



Saint Michael's Romanian Orthodox Church



Southbridge, Massachusetts
www.stmichaelorthodox.com
December 2017



Liturgical Schedule

Sunday

9:00am Matins

10:00am Divine Liturgy

Wednesday

6:00pm Paraklesis

Saturday

8:30am Divine Liturgy

6:00pm Vespers

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

Main Feast Days

Dec. 2nd – Saint Porfirios

Dec. 6th – Saint Nicholas the
Wonderworker

Dec. 7th – Saint Filofteia of
Romania

Dec. 12th – Saint Spyridon the
Wonderworker

Dec. 20th – Bishop Ignatius the
God-Bearer of Antioch & Saint
John of Kronstadt

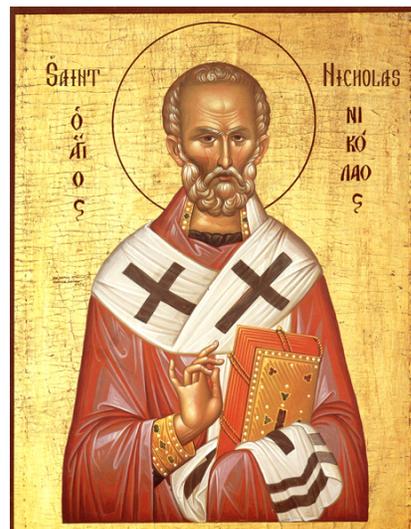
**Dec. 25th - Nativity of Our Lord
and Savior, Jesus Christ**

Dec. 26th - Synaxis of the Holy
Theotokos

Dec. 27th – Saint Stephen the
First Martyr

Saint Nicholas the Wonderworker, Archbishop of Myra

This Saint lived during the reign of Saint Constantine the Great, and reposed in 330. As a young man, he desired to espouse the solitary life. He made a pilgrimage to the holy city Jerusalem, where he found a place to withdraw to devote himself to prayer. It was made known to him, however, that this was not the will of God for him, but that he should return to his homeland to be a cause of salvation for many. He returned to Myra, and was ordained bishop. He became known for his abundant mercy, providing for the poor and needy, and delivering those who had been unjustly accused. No less was he known for his zeal for the truth. He was present at the First Ecumenical Council of the 318 Fathers at Nicaea in 325; upon hearing the blasphemies that Arius brazenly uttered against the Son of God, Saint Nicholas struck him on the face. Since the canons of the Church forbid the clergy to strike any man at all, his fellow bishops were in perplexity what disciplinary action was to be taken against this hierarch whom all revered. In the night our Lord Jesus Christ and our Lady Theotokos appeared to certain of the bishops, informing them that no action was to be taken against him, since he had acted not out of passion, but extreme love and piety. The Dismissal Hymn for holy hierarchs, The truth of things hath revealed thee to thy flock ... was written originally for Saint Nicholas. He is the patron of all travellers, and of sea-farers in particular; he is one of the best known and best loved Saints of all time. <https://www.goarch.org/chapel/saints?contentid=325>



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emailed to you!

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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

Parish News & Events

Church Beautification projects for 2016-2017 successfully completed. We want to thank everyone who helped and supported these beautification projects.

Happy Name Day

Dec. 12th –St. Spiridon- Spiro Thomo

Dec.27th –St. Stephen- Stephen Giavara

Dec. 31st- St Melania Romana- Melania Collazo

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

Dec. 10th –Matthew Dowling

Dec. 14th – Carol Porra

Dec. 18th –Thomas Richard

Burren

Dec. 20th – Scott Burren

Dec. 23rd – Luke Yanka

**Please Pray for our
Parish Members**

Alexandra Malisory

Matthew Dowling

Henrietta Panu

Nancy Collazo

Peter & Lauren Smith

Symeon Downie

Ladies Lunch

Saturday, December 2nd

Public House in Sturbridge



**Contact
Sandra
Nasto**

**For more
information**

Santa Claus Visits St. Michael

December 17th

during Coffee Hour

Santa will be passing out presents to the children.

