



# Saint Michael's Romanian Orthodox Church

Southbridge, Massachusetts  
www.stmichaelorthodox.com

March 2024



## LITURGICAL SCHEDULE

### Saturday

9:00am Divine Liturgy

Followed by the Memorial Service

5pm Vespers

### Sunday

9:00am Matins

10:00am Divine Liturgy

Presanctified Liturgies- every  
Wednesday we will alternate with St.  
Nicholas Albanian Church -schedule  
on the last page - March calendar

## FEAST and IMPORTANT DAYS

March 3<sup>rd</sup> – St. Camelia of France

March 9<sup>th</sup> – 40 Martyrs of Sebaste

March 10<sup>th</sup> – Meatfare Sunday

March 12<sup>th</sup> - St. Theodore the Tyro  
and St. Symeon the New Theologian

March 17<sup>th</sup> - Cheesefare Sunday

March 18<sup>th</sup> – Clean Monday; Lent  
Begins

March 24<sup>th</sup> – Sunday of Orthodoxy

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

March 31<sup>st</sup> – Sunday of St. Gregory  
Palamas

## 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**. **Continuation pag 4**

**Saint Michael's Romanian Orthodox Church**  
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### 2024 Parish Council

President: Spiro Thomo  
Vice President: Joshua Seigler  
Treasurer: Katie Mironidis  
Secretary: Julian Economou

### 2024 Ladies Society Committee

President: Genevieve Boilard  
Vice President: Katie Mironidis  
Treasurer: Debbie Thomo  
Secretary: Susan Silva

### 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> – Mihaela Moscin

March 10<sup>th</sup> – Pra. Camelia and Susan Brogan

March 13<sup>th</sup> –Debbie Yanka, and Theodore Rapsomanikis

March 14<sup>th</sup> – Nick Thomo

March 17<sup>th</sup> – Ruth Yanka

March 27<sup>th</sup> - Louise John Grasso (LJ)

March 31<sup>st</sup> – Paul Goulas

### Happy Name Day

March 3<sup>rd</sup> – St. Camelia of France – Pra. Camelia

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

March 12<sup>th</sup> – St. Theodore the Tyro – Theodore  
Yanka, Theodore Rapsomanikis



The best way to start the Lent is by attending the unique prayers/service called **The Great Canon of St. Andrew of Crete** and by confessing in the first week of the Lent.

See the calendar for Great Canon schedule.



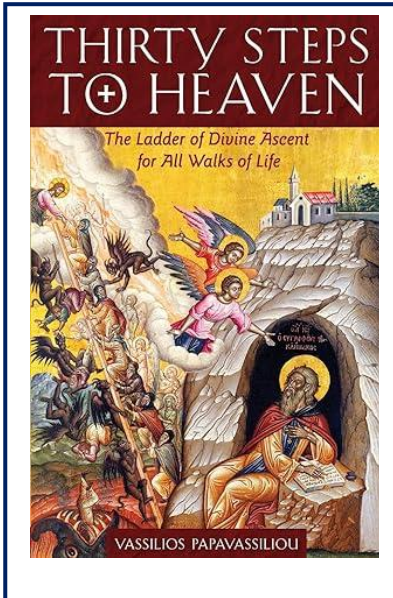
### Please Pray for:

Mary Andrea – health  
Little Maria Moscin - health  
Yannis and Katie - travel

## BIBLE STUDY ON ZOOM Thursday, March 7<sup>th</sup>, 2024 at 7:00pm



## ~ Book and Movie Corner ~



### Book: **Thirty Steps To Heaven**

Many laypeople have attempted to read the great spiritual classic, The Ladder of Divine Ascent, but have been frustrated in attempting to apply the lessons of this monastic text to their everyday lives in the world. Archimandrite Vassilios interprets the Ladder for the ordinary Christian without sacrificing any of its beauty and power. Now you too can accept the challenge offered by St. John Climacus to ascend closer to God with each passing day.

This book is also a very good guide for confession because it detailed every passion and virtue in a very clear and easy language for beginners or advanced Christians who are looking for salvation.

