

We would like to welcome all parish visitors and invite you to join us after the Liturgy for Coffee hour.



Orthodox Church of the Mother of God

OCA – Diocese of New York-New Jersey

V. Rev. Dr. Matthew Searfoorce, Rector

Sub-Deacon Edward Dawson

Sub-Deacon Vlashi

Parish Council President: Trudy Ellmore

Parish Council Vice President: Holly Dawson



Sunday, February 14, 2016

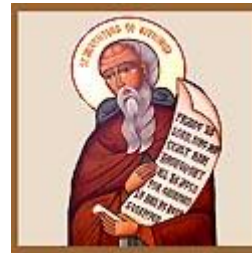
Gospel: Luke 19:1-10

Tone 4

Epistle: 1 Timothy 4:9-15

37th Sunday after Pentecost: Venerable Auxentius of Bithynia; Sunday of Zacchaeus (5th Sunday before Lent)

**Glory to
Jesus Christ!**



*Venerable Auxentius of
Bithynia*

**Glory
Forever!**

Dweller of the desert and angel in the body, you were shown to be a wonder-worker, our God-bearing Father Auxentius. You received heavenly gifts through fasting, vigil, and prayer: healing the sick and the souls of those drawn to you by faith. Glory to Him who gave you strength! Glory to Him who granted you a crown! Glory to Him who through you grants healing to all!

Today's Commemorated Feasts and Saints

37th Sunday After Pentecost — Tone 4. Sunday of Zacchaeus. Ven. Auxentius of Bithynia (ca. 470). Repose of St. Cyril, Equal-to-the-Apostles and Teacher of the Slavs (869). Ven. Isaac, Recluse, of the Kiev Caves (Near Caves—ca. 1190). The Twelve Greeks who built the Dormition Cathedral in the Lavra of the Kiev Caves (11th c.). Translation of the Relics of Martyrs Michael and his councilor, Theodore, of Chernígov (1578). Ven. Maron, Hermit, of Syria (4th c.). St. Abraham, Bishop of Charres in Mesopotamia (5th c.).

Prayer Requests

For Health of:

Savannah & Hayden Golden, on their birthday, offered with love by Grandmom & Grandpop.

Everywhere, wherever you may find yourself, you can set up an altar to God in your mind by means of prayer.

+ **Saint John Chrysostomos**

Liturgical Schedule:

Sunday, February 14th

9:30 am: Sunday School
9:40 am: Hours
10:00 am: Divine Liturgy

Saturday, February 20th

6:30 pm: Vespers

Sunday, February 21st

9:30 am: Sunday School
9:40 am: Hours
10:00 am: Divine Liturgy

Saturday, February 27th

6:30 pm: Vespers

Sunday, February 28th

9:30 am: Sunday School
9:40 am: Hours
10:00 am: Divine Liturgy

Saturday, March 5th

6:30 pm: Vespers

Sunday, March 6th

9:30 am: No Sunday School
9:40 am: Hours
9:45 am: General Confession
10:00 am: Divine Liturgy

Saturday, March 12th

6:30 pm: Vespers

Bulletin Sponsors:

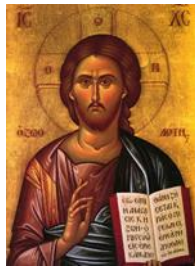
**Sub-Deacon Edward and
Holly Dawson**

Readings:



Epistle: 1 Timothy 4:9-15

Brethren, the saying is sure and worthy of full acceptance. For to this end we toil and strive, because we have our hope set on the living God, who is the Savior of all men, especially of those who believe. Command and teach these things. Let no one despise your youth, but set the believers an example in speech and conduct, in love, in faith, in purity. Till I come, attend to the public reading of scripture, to preaching, to teaching. Do not neglect the gift you have, which was given you by prophetic utterance when the council of elders laid their hands upon you. Practice these duties, devote yourself to them, so that all may see your progress.