Pot Luck Coffee Hour



Anyone willing to Donate Flowers for Christmas.

For Christmas, we need 2 bunches of baby's breath and 2 dozen red roses, and also red/white carnations for the vases in front of the holy doors and to decorate around the icon.



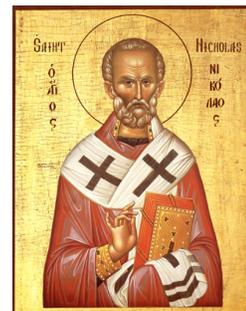
Saint Nicholas Albanian Church Feast Day

Let's support by participating in
their church's feast day on

December 10th

Fr. John will be serving together with them on Sunday.

They will be having a Feast Day Luncheon after Liturgy
Tickets are available - *Contact Spiro Thomo*



December 31st

At midnight after Vespers and Litia
we will be giving a piece of Litia
bread with Champagne to Celebrate
the New Year together!!

*All are welcome to
come and Celebrate
Together!!!*

There will be Liturgy for St. Basil at
10:00am



**Please pray for our
request for a piece of St.
Great Martyr Catherine's
relics for our Church**



Anyone who is interested

Coffee Hour after Christmas Liturgy we will have a Pot
Luck in Fr. John's apartment or in the Hall depending on
how many people would like to join us to Celebrate
Christmas!!

Please let Presbitera Camelia know if you would like to
stay!

Our Archdiocese is asking for donations for The Cathedral of National Redemption

**Any help is greatly appreciated we will be sending our funds to the
Metropolitan on December 3rd.**

The Cathedral of National Redemption is 75 percent accomplished. EUR 46 million were spent up to now for the construction, while another EUR 40-50 million are still needed to end it, as Nicolae Crângasu, patriarchal adviser on monuments within the Romanian Patriarchy told Agerpres.

According to him, 100,000 cubic meters of concrete will be used for the construction, while 300-350 persons are currently working.

The building is designed to withstand magnitude 8.5 quakes and to resist for minimum 500 years.

The plan of the cathedral complex includes a cathedral building, a soup kitchen with capacity for 1,000, two hotels and parking for about 500 cars. The cathedral is designed with seating for approximately 6,000 worshippers, a greater than tenfold increase on the current Patriarchal cathedral. As a matter of fact it is estimated to be the tallest Orthodox Christian church in the world if completed.

The Cathedral works started on December 23, 2011.



Photos from Our Feast Day and Our Metropolitans Visit

Many thanks to Metropolitan Nicolae Condrea for blessing our Feast Day Celebration!
And Thank You to everyone who helped make this event possible.

Saturday Vespers



Divine Liturgy Sunday



Are We Ready?

By: Metropolitan Avgoustions of Florina

Asking ourselves “are we prepared to celebrate the Great Feast of Christmas?”

Beloved in Christ, I would like to ask you a question; I ask it of myself and I ask it of you. Are we prepared to celebrate the great feast of Christmas?

There are two kinds of preparation; material and spiritual. Our material preparation is more or less finished. Housewives have cleaned their houses, husbands have finished – or have almost finished – their shopping, and children await their presents. Everyone has written their Christmas cards, signing them with the customary, ‘Merry Christmas’ and ‘Happy New Year’. This is worldly preparation; I am not interested in this. What I am interested in is spiritual preparation, the kind of preparation which makes us ready to celebrate the great event of the Incarnation of the Divine Word as is proper. Only a small number have properly prepared themselves. Of one thousand Christians, I doubt if even one celebrates Christmas truly. Does my estimate seem exaggerated? Let us see.

How is Christmas celebrated today? A portion of Christians will celebrate it ‘typically’, let us say. Hearing the bells on Christmas Eve, they will go and take part in the service out of

habit. This is certainly better than being absent altogether; it is something at least.

