



Saint Michael's Romanian Orthodox Church

Southbridge, Massachusetts
www.stmichaelorthodox.com
April and May 2021



Holy Week Schedule

Palm Sunday, April 25:

9:00 am - Matins

10:00 am - Divine Liturgy

6:00 pm - Bridegroom Matins

Great and Holy Monday, April 26:

3:00 pm - Pre-Sanctified Liturgy

6:00 pm - Bridegroom Matins

Great and Holy Tuesday, April 27:

3:00 pm - Pre-Sanctified Liturgy

6:00 pm - Bridegroom Matins

Great and Holy Wednesday, April 28:

3:00 pm - Pre-Sanctified Liturgy

6:00 pm - Holy Unction

8:00 pm - Bridegroom Matins

Great and Holy Thursday, April 29:

10:00 am - Divine Vespertal Liturgy

6:00 pm - Holy Passion Gospel Matins

Great and Holy Friday, April 30:

3:00 pm - Great Vespers

6:00 pm - Lamentations Service

Great and Holy Saturday, May 1:

9:00 am - Divine Vespertal Liturgy

11:00 pm - Paschal Vigil and
Resurrection Service

12:00 am - Paschal Divine Liturgy

Paschal Sunday, May 2:

11:00 am - Agape Vespers

The Akathist Hymn

About the year 626, the Persians, Avars, and Slavs came with a great host and besieged the imperial city of Constantinople while the Emperor Heraclius and the main body of the Byzantine army were absent in the East. Enemy ships filled the sea, especially the Golden Horn, and on land the adversaries were ready for attack with foot-soldiers, horses, and engines of war. Though the citizens courageously withstood them, yet they were few in number and would be unable to repulse the attack of such a great host. Hence, they could not count on any other means of salvation, except the protection of the Theotokos. And truly, suddenly a violent tempest broke up all the ships and submerged them, and the bodies of the invaders were cast out near the Blachernae quarter of the city where the famous Church of the Theotokos stood. Taking courage from this, the people went forth from the city and repulsed the remaining forces, who fled out of fear. In 673, the city was miraculously delivered yet again, this time from an invasion of the Arabs. Then in 717-718, led by the Saracen general Maslamah, the Arab fleet laid siege once more to the city. The numerical superiority of the enemy was so overwhelming that the fall of the Imperial City seemed imminent. But then the Mother of God, together with a multitude of the angelic hosts, appeared suddenly over the city walls. The enemy forces, struck with terror and thrown into a panic at this apparition, fled in disarray. Soon after this, the Arab fleet was utterly destroyed by a terrible storm in the Aegean Sea on the eve of the Annunciation, March 24, 718. Thenceforth, a special "feast of victory and of thanksgiving" was dedicated to celebrate and commemorate these benefactions. In this magnificent service, the Akathist Hymn is prominent and holds the place of honor. It appears that even before the occasion of the enemy assaults mentioned above, the Akathist Hymn was already in use as the prescribed Service for the Feast of the Annunciation, together with the kontakion, "When the bodiless one learned the secret command," which has the Annunciation as its theme.

Saint Michael's Romanian Orthodox Church
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2021 Parish Council

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

2021 Ladies Society Committee

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

Clergy

Fr. John Downie fr.john_downie71@yahoo.com

Parish News & Events

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

April 15th – Anna Tanca
April 17th – Niki Goulas
April 18th – Sophia Pitsillides
April 19th – Jen Zoe Goulas
April 26th – Andrew Silva
April 30th – Christina Kelly
May 1st – John Mitaras
May 12th – Yannis Mironidis
May 15th – Paul Yanka
May 17th – Kim Yanka and Alexis Collazo
May 25th – Dimitry Mironidis
May 28th – Antonia Pitsillides

Volunteers for General Church Cleaning for Pascha

We need volunteers to help clean the church before Pascha on Saturday, April 17, from 12pm to 4pm.

Holy Tomb Decoration on Great Friday

We also need volunteers to help decorate the Holy Tomb on Great Friday at 11am.

