

# Saint Michael's Romanian Orthodox Church

Southbridge, Massachusetts  
www.stmichaelorthodox.com

February 2018



## Liturgical Schedule

### Sunday

9:00am Matins

10:00am Divine Liturgy

### Wednesday

6:00pm Paraklesis (until Feb 14<sup>th</sup>)

6:00pm Presanctified Liturgy

(Starting Feb. 21<sup>st</sup> alternating each  
week with St. Nicholas Church)

### Saturday

9:00am Divine Liturgy

6:00pm Vespers and Lita

Great Canon of St. Andrew of  
Crete along with Great Compline  
Feb. 19<sup>th</sup> and Feb. 22<sup>nd</sup> – 6:00pm  
Feb 21<sup>st</sup> – 8:30pm

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

### Main Feast Days

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

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

Feb. 4<sup>th</sup> – Sunday of the Prodigal  
Son

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

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

Feb. 11<sup>th</sup> – Judgment Sunday

Feb. 18<sup>th</sup> – Forgiveness Sunday

Feb. 25<sup>th</sup> – Sunday of Orthodoxy

## Presentation of Our Lord Jesus Christ at 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.

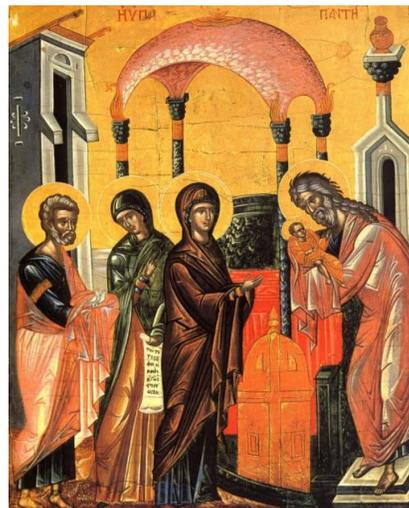
In accordance with the Mosaic law, 40 days after the birth of a male child the mother is required to present the child in the tabernacle and offer as a sacrifice either a lamb or a pair of doves or pigeons for her purification. The presentation of a first-born son also signified redemption or buying back, for all first-born creatures (both humans and animals) were considered to belong to God.

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.



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

Telephone: (508) 765-5276

Website: [www.StmichaelOrthodox.com](http://www.StmichaelOrthodox.com)

Email: [stmichaelromanianorthodox@gmail.com](mailto:stmichaelromanianorthodox@gmail.com)

Facebook: St. Michael Orthodox Christian Church

**2017 Parish Council**

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

**2017 Ladies Society Committee**

President: Alexandra Nasto  
Vice President: Louise Boilard  
Secretary: Debbie Thomo  
Treasurer: Mary Andrea

**Clergy**

Fr. John Downie [fr.john\\_downie71@yahoo.com](mailto:fr.john_downie71@yahoo.com)

**Parish News & Events**

**Happy Name Day**

Feb 3<sup>rd</sup> – Righteous Symeon and Anna the Prophetess – Symeon Downie, Anna Tanka, Nancy Anne Collazo

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

Feb 6<sup>th</sup> – Gloria Giavara  
Feb 6<sup>th</sup> – Melania Collazo  
Feb 10<sup>th</sup> – Joshua Collazo  
Feb 26<sup>th</sup> – Mary Dowling  
Feb 29<sup>th</sup> – Spiro Thomo

**Please Pray for our Parish Members**

Alexandra Malisory  
  
Peter & Lauren Smith  
  
Richard Powers (Our brother from Albanian Church)

**Schedule Time for House Blessings**

It is important that our homes receive the blessing of Holy Water. You can contact Father by telephone, e-mail or in person to arrange a date and time that are best for you and your family.