Others will imitate foreign customs and practices, forgetting the ecclesiastical celebration altogether; in other words, they will pass Christmas Eve without the scent of Christ. For Orthodox Christians, Christmas is meaningless if it is celebrated without church services, without prayer,

without confession, without Holy Communion, without forgiveness, without almsgiving. Indeed, the devil has sown a new seed in our homeland, and it is sprouting up everywhere like mushrooms grow in manure. On Christmas Eve people put on these reveillon – a foreign custom and a foreign word – they put on parties in luxurious hotels and other such places, far from the Church, far from hymns, far from the Divine Liturgy, where people gather and amuse themselves with worldly music, with food, with drink and whatever follows from these things. Such a practice is a thorn in the field of our homeland. If it continues to spread, the spirit of secularization will overtake the Christian feast altogether.

Some, then, celebrate Christmas ‘typically’, others put on these reveillon and trade in the Church feast for something altogether worldly. And still others, what do they do? They leave. They are not satisfied here. Greece is not enough for them. They have

money to spare so they take trips and go on tours. On Christmas Eve when the bells are ringing, these people will be far from their homes in different places, and not only in



our country. They aren't satisfied here, so they hop on an airplane and go celebrate Christmas in Rome, in London, in Paris, in different places.

These, beloved, and anyone else who has openly denied the faith, have cast Christmas out of their hearts. For a large number of people, then, Christmas is nothing but another chance to dull their boredom; the actual content of the feast holds no appeal for them. Yes! That day you will have it

all! You will have your great salons, your ornate rugs, your curtains, your fancy cutlery, your drinks, your meals, your music, your trips. You will have everything! You will be missing one thing, however. You will be missing the most valuable thing; the thing which gives the feast meaning! Lacking this thing, what kind of Christmas can you expect to have? Your Christmas will be a Christmas without Christ!

But why? How did this happen? How did things get to this point? This is the age which the Prophet Isaiah foresaw. There will come a day, he said, when men will be drunk without wine. This day has arrived. Contemporary man is, "...drunk, but not with wine." (Isaiah 29:9) For one to be drunk with

wine during these days in undoubtedly a sin, for, drunkards shall not inherit the kingdom of God. (1 Cor 6:10) There is, however, a worse kind of drunkenness: woe to those who are drunk without wine, says Isaiah.

What, then, is contemporary man drunk on? One is drunk on the love of glory. Another is drunk on the love of money; another is drunk on women and indecent sights; another is drunk on card playing, on games of chance; another on an obsession with sports teams; another on plays and films; another on enjoyments and luxuries. I have particularly noticed that a good many are drunk on politics, something which has become a passion only for us in Greece alone. I say this as one who keeps himself out of party politics. Were you to open my heart you would find nothing but my homeland and my Christ. Here in Greece there is a pathological attachment to politics. Even on Christmas Eve, the feast will be overshadowed by discussions of politics. Nowhere else can one find such a phenomenon.



I have also noticed of late that many have become drunk on that strong wine described in the Apocalypse; that wine which the noetic Babylon will give the rulers and the people to drink. This wine, the commentators say, is the pagan spirit, the moral depravity of the world. This wine is so strong that if you were to drink just a few drops, it will cause you to lose your faith, you will forget everything. The strongest wine, then, is not money, or women, or shameful lusts, or other sensual pleasures; it is the cosmopolitan spirit of modern life, it is the emancipation from devotion, knowledge infused with pride, the science of the atheist, the atheistic rebellion, the denial of God and the divinization of man. It is this wine which has made many in our age drunk.

Men are drunk, then, on various wines offered to him by the ruler of this age in his golden cup. Do you know what these men are like? I will show you by means of an example.

I try, with God's help, to be a teacher. So I travel

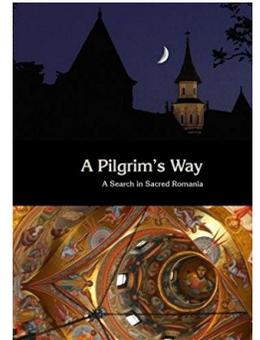
to a village where I find someone and try to teach him something about Christ, about the faith, about the mysteries. He listens, but the others tell me, "Don't waste your time, he's drunk! Don't bother sitting with him and taking to him!" This is how the world is today...it is drunk without wine! Is it worth speaking to such men?