Happy Name Day

April 1st – Mary Grabosky (St. Mary of Egypt)
April 23rd – George Rapsomanikis, George Siotis, George Goulas, Georgia Kritikos
May 8th – Fr. John, Yannis Mironidis, Yannis Penna
May 9th – Tom Andrea, Tom Dowling, Thomas Burren, Tom Reiley (St. Thomas)
May 21st – Charlie Panu and Costa Penna (St. Constantine)

Saturday of Lazarus

Please come for the Saturday of Lazarus as we commemorate the souls of the departed. Please bring kollyva (boiled wheat germ).

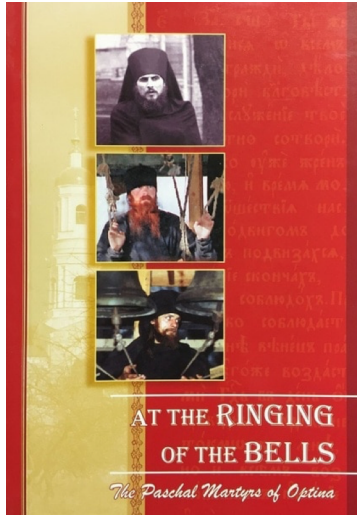
Spring Calendar Raffle First Fundraising Event of 2021

Contact Sandra Nasto or Mary Dowling for the forms.
1 calendar - \$10
3 for \$25

Please Pray for:

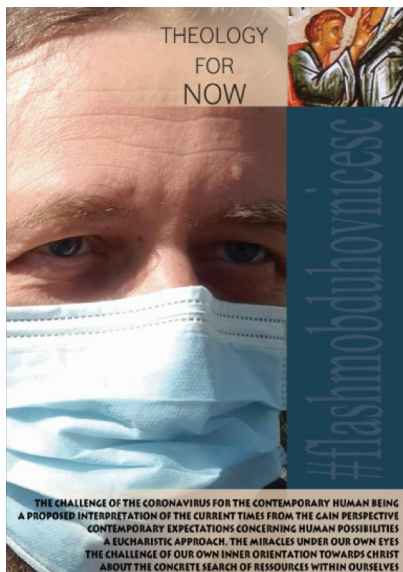
Johanna
Paul
Fr. Vasile
Liana
Loukas

~ Book Corner ~



Book: *At the Ringing of the Bells: The Paschal Martyrs of Optina*

On Pascha of 1993, three young monks of the famous Optina Hermitage—Hieromonk Vasily, Monk Therapont, and Monk Trophim—were brutally murdered by a satanist. The saintly lives of these monks show that their martyric death was a special gift to them from the Lord. Based on a book published by Optina Hermitage, with many excerpts from Hieromonk Vasily's diary, this book is the most complete account of their lives, miracles and writings available in English.



Book: *Theology for Now*

The challenge of the coronavirus for the contemporary human being. A proposed interpretation of the current times from the gain perspective. Contemporary expectations concerning human possibilities. A eucharistic approach. The miracles under our own eyes. The challenge of our own inner orientation towards Christ about the concrete search of resources within ourselves.

Calling the Penitents to Repentance: How to confess

God does not desire the death of a sinner, but rather that he turn away from his sins and live. In the Holy Sacrament of Penance, we have the means whereby we may obtain forgiveness of our sins, and be restored to the favor of Almighty God.

In order that you may make a good confession, it is necessary for us to prepare ourselves carefully. We ask God to give us grace to make a thorough examination of conscience, courage to make a sincere and complete confession, and strength to amend our way of life in the days to come.

Let us begin our examination with the time of our last confession; try to recall whether you omitted anything through carelessness or lapse of memory, or from fear of embarrassment. Let us examine ourselves with the assistance of the form of self-examination according to the Ten Commandments:

1) I am the Lord Thy God. Thou shalt have no other gods before Me:

Has God had the first place in your life? In order to answer to this question you need to check the followings: How long do you pray daily? How much do you think about God during the day? Do you read Orthodox Spiritual books every day/every week? Do you read Holy Scripture every day? Do you go to the

church as often as possible attending other services than Sunday Divine Liturgy? Do you go to Divine Liturgy late because the service is too long? Do you complain about the length of any Church services? Are you impatient during the Divine Services checking your watch? Do you do/plan other things during Sunday Divine Liturgy or the most important Orthodox feast days?

