

# Saint Michael's Romanian Orthodox Church

Southbridge, Massachusetts  
www.stmichaelorthodox.com

February 2019



## 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

### **Friday**

5:30pm Akathist

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

## Feast days

**Feb. 2<sup>nd</sup>** – Presentation of Our Lord  
in the Temple

**Feb. 3<sup>rd</sup>** – Synaxis of Righteous  
Symeon and Anna the Prophetess

**Feb. 6<sup>th</sup>** – St. Photios the Great

**Feb. 8<sup>th</sup>** – Great Martyr Theodore  
the Commander

**Feb. 10<sup>th</sup>** – Hieromartyr  
Haralambos

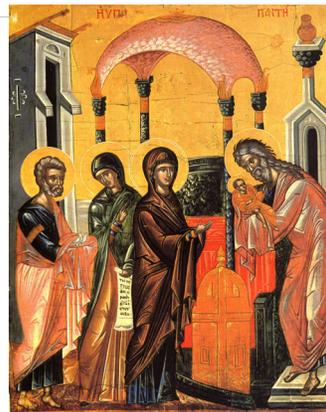
**Feb. 17<sup>th</sup>** – Triodion Begins –  
Sunday of the Publican and the  
Pharisee; Great Martyr Theodore  
the Tyro

**Feb. 24<sup>th</sup>** – Sunday of the Prodigal  
Son

## **Presentation of Our Lord in the Temple**

On the 2nd of February, our Holy Church celebrates the Feast of the Presentation of Christ to the Temple. The Church also refers to this Feast as the Synaxis (or meeting) of our Lord in the temple. In accordance with the Mosaic law, 40 days after the birth of a male child the mother is required to present the child in the tabernacle and offer as a sacrifice either a lamb or a pair of doves or pigeons for her purification. The presentation of a first-born son also signified redemption or buying back, for all first-born creatures (both humans and animals) were considered to belong to God.

The Holy Mother and St. Joseph obeyed this precept of the law. They brought Jesus to the Temple where he was met and blessed by a very old Holy man. On that day in the Temple, both St. Simeon and a woman by the name of Anna, by inspiration of the Holy Spirit, recognized the infant Jesus as the Messiah and Savior of the world. Simeon had been promised by God that he would live to witness the coming of the Messiah to the world. (Luke 2:22- 40) The Church today calls each one of us to make our Soul a Temple of God, where the Holy Virgin can bring her Divine Child. And each one of us should, like Simeon, take the Child in our arms and say to the Father: "My eyes have seen your salvation, now let your servant depart in peace". This Prayer of Simeon is used every day in the Vespers services of the Orthodox Church. But this prayer should be more to us than a description of someone who has been allowed to see and hold the Christ child requesting a peaceful departure. It should also mean for us, in particular, that having seen and touched the Savior, we are released from the hold that sin has on us, and in peace, we can leave the realm of evil.



**Saint Michael's Romanian Orthodox Church**  
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### 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!!**

**February 6<sup>th</sup>** – Gloria Giavara and  
Melania Collazo

**February 10<sup>th</sup>** – Joshua Collazo

**February 11<sup>th</sup>** – Sandra Nasto

**February 15<sup>th</sup>** – Vasilios Nahn

**February 24<sup>th</sup>** – Paul Myers

**February 26<sup>th</sup>** – Mary Dowling

**February 29<sup>th</sup>** – Spiro Thomo

### Happy Name Day

**Feb. 3<sup>rd</sup>** – Righteous Symeon and  
Anna the Prophetess – Symeon  
Downie, & Anna Tanka

**Feb. 8<sup>th</sup> & 17<sup>th</sup>** – Great Martyrs  
Theodore the Commander and  
Theodore the Tyro– Theodore  
Yanka

**Feb. 10<sup>th</sup>** – Hieromartyr  
Haralambos – Harris Pitsillides

### 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!

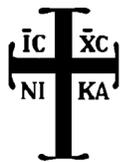
**Please contact Deb Thomo to sign up.**