But I appeal to you, my brothers. I am not speaking to drunks, to those made dizzy by the idols. It is my hope that I speak to the faithful who know but one kind of drunkenness, that holy drunkenness described by the Psalmist who exhorts us to, "...taste and see that the Lord is good." (Psalm 33:8) I hope that you have your ears open for, "Blessed is he that speaketh in the ears of them that will hear." (Sirach 25:9)

~ Movie & Book Corner ~

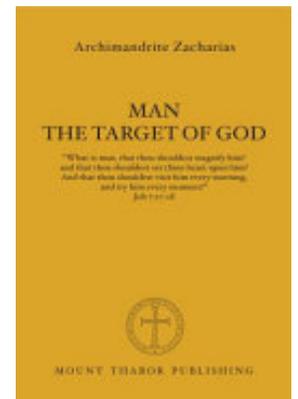
Movie: A pilgrim's way (Orthodox documentary)

On a journey in search of faith and the truth of my heart, I go on a pilgrimage from Canada to Romania, Eastern Europe, to visit the world of Orthodox Christianity, to ask questions about the roots of our religious and philosophical heritage and find out if Christianity still has a living spiritual dimension. The journey takes me to Bucharest to meet people with spiritual insights into the meaning of Christ's teachings. I go to Putna Monastery, near the Ukranian border for immersion into monastic life, then on to visit some of the greatest elders of the church and I hear first hand where the Christian path can lead me.



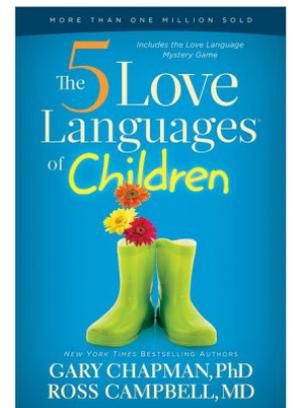
Book: "MAN THE TARGET OF GOD" by Archimandrite Zacharias

In the theology of St. Silouan the Athonite (1866-1938) and Elder Sophrony of Essex (1896-1993), man is the target of divine visitations that serve to make him aware of the image of Christ within him. God created man in His image and likeness. Although this image has become distorted, the purpose of man's life in the Church is that it should be perfectly restored. Elder Sophrony referred to the image of God in man as *shypostasis* or personhood. He taught that this image cannot be realized without the witness of a saint or elder, who demonstrates likeness unto Christ and bears His word. For this reason, he often explained the principle of personhood by referring to the life and writings of St. Silouan. In *Man the Target of God*, Archimandrite Zacharias, disciple of Elder Sophrony, likewise presents the principle of personhood through the lives of his elders, St. Silouan and Elder Sophrony. He also examines attributes of personhood in terms of dogma and spiritual practice. Throughout *Man the Target of God*, Fr. Zacharias elaborates on aspects of the theme of personhood which were previously introduced in his doctoral dissertation, *Christ, Our Way and Our Life: A Presentation of the Theology of Archimandrite Sophrony*. *Man, the Target of God* is based on a series of lectures delivered in Greece and the United States of America.



Book: "The 5 Love Languages of Children" by Gary Chapman & Ross Campbell

Does your child speak a different language? Sometimes they waver for your attention, and other times they ignore you completely. Sometimes they are filled with gratitude and affection, and other times they seem totally indifferent. Attitude. Behavior. Development. Everything depends on the love relationship between you and your child. When children feel loved, they do their best. But how can you make sure your child feels loved? Since 1992, Dr. Gary Chapman's best-selling book *The 5 Love Languages* has helped millions of couples develop stronger, more fulfilling relationships by teaching them to speak each others' love language. Each child, too, expresses and receives love through one of five different communication styles. And your love language may be totally different from that of your child. While you are doing all you can to show your child love, he may be hearing it as something completely opposite. Discover your child's primary language and learn what you can do to effectively convey unconditional feelings of respect, affection, and commitment that will resonate in your child's emotions and behavior.