Do you love or fear anyone or anything more than Almighty God? Do you ever think you can get sick by taking Holy Communion? Have you ever doubt about the Sacrament of the Confession and Holy Communion?

Have you neglected your daily prayers? Do you pray at all? Do you use a prayer book for your daily prayer routine?

Have you placed the claims of God on your time, money and talent first, and then on your own concerns?

2) Thou shalt not make unto thyself any graven Image:

Have you trusted in anything or anyone more than Almighty God?

Have you ever said: how could God help me in this situation?

Have you venerated the Holy Icons and the Precious Cross in the correct way? Do you make the sign of the cross in a correct way or you rush and "play the guitar instead" - Elder Cleopa?



Have you thrown away icons, images with God, holy Mother and Saints?
Have you loved yourself, money, power or position more than Almighty God?

3) Thou shalt not take the Name of the Lord thy God in vain:

Have you wished that evil might come to anyone?

Have you used profane language, cursed or sworn at others? Here is include words like these: Gee, Lord Jesus Christ, OMG, etc.

Have you fulfilled your promises to God?

Have you attended superstitious practices, or been to fortune-tellers?

Have you treated/preserved without watchfulness the Holy Water, Blessed Bread or other holy things?

Have you taken Holy Communion without proper preparation and after you eaten without informing the priest or worse, hiding from the priest?

4) Remember to keep holy the Lord's Day:

Have you brushed aside thoughts of Almighty God, His Day, His Word, His Services, His Holy Orthodox and Catholic Church?

Have you spoken against the Lord, or against His Holy Church, His priests and teachers?

Have you attended the Divine Liturgy each Lord's Day?

Have you permitted anything to interfere with your Sacred Obligations?

Has your mind wandered during the Divine Liturgy, Vespers, and individual prayer time?

5) Honor thy father and thy mother:

Have you thought evil in your heart towards your parents or superiors?

Have you spoken against parents or superiors and provoked them or others to anger?

Have you disobeyed or been disrespectful to your parents or superiors?

Have you prayed for them, and taken care of them?

6) Thou shalt not kill:

Have you secretly hated others or wanted to harm them in any way?

Have you wished that evil come upon others?

Have you spoken against others unjustly or provoked others to hatred?

Have you quarreled or teased others?

Have you used physicals violence against your brothers/parents/friends/other people?

Have you purposely injured your own health or that of others?

Have you consumed drugs that damage your mind and body health?

Have you drunk or eaten excessively?

7) Thou shalt not commit adultery:

Have you indulged in impure thoughts or lustful desires?



Have you looked at someone with lustful desires?

Have you listened to or told obscene stories?

Have you watch pornographic video/movie/images?

Have you done impure things with yourself or with others?

Have you been faithful to your wife, your children and to your family?

8) Thou shalt not steal:

Have you schemed to get for yourself what belongs to others?

Have you take money from your parents, brothers, grandparents and other family

members without their consent?

Have you told lies about things you sold, that is, misrepresented the value of things?

Have you taken what belongs to others - things, money, time, and their good name?

Have you wasted other people's time? Your friends/parents/children/professors/etc.

Ex: when you keep a person complaining about a never-ending story that happened to you, or when as a parent you do not spend time with your children being too busy with earthy things, or when do not pay attention to people when they talk with you

Have you avoided paying someone who did any kind of work for you?

Have you taken credit of somebody else's work?

Have you paid back your debt obligations?

Have you borrowed something and you forgot to return it, or you lost it?

Have you contributed to the Holy Church?



9) Thou shalt not bear false witness against thy neighbor:

Do you think evil of others or hold grudges?