*Thank you to all who donated snacks  
to the schools of Southbridge.*

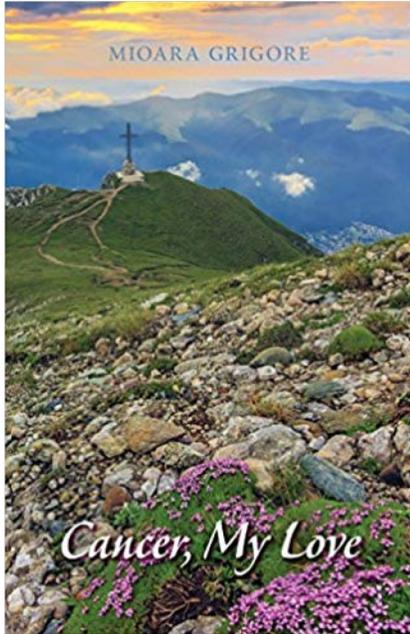


### Please Pray for:

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

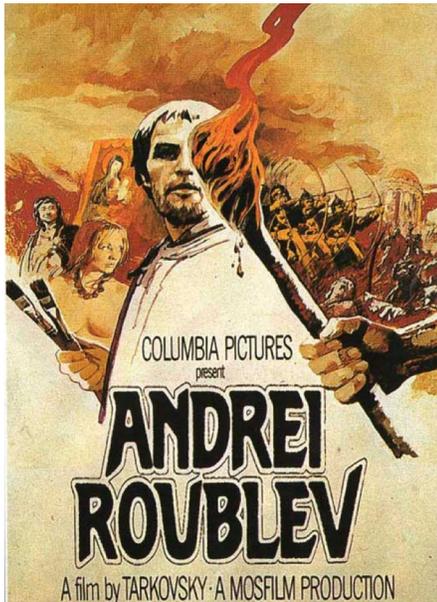


## ~ Movie & Book Corner ~



### Book: Cancer, My Love

This memoir of personal transformation has changed countless lives in Romania since it was first published there in 2014. Author Mioara Grigore describes how, as a self-absorbed religion teacher with thoughts of becoming a nun, she began an unlikely courtship with an atheistic math teacher. The math teacher found faith, the two were happily married, and within six and a half years five children were born to them, one with Down syndrome. Mioara's life was full, her home brimming with love. Then came the devastating cancer diagnosis. With unflinching honesty, a keen eye for detail, and endearing humor, Mioara recounts her intense struggle with cancer. With the help of her husband and children, of her spiritual father, and then of new friends who sacrificed themselves for her and her family, she turned that struggle into a journey of spiritual self-discovery. In the agony of her cross-bearing, she found what it means, at the deepest level, to love and be loved by others and by God. Ultimately, hers is a story not only of growth but of indomitable joy and triumph in the tradition of Orthodox Christianity.



### Movie: Andrei Rublev

Tracing the life of a renowned icon painter, the second feature by Andrei Tarkovsky vividly conjures the murky world of medieval Russia. This dreamlike and remarkably tactile film follows Andrei Rublev as he passes through a series of poetically linked scenes—snow falls inside an unfinished church, naked pagans stream through a thicket during a torchlit ritual, a boy oversees the clearing away of muddy earth for the forging of a gigantic bell—gradually emerging as a man struggling mightily to preserve his creative and religious integrity. Appearing here in the director's preferred 183-minute cut as well as the version that was originally suppressed by Soviet authorities, the masterwork *Andrei Rublev* is one of Tarkovsky's most revered films, an arresting meditation on art, faith, and endurance.

Andrei Rublev is considered to be one of the greatest iconographers in Russian history and is considered a saint in the Russian Orthodox Church. He is particularly remembered for his icon of the Holy Trinity.

## Parish Life

What happens when snow stops people from coming to church...