Christ Is Born! Glorify Him

A homily in Preparation for the Celebration of Christmas

By St. John Chrysostom

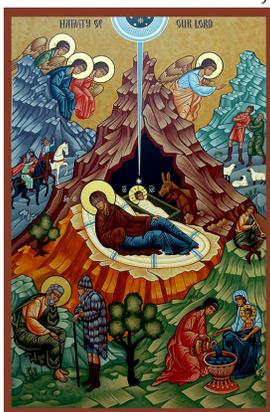
A feast is approaching which is the most solemn and awe-inspiring of all feasts. If one were to call it the metropolis of all feasts, one wouldn't be wrong. What is it? The birth of Christ according to the flesh.

In this feast the Epiphany, holy Pascha, the Ascension and Pentecost have their beginning and their purpose. For if Christ hadn't been born according to the flesh, He wouldn't have been baptized, which is Epiphany. He wouldn't have been crucified, which is Pascha. He wouldn't have sent the Spirit, which is Pentecost. So from this event, as from some spring, different rivers flow - these feasts of ours are born. But not only on this account would it be right to give precedence to this day, but also because what happened on it is much more awe-inspiring than all other days. I say this because the fact that Christ died after becoming human was the consequence of that: even if He didn't commit sin, still He assumed a mortal body. And that too was an amazing fact: that, although God, He was willing to become human and to condescend to take so much on Himself that not even the imagination can embrace. It's this that is most awe-inspiring, and completely perplexing. Even Paul said in amazement: "Great indeed, we confess, is the mystery of our piety" (1 Tim. 3:16). How great? "God was manifest in the flesh" (1 Tim. 3:16). And again he says elsewhere: "For surely it's not with angels that God is concerned, but with the descendants of Abraham. Therefore He had to be made like His brethren in every respect" (Heb. 2:16-17).

On this account especially I embrace and love this day, and put my ardent love on show to make you share in my affection for it. On this account I beg and entreat all of you to be

present with much zeal and enthusiasm, each having vacated your own house, so that we may see our Master lying in the manger, dressed in swaddling-clothes - that awe-inspiring and miraculous sight. What kind of defense could we have, what kind of excuse, when He came down from heaven for our sake while we can't even leave the house to go to Him? Or when the Magi, who were barbarians and foreigners, hurried from Persia to see him lying in the manger? But you, a Christian, can't be bothered to travel even a short distance in order to enjoy this blessed sight? For if we're present in faith we'll certainly see Him lying in the manger: this table fulfills the role of the manger.

Indeed, here lies the Body of the Lord, not wrapped in swaddling-clothes as formerly, but attired completely with the Holy Spirit. Those who are initiated know what I'm saying. The Magi merely worshiped Him, whereas you, if you approach to communicate with a clear conscience, we permit to consume Him and go back home. Approach, then, bringing gifts - not gifts like the Magi brought but ones that are much more solemn. They brought gold; you must bring temperance and virtue. They brought incense; you must bring pure prayers which are spiritual incense. They brought myrrh; you must bring humility and a humble heart and love. If you approach with these gifts, with great confidence you'll enjoy this holy table. For my part, I'm saying this now because I know quite well that on that day many of you will come forward and fall on this spiritual sacrifice. So that we don't do this to the detriment or condemnation of our soul but for our salvation, I'm calling you to witness beforehand, and I'm begging you to approach



the holy mysteries after you've cleansed yourselves in every respect.

