



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



June 2022



LITURGICAL SCHEDULE

Saturday

9 :00am Divine Liturgy
10:15am Memorial Service
5:00pm Vespers

Sunday

8:30am Matins
9:30am Divine Liturgy

Wednesday

6:00pm Paraklesis

Feast days

June 11th – Apostle Bartholomew,
St. Luke of Crimea

Saturday of the Souls

June 12th – Holy Pentecost

June 13th – Monday of the Holy
Spirit/Holy Trinity

June 14th – Prophet Elisha

June 19th – Apostle Thaddeus, St.
Paisios the Great

June 20th – Apostles' Fast Begins

June 24th – Nativity of St. John the
Baptist

June 29th – Apostles Peter and Paul

June 30th – Synaxis of the Twelve
Apostles

Holy Pentecost

We celebrate this Feast of Holy Pentecost today in commemoration of the coming of the All-Holy Spirit into the world, which took place fifty days after the Resurrection of our Lord Jesus Christ from the dead.

We have received this Feast from the Hebrew Bible; for, just as the Hebrews celebrate their own Pentecost, honoring the number seven, and because they received the Law fifty days after the Passover, so also do we, celebrating fifty days after Pascha, receive, instead of the Law, the All-Holy Spirit, Who gives us laws, guides us into all truth, and decrees what is pleasing to God.

It should be known that among the Hebrews there were three great Feasts: Passover, Pentecost, and Tabernacles. They observed Passover in commemoration of their deliverance from Egypt and their passage across the Red Sea; for "Pascha," in the Hebrew language, means "passage." This Feast signifies our own passage and return from the darkness of sin to Paradise.

They celebrated Pentecost in commemoration of the hardships they endured in the desert, where they received the Law, and of the way in which they were brought through many afflictions into the Promised Land, for then it was that they enjoyed fruit, wheat, and wine. It also signifies the hardship that we suffer from unbelief and our entry into the Church; for then it is that we partake of the Body and Blood of the Master.

The third Feast is that of Tabernacles, celebrated after the harvesting of fruits, that is, five months after the Feast of Passover. This Feast was celebrated in memory of the day on which Moses first pitched the Tabernacle that he saw on Mount Sinai in the cloud and which was constructed by the architect Beseleel. Fashioning tabernacles themselves, the Hebrews would celebrate the same Feast: living in the fields and giving thanks to God, they would reap the fruits of their labors. This Feast is a type of our resurrection from the dead, when, after our bodily tabernacles have been dissolved and reconstituted, we will enjoy the fruits of our labors, keeping festival in the eternal tabernacles.

It should be known that on this same day of Pentecost that we are celebrating, the Holy Spirit descended upon the Disciples. Since the Holy Fathers decided to divide up the Feast on account of the majesty of the All-Holy and Life-Creating Spirit, because He is One of the Holy and Life-Originating Trinity, we will speak tomorrow about the Descent of the Holy Spirit.

By the intercessions of Thy Holy Apostles, O Christ our God, have mercy on us. Amen.

Saint Michael's Romanian Orthodox Church
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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

Parish News & Events

Happy Birthday!!
God Grant You Many More Years!!

June 26th – John DeAngelis

June 30th – Fr. John Downie

Happy Name Day

June 29th – Sts. Peter and Paul
– Peter Boilard, Paul Yanka, Paul Porra, Paul Myers

Please Pray for:

Theodor - health
Louise – health
Sandra - Health
Mihail, Natalia, Mihaela and Maria (travel)
Joy (travel)
Pa. Camelia (job)

Summer Raffle
Fundraising Event of 2022

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

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

Congratulations to Maria Mironidis on graduating from Nichols College!
Blessed and successful future!



Dinner & Movie Night
June 16th
5:00 dinner – 6:00pm
movie



~ Movie & Book Corner ~

Towards a Philosophy of Education

Charlotte Mason



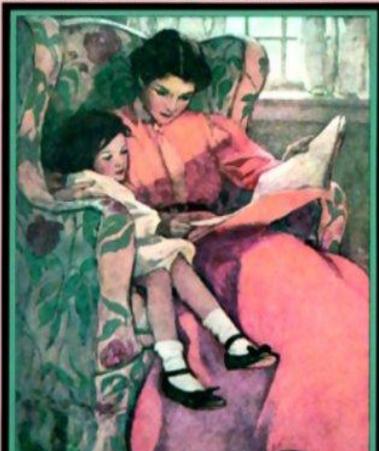
THE BEST OVERVIEW OF
MASON'S PHILOSOPHY,
INCLUDING THE FINAL VERSION
OF HER 20 PRINCIPLES.