## President's Corner

President's Corner Report  
02/01/2019

I truly hope everyone has had a great start to their 2019! We recently completed our General Assembly this past week to review 2018, and we could not be more blessed and fortunate for the year we had. The most difficult part of the journey we are all on, whether it be with your business/work, your family life or spiritual life is to fight complacency when things are going well or have gone well. We have to realize that this journey to grow our church community to honor and glorify our Lord and Savior Jesus Christ is a lifetime journey. We can't allow ourselves to become comfortable or complacent based on the fact we have had one good year; where we did see both a growth in income and attendance! My mentors in our business have always told me that when things are going well to get all you can because you never know when the next big challenge is coming. They've also told me when things go well it's never as good as it seems, and that when things go poorly it's never as bad as it seems (this helps us all to stay emotionally under control). And lastly, they also told me to beware of white empty space on my calendar, and that when you have white empty space that's where the devil can creep in and cause one to get distracted into nothingness or to get lost in ones thoughts. We have to remember no one is perfect, but that there is always something we can be doing to grow our spiritual walk with Christ as well as helping our Saint Michael's community. We must avoid complacency, complaining, and white empty space on our calendars if we want to grow as much as we have over the past year. I, as well as our parish council, look forward to working with all of you to have an amazing 2019! We appreciate and love you and may God bless you!

—Luke Yanka, Parish Council President

"God is a fire that warms and kindles the heart and inward parts. Hence, if we feel in our hearts the cold which comes from the devil - for the devil is cold - let us call on the Lord. He will come to warm our hearts with perfect love, not only for Him but also for our neighbor, and the cold of him who hates the good will flee before the heat of His countenance."

~ St. Seraphim of Sarov

## Preparation for Great Lent: The Triodion Period (February 17<sup>th</sup> – March 10<sup>th</sup>)

By S.V. Bulgakov

The preparation for Great Lent begins soon after the feast of the Theophany of the Lord corresponding to its historical commemoration that soon after His baptism Jesus Christ left for the desert for a fast, in commemoration of which the Holy Forty Day Fast was established. Beginning with the Sunday of the Publican and the Pharisee, the preparation for Great Lent comes to an end with Cheesefare Sunday. The Holy Church for a long time begins to prepare the faithful for Great Lent as a redemptive time for an all general spiritual cleansing and sanctification. This cleansing and sanctification are possible only under the condition of the complete remission of sins, the complete change of a life view in ideas, feelings and actions, the complete renewal and spiritual revival. But such revival requires the sustained, serious, painful and tenacious spiritual struggle, by which it gradually should revive to compel and ingrain itself. Besides this the determination for such a spiritual struggle and its persistence also depends on us, but it depends more on the mercy of God, who revives it in the heart and is accomplished by His all-acting grace. Therefore we should pray a lot and with diligence, so that the Lord will send us to the door of repentance, to break the hardness of our hearts and to stir up grief about our sins, without which there cannot be true repentance; to inflame our heart with love for Him, without Whom even the most sincere repentance would not be strong enough; to enliven and give wing to our spirit with sacred hope, without which the trembling heart would be suppressed with sorrow. That is why the Holy Church prepares us beforehand for our entrance into the sacred and redemptive days of lent and repentance, and beforehand makes an effort to remove everything that interferes with our coming to true repentance, and beforehand makes an effort to teach us that the sincere spirit of humility and contrition to be acquired is required from us. Preparing believers for the Holy Forty Day Fast, the Holy Church in its services, according to its own expression, acts as the commander who with timely and wise words encourages the warriors before doing battle with the enemy. Therefore in its preparatory services it does not forget to tell everything that may position the faithful for

fasting and repentance. In its sacred commemorations it returns to the first days of the world and mankind, to the blessed condition of the forefathers and their fall, to show the beginning of sin and to awaken in us contrition for sins, and to the time of the coming on earth of the Son of God for the salvation of mankind in order to turn us to God. Continuing in the preparatory season, the Holy Church accustoms the faithful to the ascetical struggle of fasting and the gradual incorporation of abstinence. After eating meat all during the week following the Sunday of the Publican and the Pharisee, it reinstates the Wednesday and Friday fasts and then builds up to the highest degree of preparatory abstinence by prohibiting the eating of all meat products but with the allowance to use cheese products. The special preparation for the Holy Forty Day Fast is undoubtedly an ancient established practice of the Holy Church. Thus, the already famous preachers of the Fourth Century Saints Basil the Great, John Chrysostom, Cyril of Alexandria and others left us their discussions and sermons, spoken by them in view of the fast not already come, but only expected.