Please don't let anybody say to me: "I'm full of shame, I have a conscience crammed with sins, I'm carrying a very heavy burden." If you're sober, and pray and keep vigil, the appointed period of five days is sufficient to trim away your many sins. Don't look at how short the time is, but consider the point that the Master is loving. The Ninevites were able to beat off God's considerable anger in three days, and the time-constraint was no hindrance, but their readiness of spirit captured the Master's generosity and was able to effect everything (cf. Jon. 3). The prostitute, too, coming to Christ in a brief critical moment washed away all her offenses (cf. Lk. 7). When the Jews made the accusation that Christ had admitted her and had given her so much confidence, he silenced them, and freed her from all evils, and, having approved her enthusiasm, he sent her away. What's the message? That she came with an ardent mind and a burning soul and a fervent faith, and she touched those holy and sacred feet, when she had let down her hair, let tears flood from her eyes, and poured out the perfume.

The objects by which she bewitched people, she used to prepare the drugs of repentance. The objects by which she excited the gaze of the licentious, she used to weep tears. The locks of hair by which she tripped up many people so they fell into sin, she used to wipe Christ's feet. The perfume by which she enticed, she used to anoint His feet. And you too therefore must placate God in turn by using the objects by which you provoked Him. Did you provoke Him by stealing money? Win Him over by giving away what you stole to those who've been unjustly treated, and give other things in addition; say in the words of Zacchaeus: "I give back four times everything I've stolen" (cf. Lk. 19:8). Have you provoked Him with your tongue and your abuse, by insulting many people? Propitiate him in turn with your tongue, by sending up pure prayers,



by blessing those who abuse you, by praising those who speak badly of you, by thanking those who wrong you. These actions don't require days or the passing of many years, but only right purpose, and they can be accomplished in one day. Keep aloof from wickedness, embrace virtue, desist from evil; promise to commit these sins no longer, and this will be sufficient for your defense. I testify and guarantee that, if each of us that has sinned keeps aloof from their former evil ways and promises God truthfully that they won't touch them any more, God will require nothing else for a substantial defense. I say this because he is generous and merciful, and just as a woman in labor longs to give birth, so He too longs to dispense His mercy - it's our sins that interfere with this.

Let's pull down the wall, then, and right from that time begin the feast, renouncing all activities for these five days. "Farewell to the law courts, farewell to the council chambers - a plague on daily business, with its contracts and transactions. I want to save my soul." "What does it profit a person if they gain the whole world and lose their own soul?" (Matt. 16:26). The Magi came away from Persia; you must come away from daily business and travel towards Jesus. The distance isn't great, if we're willing. The point is that you don't have to cross the sea, or traverse mountain peaks, but if you sit at home, exhibiting piety and much compunction, you can see the wall being completely broken down, you can remove the obstacle, you can cut the length of the journey. "For I am a God at hand," it says, "and not a God far off" (Jer. 23:23), and "The Lord is near to all who call on Him in truth" (Ps. 145:18).

But as it is, many of the faithful have arrived at such a degree of silliness and neglect that, although they are full of countless evils, and because they take no thought whatsoever for themselves, they approach this table on feast days in a random and frivolous fashion. They don't know that the time of communion doesn't consist of a feast and a celebration, but of a

clear conscience and a life full of reproach. Just as the ordinary person who has nothing on their conscience ought to approach communion every day, so it's unsafe for the person who is overpowered by sin and does not repent to approach even on a feast day. For approaching once a year isn't going to free us from reproach, if we approach unworthily; but it's precisely this that damns us all the more, namely that when we approach on that one occasion we're not even then approaching with a clear conscience.



That's why I beg all of you not to touch the divine mysteries in a negligent manner because you have to celebrate the feast. If, however, you're ever going to partake of this holy offering, you must purify yourselves for many days beforehand through repentance and prayer and almsgiving and devotion to spiritual matters, and not "return like a dog to its own vomit" (Prov. 26:11). Isn't it absurd to take so much care over bodily concerns, so that many days before the feast approaches you get your best clothes out of their chests and get them ready, and you buy shoes, and enjoy a more lavish table, and over and above that you take thought for many provisions from all quarters, and in every respect you clean yourself up and make yourself look good? On the other hand, you take no account of your soul, which is neglected, dirty, squalid, wasted from hunger and still unclean. Isn't it absurd that while you take your clean body to church, you overlook your soul, which is naked and disgraced? Yet whereas your fellow servant sees your body and no harm results no matter how it's dressed, the Master sees your soul and will put in place a most serious punishment for its neglect.