Book: *Towards a Philosophy of Education* by Charlotte Mason

This is Charlotte Mason as you have not seen her before: *Mind to Mind* is her well-seasoned final work, originally titled *An Essay Towards a Philosophy of Education*. Divested of outdated material, the essential philosophy is brought into sharp relief. Ms. Mason wrote, "The message for our age is, Believe in mind, and let education go straight as a bolt to the mind of the pupil." Our generation needs to hear that message more acutely than ever. Karen Glass, with deep respect for the original, has preserved the essentials in Ms. Mason's own words, while delivering the material in a format that speaks to today's readers. This book is an abridgment in the literal Latin sense of "to shorten." What has been shortened is not merely the length of the original volume, but the path between the modern reader and the mind of Charlotte Mason.

In this book, Charlotte Mason presents the vital principles that underlie her methods, and with the confidence of many decades of practice behind her, recommends those methods to a wider audience. She wanted to reform and regenerate the educational practices of Great Britain in the early 20th century, but 21st century readers will find her ideas just as potent, just as penetrating, and even more refreshing than they were when they were originally penned. Her first principle is "Children are born persons": not machines, not animals, not accidental conglomerations of cells, but persons, with all the magnificent possibilities that personhood implies. The education we should offer a person is the education Charlotte Mason offers to us.

FOR THE CHILDREN'S SAKE FOUNDATIONS OF EDUCATION FOR HOME AND SCHOOL SUSAN SCHAEFFER MACAULAY



Book: *For the Children's Sake*

Every parent and teacher wants to give children the best education possible. Everyone would like education to be a joyous adventure and celebration of life, as well as a solid preparation for living. Sadly, most education today falls far short of this goal.

Susan Schaeffer Macaulay shows that it doesn't have to be this way. Education can be a wonderful, life-enriching, joyous experience.

For the Children's Sake is a book about what education can be, based first on a Christian understanding of what it means to be human—to be a child, a parent, a teacher—and on the Christian meaning of life. At the same time, it is deeply practical; the ideas have been tried and proven true by Susan and her husband Ranald Macaulay in their own family and school experience.

For the Children's Sake is a book that can help every parent and teacher awaken the young minds of their children and give them a new richness, stability, and joy for living.

Parish Life

Maria's graduation, Book Club and Church on Ascension Feast day



Book Club



Book Club



"LET US SPEAK THE TRUTH IN LOVE!" (I) –

An interview with **Father Josiah Trenham**

by Tatiana Petrache (Orthodox Family Magazine– Romania)

“The harvest truly is plentiful, but the laborers are few” (Matthew 9:37). Father Josiah Trenham reminds us this word of the Savior so relevant today, when the mankind, exhausted by experiences outside of God, desperately seeks its way out of the crisis. It reminds us that our Church is apostolic not only through the continuity from the Apostles to us, but also through the apostolic life and work with which we are all indebted. However, it reminds us that the higher steps of the ladder can only be reached by going through the lower ones, just as the unit at the macro level is only reached if it exists at the micro level.

Father Josiah is the pastor of “Saint Andrew the Apostle Church” in Riverside, California, Doctor of Patrology, founder and director of the Patristic Nectar Publishing House, a prolific author with 25 years of apostolic experience among the American people.

Q: Father Josiah, we live in times when Orthodoxy faces a great challenge – the current medical crisis [t.n. it is about Covid pandemic] – which, however, can also be seen as a chance for spiritual awakening. Are we ready to respond accordingly??

– It’s true. I believe that this is a very unique opportunity for the Church; if we mean by opportunity, that we’re looking at the world through the eyes of our Savior. Our Lord looks at the world as a harvest. That is what He desires. He wants to reap these souls and draw them near to Himself, to cure them and save

them, to be their Champion, and be their Savior. This is how He looks at the world. The indifference to our neighbor that exists in us, the indifference that we have to the portion of the world that is not Orthodox is not shared by Christ. He has no indifference. He gave us a very aggressive call to make disciples of all of the nations, and to baptize every single human being, that is, to wash and purify by His grace the inside every human being. Then to make the world a catechetical center for His glory. We are to teach the world to observe everything that He has commanded, this way, we can recover the dignity of being a human being. That is the Apostolic agenda for the Church.