From *Handbook for Church Servers*, 2nd ed., (Kharkov, 1900) p. 488



## A Miracle of the Holy Mother in Modern Romania The Story of Fr. Ionut Butoiu

In 2008, Fr. Ionut Butoiu, a young priest in Cimpina, Romania, had an accident that resulted in a broken neck. The doctors believed death was imminent, but the Holy Mother saved him in a miraculous way.

In 2006, Fr. Ionut was ordained a priest at the age of 23 and was given the mission of building a church in the courtyard of the city hospital in Cimpina, Romania. After two years of exhausting work, he felt that he didn't have the strength to continue and needed a break, so he decided to fulfill his dream of seeing the Black Sea (he was from a modest village family and didn't have the opportunity to see the Black Sea in his youth).

He, his wife, then pregnant, and his daughter arrived at the sea at midnight and very early in the morning, he awoke with a desire to see the sea. As he was sitting on a big rock at the edge of the seashore looking at the blue water, he suddenly he fell in. His head became lodged in the sand at the bottom of the sea and during the fall, he broke his neck and was instantly paralyzed. Realizing that he would drown, he, although he was a priest, started to panic. The pain in his neck was unbearable. Having a special relationship with the Holy Mother, he began to pray to her. He asked her to put an end to the pain since it was unbearable and to either die or be rescued. Then, in a vision, he saw the Holy Mother and she told him many things about his life and priesthood, but said that some of what she told him must remain between God and him. The Holy Mother addressed someone (he didn't know who) and told that person to take him out. He felt a force pulling him by the hair out of the sand and placing him on the beach. Nobody saw him fall into the water, so no one knew that he had been at the bottom of the ocean. Since he was in terrible pain, he started to scream and people came and gathered around him. An ambulance came to take him to a hospital.



At the first hospital where he was brought, the neurologist ordered a MRI scan. Seeing the extent of the damage, the doctor couldn't believe Fr. Ionut was still alive and thought that the scan was bad, so he ordered a second one. The vertebra was broken at the C1, C2, and C3 sites, (a cervical fracture) and all the grey and white matter inside the backbone was exposed. The doctor told him that there was nothing they could do because the neurologists there weren't specialized in this type of injury, so they sent him to Bucharest to a more specialized hospital; the doctor didn't believe he would survive until Bucharest.

They put him in an ambulance bound for Bucharest. During the trip, he had several cardiac arrests, but was kept alive due to the hard work of the attending doctor. In order to keep him conscious, the doctor also needed to hold his eyes open. The pain was so great that he screamed like mad during the drive. (There are 36 pairs of nerves [CHECK] in this part of the

spine. For reference, a typical toothache affects a single nerve.)

Once he arrived at the neurology department of the Bagdasar-Arseni Hospital in Bucharest, the best doctor specializing in backbones checked Fr. Ionut's record; the diagnosis said that he had broken bones and that death was imminent. Fr. Ionut asked the doctor how long it would take for him to be well again and the doctor answered, "Young man, you will die in two or three hours, or if you survive by some miracle, you will be paralyzed from the neck down." After this doctor left, another came, and he said that they needed to do a procedure that required Fr. Ionut's signature. The signature was needed because it was possible that Fr. Ionut would die from the procedure; however, if he didn't try it, he would definitely die. The procedure consisted of putting a metal crown on the head with screws drilled directly into the skull in the forehead and near the temples without any anesthesia. They also needed to put a silver rod into the backbone to prevent any movement of the head and backbone and to

bring the head into the correct position. As a priest, Fr. Ionut had a beard, after they inserted the screws, his beard was covered in blood. The doctor started to cry and said, "My little priest, you look like Jesus on the cross."

After seven days, he was in critical condition, but was ready for the next step in the procedure. Prof. Dr. Florian Exergian operated on him. During the operation, he entered into cardiac arrest and temporarily died. As he was dying, he felt his soul leaving his body and saw from above everything the doctors said and did in the operating room. In particular, he saw how hard the anesthesiologist tried to resuscitate him for 30 minutes after he died. While he was dead, the walls of the building seemed not exist and he saw how his wife and parents in the other room were praying, crying, kneeling, and pacing. After a while, Dr. Exergian stepped out, but the anesthesiologist did not give up and eventually brought Fr. Ionut back to life. The operation lasted 12 hours.

