven. Political zealotry is replacing the liturgical communal experience of society. So, it's a difficult time and we have to be that much more aware of being good and compassionate towards one another. For instance, if two people are driving in their car and one person gets cut off, the other person starts yelling or making an obscene gesture, because they are in the "safety" of their car and they don't care.

# September 2021

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