This moment is a moment for us, I say, it is unique and ripe. I can’t speak well for Eastern Europe; I can’t speak well for Asia and Africa. I watch those countries. I’m interested in those countries, and I do see opportunities. But that’s not my world. My world is the West. The West is tired, the West is exhausted. We’ve had a half a century of zealous immorality, all in the name of freedom. It has produced the highest levels of suicide, the highest levels of depression, and the greatest breakdown in family that the West has ever seen. For this reason, many people you know have eaten the meal that secularism prepared and they find their stomachs full of pain. They have done this without health and the Church. If the Church cares, if the Church is interested in helping those people simply because it’s getting darker, even if our light isn’t that

bright, even a shimmering light when it gets very dark becomes bright, and we have an opportunity.

You know my spiritual father, his name is His Grace Bishop Basil. He is the Antiochian bishop, in a city called Wichita, Kansas. If you were to take the United States and draw a perfect cross over it, the very center where the cross beams meet would be Wichita, Kansas. When he ordained me back in 1993, he said, "Father, these days, if your heart is disposed to people outside the Church, all you have to do is keep your door open, and people are going to become Orthodox." It was a commentary of how desperate the circumstances are in the West. He wasn't suggesting not doing proactive things, but for churches in the West, not to grow, you really have to work hard. It's that sad. Of course, there are many Orthodox churches that are dying. This is a tremendous commentary on us of our disinterest in converts, our disinterest in people who don't look like us or don't speak like us. It is sad, it's a catastrophe and a complete betrayal of what we are and who we are. This is a great moment.

Q: How do we answer to this challenge?

Besides the banal nature of our secular culture, it's vacuousness with regards to meaning, and being able to produce something that the human spirit views as meaningful, then, on top of that, the COVID crisis has brought the weaknesses of secularism to the floor. So now, the great unanswerable question of death has been placed before people's faces, and, there is no answer. The

developing of a vaccine is no answer to death. None of our political leaders were able to speak in any sort of transcendent way. They only used the secular verbiage, which is extremely dissatisfying to people. People can't avoid the reality of death. For decades in the West, we've been hiding the dying in homes or in hospitals. People have been dying alone, not in their family homes. Many people where I live don't even have funerals, or if they have funerals, their bodies are not there. They have memorial services instead, called 'celebrations of life'. It's absolutely tragic. Many people are being cremated, and just scattered here and there. There's no abiding witness to their presence or to their humanity. Besides all of that critical emptiness that comes from the threat of death, there's also the really grotesque appearance of tyranny. When people are nervous, and they have no answers, this is a natural consequence. They try to control circumstances that are beyond their control. Many people are scared. The thought that they could be told, for over one year that they can't leave their homes, or they can only go here and there, or they're told that they can't go to their business, or they can't make a living and provide for their family. These are such radical decisions.

How do we answer this challenge? I have been in my parish for about 25 years now. It's a large parish, and it is very outward oriented, very friendly to visitors. One of the reasons is that many of the parishioners at one time were outsiders. So, they are sensitive to that. We have a very developed and committed team of catechists and we have a process of catechism that is quite

detailed. So we're used to having 20-25 catechumens every year. During COVID, without altering anything, except just living our normal life the number of catechumens increased to 72. I think it is a commentary. If you're looking for a local statistic, at least where I live here in Southern California, that tells you something, that that was an absolutely unusual movement. We did nothing externally different, except Covid.

This crisis also exposes the weak foundations of heretical and schismatic forms of Christianity which fill this area. Many are already deeply impacted by a non-sacramental, Gnostic worldview. Many of them have completely shut down their churches. They went to video streams for months and months, as though personal face to face, Holy Communion is not necessary, or is not essential in Christian faith. It is as though somehow you can worship without tangibly receiving the sacraments. It wasn't only the threat of death, but also the exposure of weak foundations, and an inability in their religious communities to face death.

For us Orthodox, every day is about death. We try to think about death. Our Fathers have taught us that you can't live a day well, unless you consider it to be your last day. So, for us thinking about death, I mean, this is the sixth step in the ladder of Saint John of Sinai; that's how fundamental it is. It is a basic spiritual life to be thinking about death. But that's not shared by other forms of self-help Christianity. This also was exposed during Covid.

Disciples at the School of Christ

Q: Please tell us a few words about the missionary work you are doing. How do you achieve, practically speaking, the catechism of catechumens? In the traditionally Orthodox countries, unfortunately, at present there is a great lack of catechesis. Even if we are baptized, most of us are far from the Orthodox ethos.