Have you judged, slandered or gossiped about others?

Have you lied to or about others?

Have you testified

falsely?

Have you encouraged evil talk or deed in others, both at home and at the work-place?

10) Thou shalt not covet:

Have you been jealous or envious of others and their goods?

Have you been bored with your family and friends?

Have you conspired with others about getting what does not belong to you?

Have you tried to take what belongs to another?

Quotes from *GREAT LENT, Journey to Pascha* by Fr. Alexander Schememann 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 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:

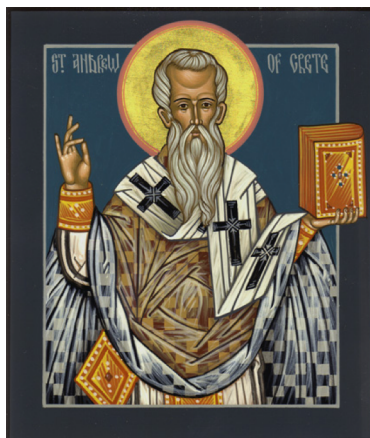
I have defiled the vestment of my body, obscured the image and likeness of God...I have darkened the beauty of my soul; I have torn my first vestment woven for me by the Creator and I am naked....

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. 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 a unique prayer
experience: The Great Canon of St.
Andrew**

April 14th at 6pm

An Interview with Fr. Vasile Gavrila of Bucharest, Romania

Father Vasile, how do you see the current historical moment, from a spiritual perspective?

Any historical moment is a challenge both for the Church, as a whole, and for each Christian as individual; that is why it is necessary to have a spiritual perspective of events. What is happening in the world today can be interpreted as a singular historical event, perhaps accidental, or, on the contrary, as an event well incorporated and assumed by the entire history of mankind, even as something preliminary, in the eschatological dimension of history.

Although, naturally, the spiritual life in the Church transcends time, exceeding the temporal limits of existence, yet the events that take place in the world influence it, trying to make its mark on it. From this point of view, the Church is facing a real challenge because the actions that define the current event have an intrusive, dictatorial character, trying to define the mission of the Church, even the structure, if not its being, although we know that such a thing - if we are referring to the very being of the Church - it is impossible.

The Christian, in turn, is almost obliged to define, to specify his status, from an anthropological point of view, but, especially, from a Christian perspective. For example, if the CERN experiment surprised us with the human intention to reproduce the initial particle in the Universe, current events should

surprise us with the intention to redefine man, by changing, by overturning his own anthropological axis: gender, identity, psycho-somatic structure, spiritual, moral and cultural values, etc.

From a spiritual perspective, that what is happening now should neither surprise us nor frighten us; such events were to be expected. But it should make us very responsible; it is clear that events are instrumented by the

forces of darkness, but it is equally clear that the Almighty God hovers over them, and He will have the last word in history.

Father, is what is happening given or allowed by God?

What is happening today is not given by God, but only allowed by Him; God is never the author of evil, ugliness, chaos, suffering, and ultimately death. Because of the degradation of man, in particular and of society in general, we may be tempted to say that it is God's punishment; In reality, however, it is exclusively the consequence of man's removal from God - the source of Life, even of His elimination from human life. Even in this situation, God is not passive in relation to historical events, but respects human freedom, which is likely to be lost if he follows his passions rather than God. Obviously, God could intervene in the course of history,



removing evil, but not outside the dialogue between Him and man. Throughout the existence of man, God was the one who initiated the dialogue with man. God sought out the man; now God is attentive to man's initiatives and intentions, He uses the good ones, He attenuates the bad ones, so as not to destroy him, but He does not annul his freedom.

Given that much of your work takes place in the confessional, I want to ask you if there have been any substantial changes with people during this time.

Of course, it was to be expected: we can observe changes both personally and collectively; people who come to confession generally behave like a community but, of course, they also have their own private life.