The next day in the morning, the priest told the doctor that he knew everything the doctor said and did while he was dead. The doctor was busy that day and said that he didn't have time to talk. The next day, he told the doctor how the Holy Mother appeared to him in the water and how he saw the doctor in the operating room and his family in the next room. The doctor believed him because during the operation he felt that it wasn't him operating, but God. After the operation, he was paralyzed from the neck down and was in a wheelchair. Being a young man of 25, he started to despair when he realized that being paralyzed meant that he couldn't be a priest anymore and that caring for his young daughter and unborn child would be difficult. A psychologist heard about "the little priest" and came to talk with him. When he told her that he didn't have any hope or reason to continue living, she harshly responded that he was a priest and needed to have faith so he could encourage other people. Her words were like a cold shower and he realized that she was right and returned to his senses. He started to have hope and faith again and started to encourage other patients in the hospital who were in the same condition. He stayed in the hospital for three months still paralyzed.

One day, during the day, he took a nap and had another vision of the Holy Mother who told him

that the next day, his wife would give birth in the morning to a son they would name David. He woke up full of joy and excitement. He started shouting, "Tomorrow morning I will have a boy and his name will be David!" Other patients from the same room asked him to be quiet. He tried to be quiet for a while, but started again. When he told his mother about the baby, she didn't believe him and thought he was troubled because of the pain. Even his own wife didn't believe him because she had just come back from the doctor who said that she wouldn't deliver for three weeks; moreover, she had no signs of labor. The next morning, he got a phone call announcing that his wife had given birth to a boy. The other patients in the room then believed that he had had a vision.

Going back home, a priest from Cimpina offered to hold the service of Holy Unction. This priest asked other priest who in turn asked other, so that in the end, 50 priests came. The priests were very touched and emotional during the service. Some were crying while they prayed. The next day, they held a meal for the priests and their wives. Before the meal, they proposed that the oldest priest should bless the food, but he said that Fr. Ionut should give the blessing. Without thinking about it, Fr. Ionut stood up to bless the food. Everyone was amazed. The priests applauded and were full of joy; some were crying.

During the time after receiving the Holy Unction, he started to walk and recover. On Christmas Eve of 2018, more than ten years after these events took place, Antena3, a Romanian news channel, interviewed Fr. Ionut about his experience. When the reporter, Mirela Voicu, asked him why he was silent for ten years, he said that he had two reasons: First, that people are always looking for esoteric signs, and second, that he was in danger of becoming proud. With the blessing of his spiritual father, however, he wrote a book and gave this interview. Yet another remarkable aspect of his recovery was that he managed to finish the church before giving the interview, and it turned out beautifully. Thus, no one could accuse him of using his story to solicit money for the church.

*[Note: This text is a retelling of the story, not the actual interview. We apologize for any mistakes or inaccuracies. -The Bulletin Editors]*

## **“On the Acquisition of the Holy Spirit – The Aim of the Christian Life”**

**Excerpts from a Conversation between St. Seraphim of Sarov (1754-1833) and Nicholas Motovilov**

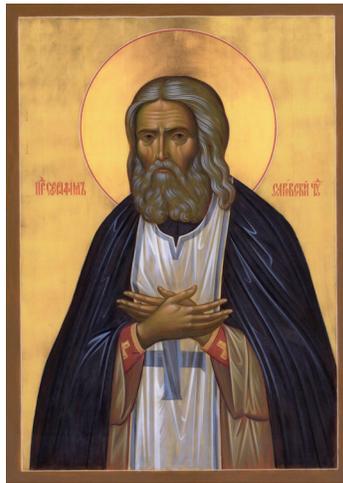
It was Thursday. The day was gloomy. The snow lay eight inches deep on the ground; and dry, crisp snowflakes were falling thickly from the sky when Father Seraphim began his conversation with me in a field adjoining his near hermitage, opposite the River Sarovka, at the foot of the hill which slopes down to the river bank. He sat me on the stump of a tree which he had just felled, and he himself squatted opposite me.

"The Lord has revealed to me," said the great Elder, "that in your childhood you had a great desire to know the aim of our Christian life, and that you continually asked many great spiritual persons about it."