This is a wonderful question. I'm glad you're asking it. I agree with you that we need to ask this question, and, we need to answer this question with much more vigor than we have been doing. Catechism is not just about fulfilling our Savior's call to win the world and to teach. Remember when our Lord gave the great commission, He said, "Go therefore and make disciples of all the nations, baptizing them in the name of the Father of the Son and of The Holy Spirit, teaching them to observe all things that I have commanded you" (Matthew 28:19-20). So, He places teaching after baptism, not just before baptism. Catechism being in the Church means you're in the School of Christ. In fact, the basic word that we use for a follower of Christ is disciple, μαθητής. Μαθητής is someone who sits at the foot of the teacher. Every person who has been baptized has entered the School of Christ. However, many of our brothers and sisters, many orthodox Christians, do not take their role, as students in the school of the Church, seriously at all.

So, catechism has to have a double focus. Part of Catechism is working on bringing people in preaching

the Gospel to people who are outside the church, and preparing them for baptism. The other focus has to be on nourishing faithful Christians, so that they can continue the life that we see the apostles living, right? If you see the Book of Acts, in Chapter two, it says that the apostles and their early community was dedicated to the apostles teaching, to the prayers, to the breaking of bread, and to *κοινωνία*, to fellowship. Those four things are at the core of Christian living, and we can no more abandon dedication to the Apostles teachings, than we can abandon doing the liturgy. There is no Orthodoxy without the liturgy, there is no Orthodoxy without the Eucharist, there is no Orthodoxy without fellowship, and there is no Orthodoxy without learning. It doesn't exist.

So, we, in our parish have lived this, by establishing at the beginning of our life here, a catechetical school that is dedicated to St. John Chrysostom. It meets every Wednesday night. Usually the evening starts with the Paraklisis to the Mother of God in the Church, and then our ladies prepare a full meal for us. Everyone gets their meal, and then they come to the hall and I give a lecture. It's an hour long. I try to stick to that hour long, and then we have maybe 10-15 minutes of questions and answers. We've been doing that for decades now. Usually the course is about 8-10 weeks long, and it varies between exposition of Scripture, study of Church history, aspects of worship, contemporary issues, moral issues, and outreach.

To be continue in July Bulletin



PRESIDENT'S CORNER BY LUKE YANKA

Dear Parishioners, Families, and Friends,

Christ Ascended!

I'd like to first start this letter with a message of thanks for all the years of support that have contributed to keeping Saint Michael's parish open (especially over the last several years during the pandemic). Whether it be through good thoughts, prayers, work or financial means, your support has meant a lot to our community.

Here at Saint Michael's in 2022 we have experienced, like all of you, the direct effects that this historic inflation has had on our economy and on our communities. For this reason, we will not be holding a Summer Festival, as has been our tradition for over 90 years. This parish council doesn't take the decision lightly, but after looking at all the factors involved it just simply does not make sense in 2022.

We have begun the process of making plans for the summer of 2023 and will soon be naming a new Festival Chairperson along with a Festival Committee which, God willing, will be working towards a productive event next summer.

In the meantime, to help recuperate some of the lost revenue from the event, we are holding a raffle basket fundraiser, which will include \$500 in scratch tickets plus other items. Tickets

are enclosed here at \$10 per ticket, and if you need more, please don't hesitate to reach out. We also kindly ask for your support in any way, and if you would like to make a general donation to the church that would be greatly appreciated.

In closing, the good news is that now, for more than 1 year, the church has been operating normally with consistent Liturgical Services and other activities. We would like to invite you on July 31st to attend Liturgy with us and stay for an extended coffee hour/family picnic, where at that time we will also be drawing the winner of the raffle basket.

Thank you once again and God bless you!

In Christ,

Luke Yanka, Parish Council President

Father John Downie, Parish Priest



PARENTS' SCHOOL CORNER

Authority never in abeyance

God's law stands at all times. And the Lord God of Israel's loving care never takes a vacation. "Behold, He never slumbers or sleeps."

This doesn't mean I have to continually hover anxiously over the child. It is necessary that children should have room and time to play without a watchful eye judging their every movement. How else can they mature? It is wonderful for children to be able to be trusted. But it should always be freedom within known limits, both physically and morally.

But – and I see this as a really big “But” – with all the families rushing about to jobs and endless activities, many children today have “authority in abeyance”. I believe, as did Charlotte Mason 1, that children's freedom should be surrounded by adults who bear the final responsibility for what is happening. Maybe your six-year-old has played for six hours at “camping” with his friends...Maybe they were quit independent all that time. This is good. But it is also necessary that a caring adult knows what is going on. They are independent, yes, but with the freedom of being in a pasture, not the danger of hiking alone through the mountaintops.