**General Assembly Meeting**

**February 11<sup>th</sup>**

After Coffee Fellowship  
Everyone is required to stay



**Many thanks to everybody who donated snacks for the children of the two Southbridge public schools. Next collection of snack Feb. 11<sup>th</sup>**



**Important Dates for Great Lent**

Lent Begins – February 19<sup>th</sup>  
Sunday of Orthodoxy – February 25<sup>th</sup>  
Lazarus Saturday – March 31<sup>st</sup>  
Annunciation – March 25<sup>th</sup>  
Palm Sunday – April 1<sup>st</sup>  
Holy Friday – April 6<sup>th</sup>  
Great and Holy Pascha – April 8<sup>th</sup>

## Lenten Prayer of St. Ephrem the Syrian

The special Lenten Prayer of St. Ephraim is very brief and concise, but in the words of this prayer the meaning and purpose of Great Lent are revealed to us in great depth. This is the prayer of repentance. We call upon the 'Lord and Master' of our lives – Jesus Christ – to take away from us the soul-destroying passions of 'sloth, despair, lust of power and idle talk.' We further beseech Him to fill our cleansed hearts with those gifts of the Spirit that are transforming and 'resurrectional' – chastity, humility, patience and love.' Repentance and Resurrection – 'the springtime of the soul' – are given to us through this unique prayer as we keep the 'soul-saving forty days' of the Fast.

This prayer is meant to be used in our homes just as much as we use it in the church; and if we offer up this prayer with sincerity and regularity in our

everyday lives, then we will create that peculiar atmosphere in our homes which makes this season so unique and beautiful for us as Orthodox Christians.

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

**But grant rather the spirit of chastity, humility, patience and love to thy servant. (PROSTRATION)**

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

In the longer form of the Prayer we would then say, 'O God, cleanse me a sinner' twelve times together with a bow each time. The Prayer is then repeated in its entirety followed by a final prostration.

A prostration is made when we fall forward onto our hands and knees and touch the ground with our forehead. A bow is made by bending at the waist and touching the ground with our right hand. Prostrations and bows are usually preceded by making the Sign of the Cross.

The prostrations and bows which punctuate this Prayer are meant to outwardly symbolize the grace of God working inwardly in our hearts: a prostration is a sign of falling before God (as the Prodigal Son fell before his father) in a spirit of repentance, while standing up again is a sign of our spiritual resurrection in Christ.

The whole person - body and soul - participates in prayer, because the whole person has been created and redeemed in Christ; and we await in hope the resurrection of the dead so as to be clothed in the incorruptible and spiritual bodies of the Kingdom.



**We can say this beautiful Repentance Prayer along with prostrations every morning and every night in your home, especially during this Lenten season, as a small prayer rule and offering.**

## ~ Movie & Book Corner ~

### **Movie: The Morning That Will Never End**

Written and directed by Ciprian Mega who is the Orthodox priest of the Romanian community in Cyprus. He succeeded in building a Romanian church there and also in getting to know very well the people that come to the church. A young, modest, contained man, the priest Ciprian Mega took the step towards cinema in order to tell a story.

Eva (Ela Ionescu) is a Romanian woman who is a prostitute in Cyprus and sends money home, where her daughter lives. She is a beautiful, intelligent and cynical woman, she has regular dates with the Romanian consul from the island. She lost her faith, but she has a life changing experience with the priest of the Romanian community (Valeriu Andriuță). The moment is important for her because she discovers that she is very sick, but also in love.

**English Subtitle; <https://vimeo.com/202614940>**



### **Book: "The Archbishop" by Tihon Hieromonk**

A new Archbishop's arrival in a little village threatens to put an end to the backdrop of steadily declining faith of the Russian priesthood.

A story of Secrecy, Betrayal, and Humbleness.

This Christian historical fiction relates the drama of a cleric who, by using his unique and stunning methods, manages to transform the "modernized" priesthood and its parishioners by bringing Christianity's authentic way of life into their community.

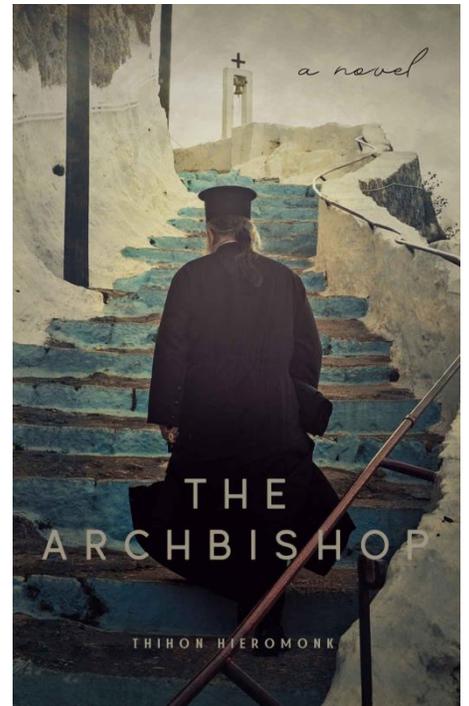
Plot...