Therefore, the ecclesial community has undergone the least change, behaving better than the individual man; although, apparently affected, it was, in reality, a little confused, but it recovered very well and became the support of each member. Indeed, at the macro level, of the entire Romanian Orthodox Church, the changes are extensive, but this is another. I would like to mention, however, that the Church will be severely affected on two levels. First of all, the fears, the fears, doubled by the anti-Christian propaganda, will determine the young people to give up two fundamental mysteries - Baptism and Wedding -, which will lead in time to a de-Christianization of the population. Secondly, the present moment proves to be a period of great trial and sifting, which will cause many to leave the Church.

In particular, each man has undergone various changes; to these contributed the society, with all its components, the family, as well as the structure of each one. However, this period constituted and continues to constitute a sieving time, as we stated earlier; so, as some became more aware of their status, of the role of the Christian family, of friends, and of the Church, on the contrary, others temporarily withdrew, but recovered, and very few revolted in the world, on Church and God, totally moving away. Likewise, for some, Confession and Holy Communion became essential and thus they have been strengthened, while for others religious life became a stumbling block and thus they were weakened.



The Light of the Resurrection “embraces us with...love”

The Light of the Resurrection “embraces us with...love”. I was resurrected, and in me and with me the whole world was resurrected. Elder Sophrony of Essex

Beloved Brothers and Sisters in Christ,

Χριστός ανέστη! Αληθώς ανέστη!

Christ is Risen! Truly He is Risen!

Христос Воскрес! Воистину Воскрес!
Kristus (ir) augšāmcēlies! Patiesi viņš ir
augšāmcēlies!

Le Christ est ressuscité! Vraiment Il est
ressuscité!

Hristos a înviat! Adevărat a înviat!
Cristo ha resucitado! Verdaderamente,
ha resucitado!

Kristos (Īsa) dirildi! Gerçekten dirildi!
Christos E Anviat! / Adeverat Anviat!
Al-Masih-Qam! / Hakkan Qam!

Arise, O God; judge the earth, for You shall inherit all the Gentiles.

“It was Spring and Elder Paisios would hear the birds outside chirping.

He asked me, “What are the birds saying now?”

I answered, “How do I know Elder?”

He replied, “Blessed one, they are saying the ‘Christ is Risen!’”

Archimandrite Arsenios Katerelou, on Saint Paisios of the Holy Mountain’ last Pascha, 1994

The following is an excerpt from Archimandrite Sophrony (Sakharov), *We Shall See Him as He Is*, trans. Rosemary Edmonds (Platina, CA: St Herman of Alaska Brotherhood, 2006). The event he discusses took place when he was an art student in Paris.

And lo, on Easter Saturday, in 1924 perhaps, the Light visited me after I had taken communion, and I felt it like the touch of Divine Eternity on my spirit. Gentle, full of peace and love, the Light remained with me for three days. It drove away the darkness of non-existence that had engulfed me. I was resurrected, and in me and with me the whole world was resurrected. The words of St John



Chrysostom at the end of the Easter Liturgy struck me with overwhelming force: ‘Christ is risen and there are no dead in the grave’. Tormented hitherto by the spectre of universal death, I now felt that my soul, too, was resurrected and there were no more dead . . . If this is God, then quickly let me abandon everything and seek only union with Him. (p. 178, ellipsis in the original)

After this experience, Elder Sophrony tried out the Orthodox theological school in Paris. But deciding that even this was not enough, he left to become a monk on the Holy Mountain, where he lived for about twenty years.

“The descent of this (Light) to us is nothing other than the revelation of God to man: the revelation of heavenly mysteries. Without this light, the earth would remain without true knowledge of God. Based on my personal experience, I returned to myself to name that Light the Light of the Resurrection. With the coming of that Light, the spirit of man comes to the plane where there is no death. The radiance from this Light grants man the experience of the Resurrection as a foretaste of the blessedness to come.”

“Christ, after His Resurrection, appeared exclusively to those who were able to understand His already deified and enlightened flesh, which remained invisible to others.”

“Without faith, however, (in the Resurrection) every trial becomes absurd: void of meaning...We struggle for the Resurrection, both of the individual and of every other fellow man.”