### Movie: **St. Mary of Egypt** (*Greek movie with subtitle in English-youtube*)



Our venerable mother Mary of Egypt was a desert ascetic who repented of a life of prostitution. She lived during the sixth century, and passed away in a remarkable manner in 522. The Church celebrates her feast day on the day of her repose, April 1; additionally, she is commemorated on the Sunday of St. Mary of Egypt, the fifth Sunday in Great Lent. She began her life as a young woman who followed the passions of the body, running away from her parents at age twelve for Alexandria. There she lived as a harlot for seventeen years....

## **PRAYER GROUP DURING GREAT LENT - PSALTER**

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!! If you would like to be part of this group ask Fr. John.

# The Great Canon of St. Andrew of Crete

Quotes from *Great Lent, Journey to Pascha* by Fr. Alexander Schememann  
(Continuation pag. 1)

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.

# What does a good confession mean?

## **A good confession is characterized by the following attributions:**

1) **It is brief but substantive.** In other words, it is conducted with no omissions and without superfluous and empty talk, useless repetitions, oblique presentations or even stories and fables.

2) **It is humble.** In other words, it is conducted with the full realization of our sinfulness and guilt a realization which is also reflected both in our words as well as our posture as Christians.

3) **It is honest.** It thus contains nothing more and nothing less than the pure truth, and is fully absent pretenses and excuses. It further assigns zero blame to anybody else, even to the demons or Satan himself!

4) **It is immediate and it thus takes place without any delay or postponement.** At the very moment our conscious censures and reproves us, we must run to our spiritual father for confession as we are always unaware when death will visit us without any warning.

5) **It is discreet.** In other words, it is characterized by good judgment, common sense, and prudence. It is also formulated clearly, plainly, explicitly, carefully, and orderly.

6) **It is complete** and it therefore **contains all of our sins and omits nothing** with the intent of confessing it to a different spiritual father.

7) **It is Publican like;** in other words, it is conducted with extreme devoutness, **piety,**

**and contrition of the heart.** It is no different than what we read in the Gospel, “And the Publican standing afar off, would not so much as lift up his eyes unto heaven, but smote upon his breast, saying, ‘God, be merciful to me a sinner’.” (Luke 18:13)

8) **It is private.** Thus, other than the priest who is the spiritual father and the confessing Christian, nobody learns and nobody should learn the content of one’s confession. If someone should hear one’s confession—an unlikely and highly improbable event—he must absolutely never reveal it to nobody whatsoever but to take whatever he heard with him to his grave. This is even more applicable to the priest himself who in no instance is allowed to reveal sins confessed to him, even when his own life is at stake.

9) **It is the beginning of a new life.** Along with our confession we make a solid decision consciously to engage in our personal spiritual struggle and warfare. We thus decide not only never to repeat the sins we just confessed, but to also make good whatever we can from the sins that we committed in the past. Thus, we compensate a person whom we wronged, return something we stole, ask forgiveness from anybody that we insulted, etc. If we do not do so our repentance is not real!

10) **It is accompanied by our acceptance of whatever penance or kanona that may be possibly assigned by our spiritual father** (e.g., fasting, almsgiving, or whatever else he considers suitable). We also must fully comprehend and accept that such penance does not constitute a “sentence” or a “punishment,” but it is a therapeutic and pedagogical element of our