I must say here that from the age of twelve this thought had constantly troubled me. I had, in fact, approached many clergy about it; but their answers had not satisfied me. This was not known to the Elder.

"But no one," continued Father Seraphim, "has given you a precise answer. They have said to you: 'Go to Church, pray to God, do the commandments of God, do good—that is the aim of the Christian life.' Some were even indignant with you for being occupied with profane curiosity and said to you: 'Do not seek things that are beyond you.' But they did not speak as they should. And now poor Seraphim will explain to you in what this aim really consists.

"Prayer, fasting, vigil and all other Christian activities, however good they may be in themselves, do not constitute the aim of our Christian life, although they serve as the indispensable means of reaching this end. The true aim of our Christian life consists in the acquisition of the Holy Spirit of God. As for fasts, and vigils, and prayer, and almsgiving, and every good deed done for Christ's sake, they are only means of acquiring the Holy Spirit of God. But mark, my son, only the good deed done for Christ's sake brings us the fruits of the Holy Spirit. All that is not done for Christ's sake, even



though it be good, brings neither reward in the future life nor the grace of God in this. That is why our Lord Jesus Christ said: *He who gathers not with Me scatters* (Luke 11:23). Not that a good deed can be called anything but gathering, since even though it is not done for Christ's sake, yet it is good. Scripture says: *In every nation he who fears God and works righteousness is acceptable to Him* (Acts 10:35).

...."That's it, your Godliness. In acquiring this Spirit of God consists the true aim of our Christian life, while prayer, vigil, fasting, almsgiving and other good works done for Christ's sake are merely means for acquiring the Spirit of God."

"What do you mean by acquiring?" I asked Father Seraphim. "Somehow I don't understand that."

"Acquiring is the same as obtaining," he replied. "You understand, of course, what acquiring money means? Acquiring

the Spirit of God is exactly the same. You know well enough what it means in a worldly sense, your Godliness, to acquire. The aim in life of ordinary worldly people is to acquire or make money, and for the nobility it is in addition to receive honours, distinctions and other rewards for their services to the government. The acquisition of God's Spirit is also capital, but grace-giving and eternal, and it is obtained in very similar ways, almost the same ways as monetary, social and temporal capital.

"God the Word, the God-Man, our Lord Jesus Christ, compares our life with a market, and the work of our life on earth He calls trading, and says to us all: *Trade till I come* (Lk. 19:13), *redeeming the time, because the days are evil* (Eph. 5:16). That is to say, make the most of your time for getting heavenly blessings through earthly goods. Earthly goods are good works done for Christ's sake and conferring on us the grace of the All-Holy Spirit.

...."Of course, every good deed done for Christ's sake gives us the grace of the Holy Spirit,

but prayer gives us it most of all, for it is always at hand, so to speak, as an instrument for acquiring the grace of the Spirit. For instance, you would like to go to Church, but there is no Church or the Service is over; you would like to give alms to a beggar, but there isn't one, or you have nothing to give; you would like to preserve your virginity, but you have not the strength to do so because of your temperament, or because of the violence of the wiles of the enemy which on account of your human weakness you cannot withstand; you would like to do some other good deed for Christ's sake, but either you have not the strength or the opportunity is lacking. This certainly does not apply to prayer. Prayer is always possible for everyone, rich and poor, noble and humble, strong and weak, healthy and sick, righteous and sinful.

..."Yes, Father, but what about other good deeds done for Christ's sake in order to acquire the grace of the Holy Spirit? You have only been speaking of prayer!"

"Acquire the grace of the Holy Spirit also by practicing all the other virtues for Christ's sake. Trade spiritually with them; trade with those which give you the greatest profit. Accumulate capital from the superabundance of God's grace, deposit it in God's eternal bank which will bring you immaterial interest, not four or six percent, but one hundred percent for one spiritual ruble, and even infinitely more than that. For example, if prayer and watching give you more of God's grace, watch and pray; if fasting gives you much of the Spirit of God, fast; if almsgiving gives you more, give alms. Weigh every virtue done for Christ's sake in this manner.