Refusing to go to the monastery for repentance, Father Paul begins to question his faith, including all the Christian principles that have guided his vocational path. In a moment of despair, he abandons his parish and starts wandering the country in search of an answer to his ever tormenting question:

**"If God exists, why does He allow suffering in the world?"**

The course of his journey takes an unexpected turn when he meets a stranger who speaks of an Archbishop, original and brave, who had recently been appointed in a parish across the great Volga river. In his quest for the truth, Father Paul decides to head towards the parish, hoping that the Archbishop will answer his question. But what he finds there will completely change his life.

Engaging, compelling, and brilliantly written, The Archbishop is a spiritual guidance, a Christian jewel that will keep you hooked until the end. Set against the turbulent backdrop of the early twentieth century, The Archbishop by Hieromonk Tihon landed under the steamroller of Bolshevik censorship together with many other extraordinary books of Orthodoxy. Now, in its English edition, The Archbishop enjoys a favorable welcoming not only by the faithful American laity but also by the clergy.



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

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

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

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

The Canon 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 man’s relation to God; the story of man’s fall is my story:

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

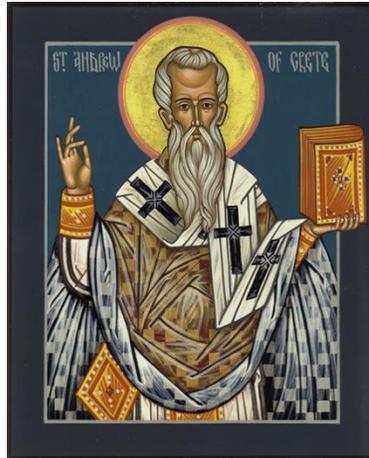
I have lost all divine gifts:

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

Thus, for four evenings the nine odes of the Canon tell me again and again the spiritual story of the world which is also my story. They challenge me with the decisive events and acts of the past whose meaning and power, however, are eternal because every human soul – unique and irreplaceable – moves, as it were, through the same drama, is faced with the same ultimate choice discovers the same ultimate reality.

Scriptural examples are more than “allegories” as many people think, and who therefore find this Canon too “overworked”, too loaded with irrelevant names and episodes. Why speak, they ask, of Cain and Abel, of David and Solomon, when it would be so much simple just to say: “I have sinned?” What they do not understand, however, is that the very word *sin* – in the biblical and Christian tradition – has a depth, a density which “modern” man is simply unable to comprehend and which makes his confession of sins something very different from true Christian repentance.

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



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

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

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

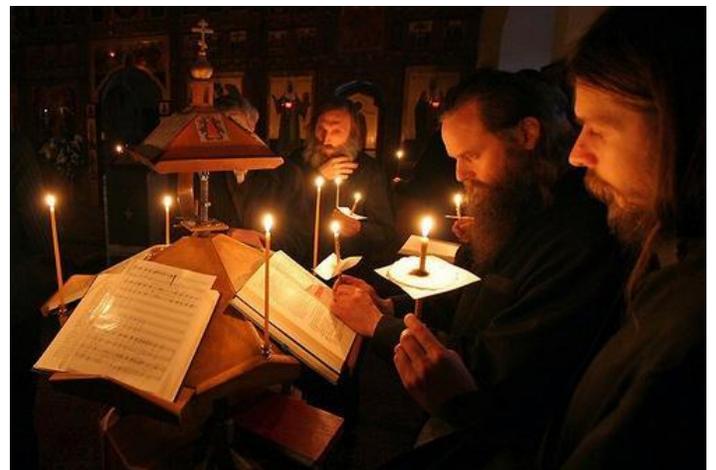
This meditation takes us into a different spiritual culture, challenges us with an entirely different view of man, of his life, his goals, and his motivation. It restores in us the fundamental spiritual framework within which repentance again becomes possible. When we hear for example,