Eight years later, on the Holy Mountain, where he had since become a monk, the Light visited him again shortly after his ordination to the diaconate. For three weeks It enfolded him tenderly, remaining around him and within him.

Father Sophrony describes the Uncreated Light as gentle, full of otherworldly joy and peaceful. It fills the soul with love and compassion for all creation and for all mankind, including even one’s enemies. In its less intense manifestation this Light is often perceived as fire – a fire which burns away anything alien to the Spirit of God that may lie hidden in the soul. Divine Light is eternal life, the Kingdom of God, the uncreated



Divine energy of the Father and of the Son and of the Holy Spirit. It is the Light of the Father’s love. It is the Light of the Countenance of Christ. It is the pre-eternal glory of the Only- Begotten Son, which belongs to Him by nature. This Glory, this Light, bears witness to the Divinity of Christ. It is the Light which Adam and Eve beheld in Paradise, which was lost to us through the Fall, and which the Son came into the world to reveal. The Incarnation of the Word of the Father is therefore the unshakeable foundation underlying the revelation of the Light of

Life. Although the Light comes exclusively as a gift of God's mercy, a few basic conditions must first be met by the beholder, the most essential being faith in the Divinity of Jesus Christ. The belief that Christ is the Truth, that He is Absolute Being, opens the spirit of man to the domain of the Uncreated Light. The Elder writes: „However much of a non-entity I really was, the Light appeared to me precisely because of my faith in Christ.” Profound repentance constitutes the second essential prelude to the Vision of the Light of God. The Elder describes his awareness of his own vileness and infernal darkness as having reached such intensity that in total despair over himself, a despair which would turn into self-hatred, he would pray to God in utter forgetfulness of self. Hatred of self, as an expression of man's perfect love for God, paves the way for Divine Illumination. In this condition, in which the repentant person is so humble, so contrite, that he dares not deem himself worthy of any kind of Visitation from on High, the mercy of God bows down to his lowliness and bears him in spirit into the world of Divine Light. In the spiritual realm of the Uncreated Light, man stands naked and alone before God. There is nothing and no one save the God of love and the vision of His boundlessness. Both mind and heart fall silent, there is no questioning; the soul is filled with blessed wonder. The fruits of such experience are Christ-like humility, prayer for the whole world, love for one's



enemies and the gift of theology, a theology derived from direct experience of God.

Christ is risen from the dead, trampling on death by death, and on those in the tombs bestowing life.

Glory . . . Now . . . tone 5:

It is the day of the Resurrection. Let us shine brightly for the festival, and also embrace one another. Brethren, let us say even to those who hate us, “Let us forgive everything for the Resurrection.” And thus let us cry aloud; Christ is risen from the dead, trampling on death by death, and on those in the tomb bestowing life.

Christ is risen from the dead, trampling on death by death, and on those in the tomb bestowing life.

(Thrice)

The Angel cried to the Lady Full of Grace:

Rejoice, O Pure Virgin!

Again I say: Rejoice!

Your Son is risen from His three days in the tomb.

With Himself He has raised all the dead.

Rejoice, all ye people!

Shine, shine, O New Jerusalem,

The glory of the Lord has shone on you.

Exult now and be glad, O Zion,

Be radiant, O Pure Theotokos,

In the Resurrection of your Son!