Don't you know that this table is full of spiritual fire, and just as springs gush forth the force of water, so too does the table contain a certain mysterious flame? So don't approach it if you're carrying stubble, wood or dry grass, in case you cause a bigger blaze and you burn your soul as it takes communion. But bring

precious stones, gold, silver, in order to make the material more pure, in order to go back home having derived a great deal of profit. If you've got something wicked in you, get rid of it, banish it from your soul. Is it the case that someone has an enemy, and is suffering grievous wrongs at their hands? Let them bring the enmity to an end, let them restrain their inflamed and swollen attitude, so that internally they experience no tumult or disturbance. I say this because in communicating you are going to welcome a king. But if it's a king coming into your soul there must be abundant tranquility, abundant silence and a deep peace for your thoughts. But your suffering grievous wrongs, and you can't stop being angry? Why, then, do you visit much greater wrongs and difficulties on yourself? Whatever the person does, your enemy won't inflict on you the kind of harm you inflict on yourself by not being reconciled with them but rather trampling God's laws under your feet. Did your enemy insult you? Is it on this account, tell me, that you then insult God? Refusing to be reconciled with the one who hurt you isn't so much a sign of taking revenge on them as of insulting God, who laid down these laws.

So don't look at your fellow servant, nor at the magnitude of the wrongs they have done, but when you have put God and the fear of God into your mind, consider the following point. The excessive wrenching that you feel internally when, after countless evil acts, you force yourself to be reconciled with the one who hurt you, will be commensurate with the increased esteem which you will enjoy in the eyes of God, who ordered this course of action. And just as here on earth you will welcome God with great honor, so too will He receive you in heaven with great glory, as he pays you back ten-thousandfold for your obedience. May all of us attain this through the grace and love for mankind of our Lord Jesus Christ, with whom to the Father, together with the Holy Spirit, be glory, honor, power and worship, for ever and ever. Amen.



December 2017

Saint Michael's Romanian Orthodox Church
 Southbridge, Massachusetts
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Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
					1 <u>St. Porphyrios</u> Vespers, Litia, Matins, communion prayers 6:00pm	2 <u>St. Porphyrios</u> Divine Liturgy 9:00am Vespers 6:00pm
3 Matins 9:00am Divine Liturgy 10:00am	4	5	6 <u>Saint Nicholas the Wonderworker</u> Fr. John will be in Chicago	7	8	9 Divine Liturgy 8:30am Vespers 6:00pm
10 Matins 9:00am Divine Liturgy 10:00am	11	12 <u>Saint Spyridon</u> Divine Liturgy 9:00am	13 Paraklesis 6:00pm	14	15	16 Divine Liturgy 8:30am Vespers 6:00pm
17 Matins 9:00am Divine Liturgy 10:00am	18	19 Vespers, Litia, Matins, communion prayers 6:00pm	20 <u>Ignatius Theophorus & St. John of Kronstadt</u> Divine Liturgy 9:00am	21	22	23 Vespers & Litia 6:00pm
24 Matins 9:00am Divine Liturgy 10:00am Christmas Eve Vespers, Litia 4:00pm	25 <u>Nativity of Our Lord</u> Matins 8:30am Divine Liturgy 9:30am Vespers, Litia 6:00pm	26 <u>Synaxis of the Most Holy Theotokos</u> Matins 8:30am Divine Liturgy 9:30am Vespers, Litia 6:00pm	27 <u>Archdeacon Stephen</u> Divine Liturgy 9:00am	28	29	30
31 Matins 9:00am Divine Liturgy 10:00am Vespers, Litia 10:30pm Thanksgiving Service for New Year! 12:00am	Jan. 1 St. Basil & Circumcision of our Lord and Savior Matins 9:00am Divine Liturgy 10:00am	2	3	4	5	6