## One of the Mother of God's Miracles from *Elder Cleopa* *Life book*

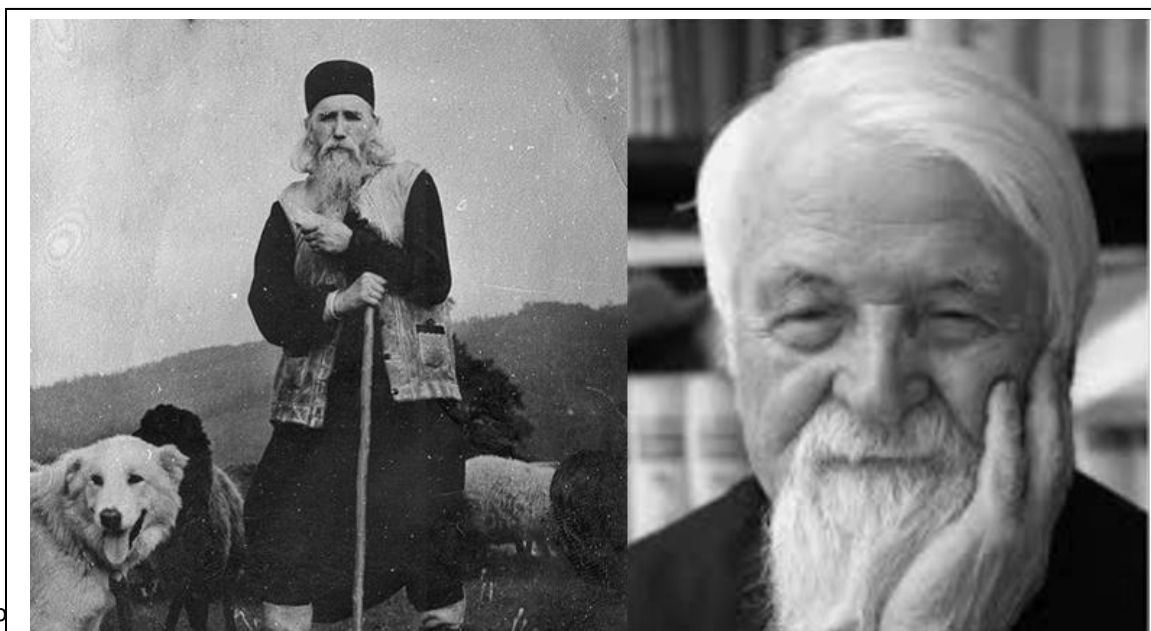
Mironescu's house, a University professor, where there were many priests, professors and faithful gathered.

Among them were Father Benedict Ghiuș, Dosoftei Moraru, Gherontie Ghenoiu, Father Professor Dumitru Stăniloae<sup>1</sup> and many other intellectuals. They were asking and answering spiritual questions. Then Father Cleopa entered into the room, and the guests stood on their feet and asked for a blessing and waited for Father to tell them a useful word.

Having been asked, Father Cleopa began to tell them a word from the Holy Fathers about honoring the Holy Mother. While he was speaking to them, all of the sudden a miracle took place!

The large icon of the Mother of God on the wall, on which the Prophet David was depicted too, began to shake powerfully for a few minutes, and emitted a sound like a harp. The Fathers and the faithful gathered in the room were overwhelmed with emotions, not understanding what this miracle was. Some were weeping, others were making the sign of the cross, others venerated the icon of the Mother of God and others prayed with tears. Out of all of them, Archimandrite Benedict Ghiuș<sup>2</sup> was the most moved, repeating over and over, "Mother of God... Mother of God... A miracle.... A miracle!"

After a few minutes, the icon stopped where it was, the pendulum swung normally and everyone being moved, prayed to the Mother of God to have mercy on the country and the Romanian people. This miracle of the Mother of God with her Infant in arms greatly strengthened the faith of those present, comforting their souls. After Father Cleopa brought his word to a close, all of them chanted the Axion of the Mother of God and each one withdrew thinking of the miracle that had taken place. Most of them believed that through this miracle the Mother of God was pleased to show a sign to strengthen and comfort the right worshiping Christians in a moment when weighty trials were about to come over our country.



<sup>1</sup> A confessor for  
force.

<sup>2</sup>Father Benedict Ghiuș was seen at the Cernica Monastery bathed in the uncreated light see Christ the Eternal Tao by Hieromonk Damascene.

## Parents' corner

### The struggle with bad inclinations

Parents make a mistake when they consider their child to be completely free from evil. Experience shows that a child comes into the world not only with good tendencies but with bad ones also. Science calls them inheritances, and the Church, the seeds of original sin. Everyone is born with his nature partially corrupted by sin. That is why the education of a child should include some basic training on how to struggle against bad inclinations. Without this, the child will grow unarmed against temptations. When a child is abandoned to his own desires, then, no matter how talented he might be, his good qualities may become completely overwhelmed by his evil inclinations.

Every child bears some resemblance to his parents and relatives. Together with their physical characteristics, he assumes some of their spiritual qualities as well, which in general are a mixture of good and bad. The problem is that the bad predispositions often develop and strengthen much faster than the good ones. For example, in the herbaceous world, weeds are more robust and aggressive than garden and vegetable plants. In order to grow something worthwhile, one must constantly fight weeds.