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

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

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

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



**Come join us for unique prayer experiences  
the Great Canon of St. Andrew of Crete  
February 19<sup>th</sup>, 20<sup>th</sup> and 22<sup>nd</sup> at 6:00pm  
and  
Feb. 21<sup>st</sup> at 8:30pm after Presanctified Liturgy**

## Someone had asked Saint Paisios the Athonite the following questions:

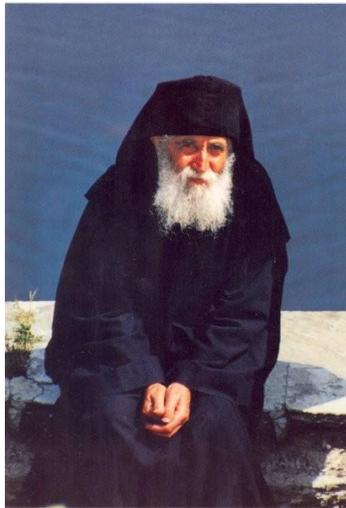
**Geronda, if somebody becomes anxious at work, what is the reason for this?**

- Maybe he does not really love his job? If he has a positive attitude towards his work, then, regardless of his job, it will be like a feast day for him.

**Geronda, but if a person feels upset because he has to do some hard or dirty labor (for example, he works at a construction site, washes canteen cauldrons or does some similar kind of work), then what attitude should he develop?**

- If he remembers that Christ washed His disciples' feet (see Jn. 13:4-14), it won't upset him anymore. Christ did what He did, as if saying to us, "You should act this way." Whatever you might do - wash cauldrons, or clean pots and pans, or dig the earth - you must be happy with it. After all, some people have to work with sewage because they cannot find any other jobs. They, poor things, have to work amidst filth and germs every day. But aren't they human beings? Aren't they images of God? One head of the family who worked as a sewer-cleaner achieved a high spiritual level. He eventually caught tuberculosis but, despite this, never gave up his work (though he could have done it) because he did not want others to be tormented by it like he was. This man preferred a low-level life, despised by everybody, and for that the grace of God was poured out on him abundantly.

It is not a job that makes you into a human being. I knew one ordinary docker who brought a dead man back to life. When I lived at the Iveron Skete, one day a man aged about fifty-five came to me. Having arrived late in the evening, he decided not to knock at the door and disturb the fathers; instead, he lay down outside to sleep. When the skete brethren saw him lying there, they immediately let him in and informed me about his arrival. "Why did you not ring the bell? We would have opened the door and accommodated you in a room of our guesthouse," I asked him. "Don't say so, father! How dare I bother the brethren?" he answered. Then I saw the radiance of his face and realized that he had achieved a high spiritual level.



After that this man told me that he had lost his father in his childhood and so he was very attached to his father-in-law after he had married. Every day after work he would first call on his in-laws' house and only then would go home. However, the man felt worried about his father-in-law as the latter had a foul mouth. The man pleaded with his father-in-law to stop using foul language, but the latter would take no heed of what was said. Once his father-in-law fell seriously ill. He was taken to a hospital and several days later died. The docker (someone who works on the ship docks) was not with his father-in-law on the latter's deathbed as he was unloading cargo from a ship at that time. When the hospital informed him about his father-in-law's death, he went to the mortuary and offered up his prayer to God with aching heart, "O

Lord my God! Please, bring him back to life so that he could repent! And then take him back!"

In the same instant the "dead man" opened his eyes and began moving his hands. At the sight of this miracle the mortuary staff workers ran out in terror. Our docker took his relative back home and the latter recovered completely. And he lived in repentance for five more years thereafter. "Oh father! I am so thankful to the Almighty for His inexhaustible mercies! But who am I to receive such grace of God?" the man told me.

This man was very simple-hearted. And he also had such humility that the thought that he had brought a dead man back to life never came into his mind. He was profuse in his thanks to God for the great miracle that He had performed.

Many people feel unhappy and torment themselves as they fail to achieve vain glory and acquire vain riches in this world. They don't take into account that this vain fame and wealth will be of no use in the true life - that is, in eternity. Moreover, it will be impossible to take all these things with us to eternity. What we will take to that true eternal life is our deeds, through which we will be granted the "foreign passports" for our future great and everlasting journey.