ELDER EPHRAIM MIRACULOUSLY PREVENTS PLANE CRASH, REPORTS SAY

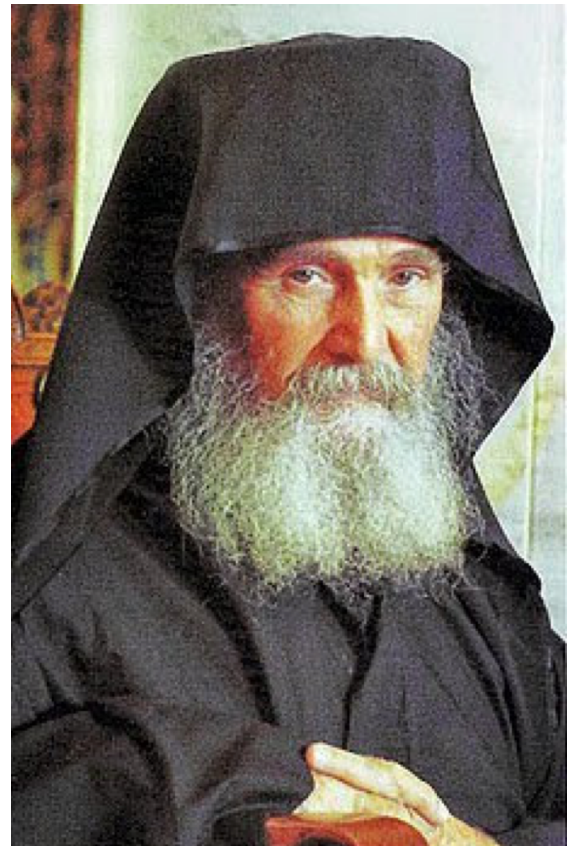
Reports have appeared in both Greek and English about a recent miracle of Elder Ephraim (Moraitis) of St. Anthony's Monastery in Florence, AZ. According to the information reported, the former abbot of the Athonite monastery of Philotheou miraculously appeared to prevent a plane crash on a flight from Larnaca, Cyprus to Haifa, Israel.

The incident occurred on October 9, when a TUS-Airways flight began to show engine problems about 10 minutes prior to landing in Haifa. The Cypriot pilot, Panagioti, fainted, but awoke to the sensation of two warm hands taking over the yoke of the plane.

The passengers were in a panic, except for an Archimandrite Andrea from Nazareth who was silently praying the Jesus Prayer on his prayer rope.

The plane landed safely, and the pilot, reverently kissing Fr. Andrea's hand and visibly shaken, asked what happened to the other priest who was sitting next to the archimandrite. Fr. Andrea replied that no one had been sitting next to him. "There was a short, very skinny, white-bearded elder who held my hands," the pilot insisted. "He is the one that saved us!"

The archimandrite then showed the pilot a photo of Elder Ephraim of Arizona, and he was dumbfounded, realizing that was the man who had saved the plane and everyone aboard.