Observing a child carefully, one can notice in him some germinating negative characteristics: occasionally he is capricious, or becomes angry, or may insist on doing something forbidden. At an early age children become lazy, are prone to slyness and deceit, and manifest greed and cruelty toward other children. At five years of age one can already see hints of his future character. If the parents do not teach him to overcome his bad inclinations, these may grow into passions and vices. Sometimes parents occasionally lament about their children: "Where does he get such stubbornness, capriciousness, and inclinations toward the forbidden? He does not see any of this in us." Actually, there is no need to teach a child evil – it is already rooted in him. A mother observing her child said, "He clearly manifests the negative characteristics of his father." Unfortunately, the good qualities are acquired with effort and constancy, while their opposites, as weeds, flourish on their own.

Young parents tend to underestimate these "weeds," considering them mere signs of immaturity: "Let him grow a little, and he will realize by himself what is good and what is wrong." Hoping that this will happen automatically, they leave his bad inclinations unattended and fail to teach him how to struggle with them. Some parents prefer to appease every capricious inclination of the child, adopting the attitude: "Anything for a quiet life!" Psychology and religion, on the other hand, teach that it is better to nip any manifestation of evil at its root before it takes hold. Failing to do so will allow it to become a habit. Afterwards parents will bitterly repent that because of undue mildness, they failed to discipline their child. St. John of Kronstadt writes the following: "Parents and educators, guard your children against capriciousness. Otherwise, they will infect their hearts with malice, losing their early holy love, and will bitterly complain at reaching adulthood that in their youth they were indulged in their whims. A whim is a germ which corrupts the heart."

A child should always know what is permissible and what is not. Sensible prohibitions and light punishments are absolutely necessary. On understanding that the violation of imposed rules results in unpleasant consequences, the child will avoid the forbidden. Thus a healthy foundation will be laid in him, and his will, which is just beginning to form, will be prepared to submit to God-established moral laws.



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## Women Retreat

*Friday, March 29th*

5:00 pm - 5:30 pm - *Registration*

5:30 pm - 6:15 pm - *Dinner*

6:15 pm - 7:15 pm - *The image of the Mother of God in the Church and family*

7:15 pm - 7:30 pm - *Break*

7:30 pm - 8:30 pm - *Q&A Session*

## Open Retreat

*Saturday, March 30th*

8:30 am - 9:30 am - *Divine Liturgy*

9:30 am - 10:30 am - *Breakfast*

10:30 am - 11:30 am - *1st Conference: "Home as church - Prayer as the door to Joy"*

*Break: 15 minutes*

11:45 am - 12:30 pm - *Q&A Session*

12:30 pm - 1:30 pm - *Lunch*

1:30 pm - 2:30 pm - *2nd Conference: "Climbing the Ladder of the Virtues"*

*Break: 15 minutes*

2:45 pm - 3:45 pm - *Q&A Session*

5:00 pm - *Vespers*

## Open Retreat

*Sunday, March 31st*

9:00 am - *Matins*

10:00 am - *Divine Liturgy (Mother Gabriella will deliver an encouraging sermon after Liturgy.)*

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# The Life of ABBESS MOTHER GABRIELLA URSACHE

— ❖ —

Mother Gabriella (Ursache) is the Abbess (Gerontissa - Greek, Stareța -Romanian) of the Holy Dormition Monastery , MI, since 1989. She was tonsured as a nun in 1977 in Varatec Monastery (Romania). In 1978 Mother Gabriella joined The Holy Transfiguration Monastery in Elwood City, PA, the monastery founded by Princess Ileana of Romania, later Mother Alexandra.

In 1987 Mother Gabriella together with sister Apolinaria and their spiritual mother, Schimonahy Benedicta (Great Schema Nun), got the blessing to build a new monastery in Northern part of the US. In 1989 Fr Roman Braga (member of the movement Burning Bush from Antim Monastery, Bucharest, was imprisoned by the communist authorities, together with all members of this movement in 1952) moved from Elwood City and joined the nuns at Rives Junction, MI.

After Elder Benedicta retired from the public leadership of the Monastery in 1989 she passed the herald onto Mother Gabriella, who was installed as the new and second Abbess of the monastery by His Grace Bishop Nathaniel on the Feast Day of the Dormition, same year.

Mother Gabriella was a devoted spiritual daughter of Fr. Roman Braga, and she inherited his joy and love for people. She generously and humble shares her spiritual experience and wisdom being invited as the quest speaker to conduct spiritual retreats for adults and youth groups to the parishes around the United States and Canada.