..."And I must further explain, your Godliness, the difference between the operations of the Holy Spirit who dwells mystically in the hearts of those who believe in our Lord God and Saviour Jesus Christ and the operations of the darkness of sin which, at the suggestion and instigation of the devil, acts predatorily in us. The Spirit of God reminds us of the words of our Lord Jesus Christ and always acts triumphantly with Him, gladdening our hearts and guiding our steps into the way of peace, while the false diabolic spirit reasons in the opposite way to Christ, and its actions in us are rebellious, stubborn, and full of the lust of the flesh, the lust of the eyes and the pride of life.

..."But how," I asked Father Seraphim, "can I know that I am in the grace of the Holy Spirit?"

"It is very simple, your Godliness," he replied. "That is why the Lord says: '*All things are simple to those who find knowledge*' (Prov. 8:9, *Septuagint*). The trouble is that we do not seek this divine knowledge which does not puff up, for it is not of this world. This knowledge which is full of love for God and for our neighbor builds up every man for his salvation. Of this knowledge the Lord said that God *wills all men to be saved, and to come to the knowledge of the truth* (I Tim. 2:4). And of the lack of this knowledge He said to His Apostles: *Are you also yet without understanding* (Mat. 15:16)? Concerning this understanding [15], it is said in the Gospel of the Apostles: *Then opened He their understanding* (Lk. 24:45), and the Apostles always perceived whether the Spirit of God was dwelling in them or not; and being filled with understanding, they saw the presence of the Holy Spirit with them and declared positively that their work was holy and entirely pleasing to the Lord God. That explains why in their Epistles they wrote: *It seemed good to the Holy Spirit and to us* (Acts 15:28). Only on these grounds did they offer their Epistles as immutable truth for the benefit of all the faithful. Thus the holy Apostles were consciously aware of the presence in themselves of the Spirit of God. And so you see, your Godliness, how simple it is!"

..."Nevertheless," I replied, "I do not understand how I can be certain that I am in the Spirit of God. How can I discern for myself His true manifestation in me?"

...Then Father Seraphim took me very firmly by the shoulders and said: "We are both in the Spirit of God now, my son."

...After these words I glanced at his face and there came over me an even greater reverent awe. Imagine in the center of the sun, in the dazzling light of its midday rays, the face of a man talking to you.

..."How do you feel now?" Father Seraphim asked me...I answered: "I feel such calmness and peace in my soul that no words can express it."

"This, your Godliness," said Father Seraphim, "is that peace of which the Lord said to His disciples: *My peace I give unto you; not as the world gives, give I unto you* (Jn. 14:21).

# February 2018

Saint Michael's Romanian Orthodox Church

Southbridge, Massachusetts

www.stmichaelorthodox.com

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
					1 Vespers, Litia, and Matins 6:00pm	2 <b>Presentation of Our Lord in the Temple</b>  <b>Akathist 8:30am</b>  <b>Divine Liturgy 9:00am (Memorial Service following Liturgy 10:00am)</b>  Vespers, Litia 5:00pm
3 <b>Synaxis of Righteous Symeon and Prophetess Anna</b>  Matins 9:00am  Divine Liturgy 10:00am	4	5	6 St. Photios the Great  Paraklesis 6:00pm	7	8 Great Martyr Theodore the Commander  Akathist 5:30pm	9 Divine Liturgy 9:00am (Memorial Service following Liturgy 10:00am)  Vespers 5:00pm
10 Hieromartyr Haralambos  Matins 9:00am  Divine Liturgy 10:00am	11	12	13 Paraklesis 6:00pm	14	15 Akathist 5:30pm	16 Divine Liturgy 9:00am (Memorial Service following Liturgy 10:00am)  Vespers, Litia 5:00pm
17 Triodion Begins – Sunday of the Publican and the Pharisee; Great Martyr Theodore the Tyro  Matins 9:00am  Divine Liturgy 10:00am	18	19	20 Paraklesis 6:00pm	21	22 Akathist 5:30pm	23 Divine Liturgy 9:00am (Memorial Service following Liturgy 10:00am)  Vespers, Litia 5:00pm
24 Sunday of the Prodigal Son  Matins 9:00am  Divine Liturgy 10:00am	25	26	27 Paraklesis 6:00pm	28		