Authority never aggressive

When I am honest, as a parent, I know that I am all too often aggressive toward the child. I am angry at him, because I am angry at my own failure. I want this child to be the perfect human being that I somehow failed to become. It is shockingly easy to take frustrations out on those who are under me. This is a matter of humility. My child respects me better when I come to him saying, “I'm sorry I shouted at you. I 'm really worried and exhausted tonight, and I took it out on you. You should have remembered to put your muddy boots away, but my reaction was wrong. Or simply, “I'm sorry. I'm wrong.”

None of us live up very well to that model of righteousness, the loving Shepherd-Leader who is perfect Himself and can lead into the paths of righteousness in love.

Such honesty strengthens our office. For we are only pointing in some poor way toward what is good. Thank God that the reality of righteousness is not based on the level I achieve myself! We look to Jesus, the author and finisher of our faith. “What shall I do when Tom doesn't finish a reasonable and clearly explained job in ten minutes, or when Jane carries on and hits her foe?”

Certain consequences can be made to fit the omission or commission. The job may have to be finished in

playtime. Jane may have to leave the game she is playing.

Charlotte Mason felt that teacher or parent could successfully enforce the “lines” without using any form of physical punishment.

She knew that the basis for authority (which is the actual existence of a final morality) gives a sure stability from which to act. This sureness gives all of us as human beings, a stability as we know that it is right to follow the rules laid down by our Creator. Because we are certain of what is right, we know that we and the children must walk this path. Harshness, fear, and autocracy are ruled out if we follow the New Testament teaching that leadership means a serving of the other person. The child is respected, his needs and abilities are considered, and he is lifted up. We are to lead in love. We can ponder what this means (perhaps weekly!) by reading 1 Corinthians 13:1-13.

In my experience, children obey best when their lives are as fully satisfying as possible in the way Charlotte Mason advocated. If minds are interested, skills are being learned, loving relationships are enjoyed, creativity is encouraged, beauty in nature, art, and music are appreciated, hours are spent in free play, and children learn to climb, swim, ride, canoe, ski, or

skate – why, these children will be well on the way to having their sinful natures put in the back seat! Sinful nature expand like a malignancy at any age with loneliness, mental poverty, boredom, passivity, hunger, tiredness, and deprivation of daily contact with the rich source material of goodness – the Word of God. When you think about it, many children today have hell on earth. Are we surprised at what happens?

But if we make life so rich, won't our children flounder when they hit reality? The Bible indicates that if we grow in love, if our minds are established in knowledge, if we know that we are secure, if we know something of goodness, we will be all the stronger for the fight ahead. ...Real life brings hardship, disappointments, the reality of sin.



June 2022

Saint Michael's Romanian Orthodox Church

Southbridge, Massachusetts

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Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
			1 6:00pm Vespers and Lita – Ascension of our Lord Jesus Christ	2 Holy Ascension 8:30 am Matins 9:30 am Divine Liturgy	3	4 Divine Liturgy 9:00am (Memorial Service following Liturgy 10:15am) Vespers, Lita 5:00pm
5 Holy Fathers of the First Ecumenical Council Matins 8:30am Divine Liturgy 9:30am	6	7	8	9	10 Apostle Bartholomew; St. Luke of Crimea	11 Saturday of the Souls Divine Liturgy 9:00am (Memorial Service following Liturgy 10:15am) Vespers 5:00pm
12 Holy Pentecost Matins 8:30am Divine Liturgy 9:30am followed by Great Vespers (Kneeling)	13 Monday of the Holy Spirit/Holy Trinity Matins 9:00am Divine Liturgy 10:00am	14	15 Paraklesis 6:00pm	16	17	18 Divine Liturgy 9:00am (Memorial Service following Liturgy 10:15am) Vespers 5:00pm
19 Sunday of All Saints Matins 8:30am Divine Liturgy 9:30am	20 Apostles' Fast Begins	21	22 Paraklesis 6:00pm	23 Vespers – St. John the Baptist 6:00pm	24 Nativity of St. John the Baptist Matins 9:00am Divine Liturgy 10:00am Paraklesis 6:00pm	25 Divine Liturgy 9:00am (Memorial Service following Liturgy 10:15am) Vespers 5:00pm
26 Sunday of All Romanian Saints Matins 8:30am Divine Liturgy 9:30am	27	28	29 Sts. Peter and Paul (Apostles' Fast Ends) Matins 9:00am Divine Liturgy 10:00am	30 Synaxis of the Holy Twelve Apostles		