# Special Lenten Recipes/Prescription

Here is Archbishop **Ignatie Briancianinov's prescription** for how to behave in times of trouble: "I am sending you a spiritual prescription and I recommend that you take the proposed medicine several times a day, especially in moments of severe mental and physical suffering. Isolating yourself, say out loud and without haste, participating in the spoken words and through the attention of the mind, the following: «Glory to you, my God, for the troubles you sent me according to my deeds! Remember me in Your Kingdom!"

## The recipe for the Great Lent:

Let the prayer increase!

Let the reading grow!

May virtue increase!

Every night watch more in prayer! Stop the words! Let there be no talk, because through silence you will succeed in everything!

St. Antim of Chios

## Another Lenten recipe:

**Morning** – Morning prayers or 100 times Jesus Prayer, followed by St. Ephrem Prayer (add this prayer to the night prayers too)

***O Lord and Master of my life, take from me the spirit of sloth, despair, lust of power, and idle talk.***

***But give rather the spirit of chastity, humility, patience, and love to Thy servant.***

***Yea, O Lord and King, grant me to see my own transgressions, and not to judge my brother, for blessed art Thou, unto ages of ages. Amen.***

**Daily Bible Reading:** 1 Chapter per day

**Full prostration:** according to the age (10 or 50 or 100)

**Evening:** Alternate one Cathisma from Psalter with Canon of Repentance, or Parakisis of Theotokos

**Reading:** Spiritual Books

**Tips - For the best result:** wash the heart with the tears of repentance in a confession bowl, spread a pinch of humility, mix a spoon of quietness, and decorate it with love and patience. Enjoy the spiritual feast!!


## Words about priests from the devil mouth – St. Paisios the Athonite

Someone<sup>1</sup> asked the enemy of the people: "What upsets you the most in the world?" The devil answered: "These little Christs." "Who are they?" "Priests. Every priest is like a Christ. They annoy me; they confuse my affairs the most. Priests and monks confuse my calculations and stop people from going to hell". Even the most sinful of them pray for the most many people and for the whole world. For the living and for the dead. It doesn't necessarily matter the quantity, how many hundreds of prostrations the priest did, how many cathismas (groups of psalms from the Psalter) he reads every night. Just one "Our Father", said in the spirit of Christ, said from the depths of a humble soul, it is like a Psalter!"

1. St. Paisios was very humble and he did not want to mention that he was the one who asked the evil one (n.tr.)

# OUR JOURNEY TO PASCHA! 2024

Created by Fr. Jonathan Bannon (ACROD)