*From the book Spiritual Counsels by the St. Paisios the Athonite, vol. 4, On Family Life.*

# Father Gheoghe Calciu's Seven Homilies for Youth

## 1<sup>st</sup> Homily

Fr. Gheoghe Calciu was imprisoned in the worst communist prison, which was referred as "the hell of Pitesti." He wrote the seven homilies for youth students from Polytechnic and Theological Universities and he delivered these homilies starting every Wednesday (starting cheese fair week) during Great Lent. He truly believed God allowed him to deliver all seven homilies before he was imprisoned again. He mentioned he felt these words were inspired by the Holy Spirit. Every Monday and Tuesday he didn't have any idea about he would write but Tuesday night when he stayed at his desk the words just flew and he managed to write each homily for the youth.

Fr. Gheoghe was exiled in USA and he served as a priest in Washington DC until he died in 2006.

The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach. Acts 1:1

The time has come, young man, for you to hear a voice which has been calling you. It is a voice you have never heard before, or, perhaps, one you have heard but which you did not understand and to which you paid no heed. It is the voice of Jesus!

Do not shudder, do not be amazed and do not smile suspiciously, my young friend! The voice which calls you is not that of a dead man, but of One Who has risen from the dead. He does not call out merely from history, but from the depths of your own inner being. The words written and read today [from the New Testament] issue out of depths within you, yet they are unknown to you. Perhaps you have been ashamed or afraid to delve inside yourself and discover them. You believed that within you lay a wild beast, a sepulcher of instincts from which there would raise frightful spirits of passions. You did not see the face of an angel, and yet you are an angel. If this has never been told you before, Jesus is telling you now, and His testimony is true. No one has proved Him a liar.

What do you know of Christ, young man? If all you know is what they have taught you in atheism classes, you have been deprived, in bad faith, of a truth—of the only truth which can set you free.

What do you know of the Church of Christ? If all you know can be reduced to the concepts

of Giordano Bruno<sup>1</sup> about whom you have heard in classes of so-called scientific atheism, then you have been spitefully thwarted from experiencing the light of true culture and the brilliance of spirituality, which is the guarantee of human freedom.

Friend, where did you ever hear these words: Love your enemies, bless those who curse you, ... and pray for those who despitefully use you and persecute you (Matt. 5:44)? If you have never heard these words, my friend, who hindered you, and with what right? Who prohibited you from knowing that there exists a better way, more just and simple than that on which you now wander blindly? Who has pulled the veil over your eyes so that you would not see the most wonderful light of the love proclaimed and lived by Jesus unto the final end?

I have seen you on the street, my friend, young and handsome; and suddenly everything changes in you: your face is disfigured, your instincts break loose, ravishing your being in elemental fury, and you become violent. Where did you learn such violence, young man? From whom? I have seen your mother meek and tearful and your father with his face stunned by pain, and I knew that you did not learn it from them. From where, then?

Lend your ears and listen to the call of Jesus, the call of His Church. Outside of her, your reckless violence will lead you to judgment and imprisonment, where your soul may be irrevocably destroyed. I have seen you in pain

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<sup>1</sup> Giordano Bruno (1548–1600) was an Italian philosopher whose enthusiasm for nature led him to hold an extreme form of pantheistic immanentism. Since the nineteenth century his name has been associated with anticlericalism.—Ed.

before the magistrates, where your actions have assumed horrible dimensions. I have seen you afraid, cynical, and full of bravado. All these attitudes showed me how near you are to the edge of destruction. And I ask myself once more: who bears the guilt for your fall?

Come to the Church of Christ! Here only will you find consolation for your ravished soul. Only in the Church will you find certainty, because only in the Church will you hear the voice of Jesus saying meekly to you: "Son, all your sins are forgiven. You have suffered much. Behold, I have made you whole; go and sin no more."

No one has ever said such words as these to you. Yet you hear them now. Rather, you have heard of class hatred, political hatred—always hatred. "Love" is a strange word to you, but now the Church of Christ shows you a better way, the way of love. Up until this moment you were a slave of your instincts; your body was a simple instrument through which your instincts expressed themselves. But now you hear the words of Jesus, through His Apostle, pleading with you: Know ye not that ye are the temple of God, and that the Spirit of God dwelled in you? (I Cor. 3:16).