April 2021

Saint Michael's Romanian Orthodox Church

Southbridge, Massachusetts

www.stmichaelorthodox.com

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
				1 + Strict Fast Presanctified Liturgy 3:00pm	2 + Strict Fast Presanctified Liturgy 3:00pm Salutations 6:00pm	3 + Fast Day – Wine and oil allowed Divine Liturgy 10:00am (Memorial Service following Liturgy 11:00am) Vespers, Litia 5:00pm
4 + Fast Day – Wine and oil allowed Sunday of the Holy Cross Matins 9:00am Divine Liturgy 10:00am	5 + Strict Fast Presanctified Liturgy 3:00pm	6 + Strict Fast Presanctified Liturgy 3:00pm	7 + Strict Fast Presanctified Liturgy 6:00pm	8 + Strict Fast Presanctified Liturgy 3:00pm	9 + Strict Fast Presanctified Liturgy 3:00pm Salutations 6:00pm	10 + Fast Day – Wine and oil allowed Divine Liturgy 10:00am (Memorial Service following Liturgy 11:00am) Vespers 5:00pm
11 + Fast Day – Wine and oil allowed Sunday of St. John Climacus Matins 9:00am Divine Liturgy 10:00am	12 + Strict Fast Presanctified Liturgy 3:00pm	13 + Strict Fast Presanctified Liturgy 3:00pm	14 + Strict Fast Presanctified Liturgy 3:00pm Great Canon of St. Andrew of Crete 6:00pm	15 + Strict Fast Presanctified Liturgy 3:00pm	16 + Strict Fast Presanctified Liturgy 3:00pm Akathist Hymn 6:00pm	17 + Fast Day – Wine and oil allowed Akathist Hymn Divine Liturgy 10:00am (Memorial Service following Liturgy 11:00am) Vespers 5:00pm
18 + Fast Day – Wine and oil allowed Sunday of St. Mary of Egypt Matins 9:00am Divine Liturgy 10:00am	19 + Strict Fast Presanctified Liturgy 3:00pm	20 + Strict Fast Presanctified Liturgy 3:00pm	21 + Strict Fast Presanctified Liturgy 6:00pm	22 + Strict Fast Presanctified Liturgy 3:00pm	23 + Strict Fast Great Martyr George Presanctified Liturgy 6:00pm	24 + Fast Day – Wine and oil allowed Divine Liturgy 10:00am (Memorial Service following Liturgy 11:00am) Vespers 5:00pm
25 Palm Sunday + Fast Day – Fish allowed Matins 9:00am Divine Liturgy 10:00am Bridegroom Matins 6:00pm	26 + Strict Fast Holy Monday Pre-Sanctified Liturgy 3:00pm Bridegroom Matins 6:00pm	27 + Strict Fast Great and Holy Tuesday Pre-Sanctified Liturgy 3:00pm Bridegroom Matins 6:00pm	28 + Strict Fast Great and Holy Wednesday Pre-Sanctified Liturgy 3:00pm Holy Unction 6:00pm Bridegroom Matins 8:00pm	29 + Strict Fast Great and Holy Thursday Divine Vesperal Liturgy (St. Basil the Great w/ Vespers) 10:00am Holy Passion Gospel Matins 6:00pm	30 + Strict Fast Great and Holy Friday Great Vespers 3:00pm Lamentations Service 6:00pm	

May 2021

Saint Michael's Romanian Orthodox Church

Southbridge, Massachusetts

www.stmichaelorthodox.com

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
						1 + Strict Fast Great and Holy Saturday Divine Vesperal Liturgy (St. Basil the Great w/ Vespers) 9:00am Resurrection Service 11:00pm Paschal Divine Liturgy 12:00pm
2 Great and Holy Pascha Agape Vespers 11:00am	3 Bright Monday Matins 9:00am Divine Liturgy 10:00am Vespers 6:00pm	4 Bright Tuesday Matins 9:00am Divine Liturgy 10:00am Vespers 6:00pm	5 Bright Wednesday Great Martyr Irene; New Martyr Ephraim of Nea Makri Matins 9:00am Divine Liturgy 10:00am	6 Bright Thursday	7 Bright Friday Life-Giving Fount of the Mother of God Matins 9:00am Divine Liturgy 10:00am	8 St. John the Evangelist Divine Liturgy 10:00am (Memorial Service following Liturgy 11:00am) Vespers 5:00pm
9 Thomas Sunday Matins 9:00am Divine Liturgy 10:00am	10	11	12 + Fast Day – Fish allowed Paraklesis 6:00pm	13	14 + Fast Day – Fish allowed	15 Divine Liturgy 10:00am (Memorial Service following Liturgy 11:00am) Vespers 5:00pm
16 Sunday of the Myrrhbearers Matins 9:00am Divine Liturgy 10:00am	17	18	19 + Fast Day – Fish allowed Paraklesis 6:00pm	20 Vespers, Litia, Matins 6:00pm	21 + Fast Day – Fish allowed Sts. Constantine and Helen Divine Liturgy 10:00am	22 Divine Liturgy 10:00am (Memorial Service following Liturgy 11:00am) Vespers 5:00pm
23 Sunday of the Paralytic Matins 9:00am Divine Liturgy 10:00am	24	25 Vespers, Litia, Matins 6:00pm	26 + Fast Day – Fish allowed Mid-Pentecost Divine Liturgy 10:00am Paraklesis 6:00pm	27	28 + Fast Day – Fish allowed	29 Divine Liturgy 10:00am (Memorial Service following Liturgy 11:00am) Vespers 5:00pm
30 Sunday of the Samaritan Woman Matins 9:00am Divine Liturgy 10:00am	31					