SUNDAYS		THEMES / GOSPEL READING	HOW TO PARTICIPATE:
Fast - Free Week <b>FEBRUARY 25th</b>		<i>TRIODION WEEKS</i> <b>Publican and the Pharisee</b> Epistle: 2 Timothy 3:10-15 Gospel: Luke 18:10-14	Show compassion on the poor and distressed. Trust in God, not yourself and ask for His help before every task this week.
Normal Fast Week <b>MARCH 3rd</b>		<b>The Prodigal Son Returns!</b> Epistle: 1 Corinthians 6:12-20 Gospel: Luke 15:11-32	Schedule a Confession. Every morning say, "Today I will be humble." Use up/freeze meats this week.
Meatfare <b>MARCH 10th</b> FAREWELL TO MEAT TODAY		<b>The Last Judgement</b> Epistle: 1 Corinthians 8:8-9:2 Gospel: Matthew 25:31-46	Pray facing East this week. Christ is returning from the East and we wait for Him! Use up/freeze dairy this week.
Cheesefare <b>MARCH 17th</b> FAREWELL TO CHEESE TODAY		<b>Adam and Eve are cast from Paradise!</b> <i>FORGIVENESS SUNDAY</i> Epistle: Romans 13:11-14:4 Gospel: Matthew 6:14-21	Ask each other for forgiveness each evening this week before bed.
1st Sunday of Lent <b>MARCH 24th</b>		<i>GREAT LENT BEGINS WITH FORGIVENESS VESPERS</i> <b>SUNDAY of ORTHODOXY</b> Epistle: Hebrews 11:24-26, 32-12:2 Gospel: John 1:43-51	Bring an icon to church for a procession.
2nd Sunday of Lent <b>MARCH 31st</b>		<b>ST GREGORY PALAMAS</b> Epistle: Hebrews 1:10-2:3 Gospel: Mark 2:1-12	Bring a prayer rope to be blessed today! Use it and pray the Jesus Prayer each day this week.
3rd Sunday of Lent <b>APRIL 7th</b>		<b>VENERATION OF THE HOLY CROSS</b> <i>HALF WAY TO PASCHA!</i> Epistle: Hebrews 4:14-5:6 Gospel: Mark 8:34-9:1	Wear your cross to church and kiss the cross each morning with a bow!
4th Sunday of Lent <b>APRIL 14th</b>		<b>ST JOHN of the LADDER</b> Epistle: Hebrews 6:13-20 Gospel: Mark 9:17-31	Every time you climb stairs this week ask St. John to help you reach Paradise with the sign of the cross!
5th Sunday of Lent <b>APRIL 21st</b>		<b>ST MARY of EGYPT</b> Epistle: Hebrews 9:11-14 Gospel: Mark 10:32-45	Ask the Theotokos to offer you and the world pure thoughts and ideas this week.
FLOWERY (PALM) SUNDAY! <b>APRIL 28th</b> GREAT WEEK BEGINS		<i>GREAT AND HOLY WEEK</i> <b>ENTRY OF OUR LORD INTO JERUSALEM</b> Epistle: Philippians 4:4-9 Gospel: John 12:1-18	Place your palm branches and pussywillows behind an icon at home and in your car!
GREAT AND HOLY FRIDAY <b>MAY 3rd</b>		<b>GREAT AND HOLY FRIDAY</b> <i>JESUS DIES ON THE CROSS</i> CHECK WITH YOUR PARISH FOR ROYAL HOURS AND VESPERS SCHEDULE	Refrain from TV, Internet & Phones to honor Christ's Death.
FEAST OF FEASTS! <b>MAY 5th</b> NO FASTING!		<i>BRIGHT WEEK</i> <b>HOLY PASCHA! (CHRIST IS RISEN!)</b> Epistle: Acts 1:1-8 Gospel: John 1:1-17	Greet everyone with "CHRIST IS RISEN!" & say it before good morning and goodnight!

# March 2024

Saint Michael's Romanian Orthodox Church

Southbridge, Massachusetts

www.stmichaelorthodox.com

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
					1	2 Divine Liturgy 9:00am Vespers 5:00pm
3 Sunday of Prodigal Son  Matins 9:00am Divine Liturgy 10:00am	4	5 Dinner & Movie Night	6	7 Bible Study	8	9 Holy 40 Martyrs of Sebaste  Divine Liturgy 9:00am Saturday of All Souls Memorial Service 10:15am Vespers 5:00pm
10 Judgment Sunday (Meatfare Sunday)  Matins 9:00am Divine Liturgy 10:00am	11	12	13 No fast	14	15 No fast	16 Divine Liturgy 9:00am  Vespers 5:00pm
17 Forgiveness Sunday (Cheesfare Sunday)  Matins 9:00am Divine Liturgy 10:00am  Forgiveness Vespers 7:00pm	18 + Strict Fast  6:00pm The Great Canon of St. Andrew and Great Compline	19 + Strict Fast  6:00pm The Great Canon of St. Andrew and Great Compline	20 + Strict Fast  Presanctified Liturgy – Albanian Church 6:00pm	21 + Strict Fast  6:00pm The Great Canon of St. Andrew and Great Compline	22 + Strict Fast  6:00pm Akatist Hymn of Holy Theotokos and Great Compline	23 + Fast Day  Divine Liturgy 9:00am Memorial Service 10:15am) Vespers 5:00pm
24 + Fast Day – Wine and oil allowed Sunday of Orthodoxy Matins 9:00am Divine Liturgy 10:00am  Night Vigil – Annunciation 6:00 pm Vespers and Matins	25 Fast - Fish allowed  Annunciation of the Holy Theotokos  Divine Liturgy 4:00am	26 + Strict Fast	27 + Strict Fast  6:00pm Presanctified Liturgy – in our church together with St. Nicholas Albanian parishoners	28 + Strict Fast	29 + Strict Fast  Presanctified Liturgy 6:00pm  Women retreat	30  Divine Liturgy 9:00am Memorial Service 10:15am) Vespers 5:00pm  Open retreat
31 + Fast Day – Wine and oil allowed St. Gregory Palamas Matins 9:00am Divine Liturgy 10:00am						