You have been told that you descend from the apes, that you are a beast which must be trained; but now you discover an astonishing thing: that you are the temple of God and in you dwells the Spirit of God. You are being called, young friend, back to your dignity as a metaphysical being; you are raised up from the low place in which false education has sunk you to the sacred office of being the temple in which God dwells.

We call you to purity. If you have not forgotten the meaning of the word "innocence," if there is still an area within you of undefiled childhood, you will not resist this call.

Come to the Church of Christ—to learn what innocence and purity are, what meekness is and what love is. You will find your place in life and the purpose of your existence. To your astonishment you will discover that our life does not end in death, but in resurrection; that our existence centers on Christ, and that this world is

not a mere empty moment in which non-being prevails.

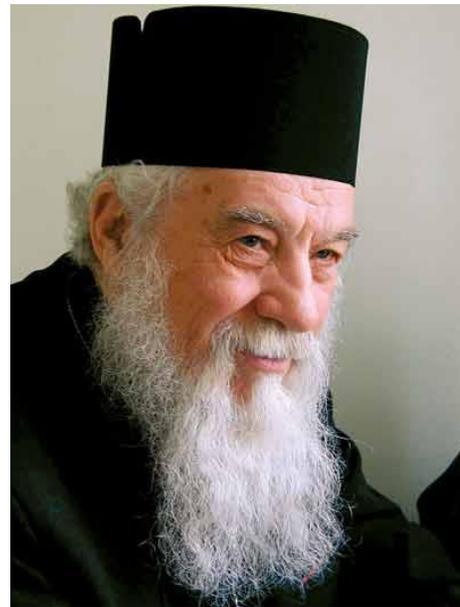
You will receive hope, and this hope will make you strong.

You will receive faith, and this faith will save you.

You will receive love, and this love will make you good.

This, my young friend, is the first word which Jesus addresses to you in the midst of the turmoil of this world, through the thicket of your passions, with which no one has taught you to fight, and out of the transparent dreams of innocence which still haunt you from time to time.

Jesus is seeking you; Jesus has found you!



"To read the remaining three Homilies, please see Fr. George Calciu: Interviews, Homilies, and Talks, published by the St. Herman of Alaska Brotherhood, and available at: <https://www.sainthermanmonastery.com/product-p/fgc.htm>"

# February 2018

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

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
				1  Vespers 6:00pm	2 <b>Presentation of our Lord at The Temple</b>  <b>Divine Liturgy 9:00am</b>	3 Divine Liturgy and Memorial Service 9:00am  Vespers, Litia 6:00pm
4 <b><u>Sunday of the Prodigal Son</u></b>  Matins 9:00am Divine Liturgy 10:00am	5	6	7  Paraklesis 6:00pm	8  St. Theodore the Commander & Great Martyr	9	10 <b><u>Saturday of the Souls</u></b>  Divine Liturgy and Memorial Service 9:00am  Vespers, Litia 6:00pm
11 <b><u>Judgment Sunday</u></b>  Matins 9:00am Divine Liturgy 10:00am	12	13	14  Paraklesis 6:00pm	15	16	17 <b><u>St. Theodore the Great Martyr of Tyro</u></b>  Divine Liturgy and Memorial Service 9:00am  Vespers, Litia 6:00pm
18 <b><u>Forgiveness Sunday</u></b>  Matins 9:00am Divine Liturgy 10:00am  Great Compline 6:00pm	19 <b><u>First Day of Great Lent</u></b>  Great Canon of St. Andrew of Crete 6:00pm	20  Great Canon of St. Andrew of Crete 6:00pm	21 Presanctified Liturgy (St. Nicholas Albanian Church) 6:00pm  Great Canon of St. Andrew of Crete 8:30pm	22  Great Canon of St. Andrew of Crete 6:00pm	23	24  Divine Liturgy and Memorial Services 9:00am  Vespers, Litia 6:00pm
25 <b><u>Sunday of Orthodoxy</u></b>  Matins 9:00am Divine Liturgy 10:00am	26  Vespers, Litia 6:00pm	27	28  Presanctified Liturgy (St. Michael) 6:00pm			