Gospel: Luke 19:1-10

At that time, Jesus entered Jericho and was passing through. And there was a man named Zacchaeus; he was a chief collector, and rich. And he sought to see who Jesus was, but could not, on account of the crowd, because he was small of stature. So he ran on ahead and climbed up into a sycamore tree to see him, for he was to pass that way. And when Jesus came to the place, he looked up and said to him, "Zacchaeus, make haste and come down; for I must stay at your house today." So he made haste and came down, and received him joyfully. And when they saw it they all murmured, "He has gone in to be the guest of a man who is a sinner." And Zacchaeus stood and said to the Lord, "Behold, Lord, the half of my goods I give to the poor; and if I have defrauded any one of anything, I restore it fourfold." And Jesus said to him, "Today salvation has come to this house, since he also is a son of Abraham. For the Son of man came to seek and to save the lost."



Sunday of Zacchaeus

The paschal season of the Church is preceded by the season of Great Lent, which is also preceded by its own liturgical preparation. The first sign of the approach of Great Lent comes five Sundays before its beginning. On this Sunday the Gospel reading is about Zacchaeus the tax-collector. It tells how Christ brought salvation to the sinful man, and how his life was changed simply because he “sought to see who Jesus was” (Luke 19:3). The desire and effort to see Jesus begins the entire movement through Lent towards Pascha. It is the first movement of salvation.

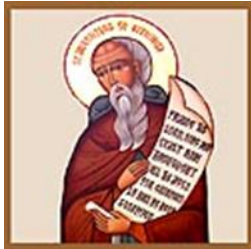
Our Lenten journey begins with a recognition of our own sinfulness, just as Zacchaeus recognized his. He promised to make restitution by giving half of his wealth to the poor, and by paying to those he had falsely accused four times as much as they had lost. In this, he went beyond the requirements of the Law (Ex. 22:3-12).

The example of Zacchaeus teaches us that we should turn away from our sins, and atone for them. The real proof of our sorrow and repentance is not just a verbal apology, but when we correct ourselves and try to make amends for the consequences of our evil actions.

We are also assured of God’s mercy and compassion by Christ’s words to Zacchaeus, “Today salvation is come to this house” (Luke 19:9). After the Great Doxology at Sunday Matins (when the Tone of the week is Tone 1, 3, 5, 7) we sing the Dismissal Hymn of the Resurrection “Today salvation has come to the world,” which echoes the Lord’s words to Zacchaeus.

Zacchaeus was short, so he climbed a tree in order to see the Lord. All of us have sinned and come short of the glory of God (Rom. 3:23). We are also short in our spiritual stature, therefore we must climb the ladder of the virtues. In other words, we must prepare for spiritual effort and growth.

St Zacchaeus is also commemorated on April 20.



Venerable Auxentius of Bithynia

Saint Auxentius, by origin a Syrian, served at the court of the emperor Theodosius the Younger (418-450). He was known as a virtuous, learned and wise man, and he was, moreover, a friend of many of the pious men of his era.

Distressed by worldly vanity, St Auxentius was ordained to the holy priesthood, and then received monastic tonsure. After this he went to Bithynia and found a solitary place on Mount Oxia, not far from Chalcedon, and there he began the life

of a hermit (This mountain was afterwards called Mt. Auxentius). The place of the saint’s efforts was discovered by shepherds seeking their lost sheep. They told others about him, and people began to come to him for healing. St Auxentius healed many of the sick and the infirm in the name of the Lord.

In the year 451 St Auxentius was invited to the Fourth Ecumenical Council at Chalcedon, where he denounced the Eutychian and Nestorian heresies. Familiar with Holy Scripture and learned in theology, St Auxentius easily bested those opponents who disputed with him. After the end of the Council, St Auxentius returned to his solitary cell on the mountain. With his spiritual sight he saw the repose of St Simeon the Stylite (459) from a great distance.

St Auxentius died about the year 470, leaving behind him disciples and many monasteries in the region of Bithynia. He was buried in the Monastery of St Hypatius at Rufiananas, Syria.



Bulletin Sponsors/Prayer Requests: Use the sign-up sheet at the candle stand for the health of, eternal memory of or a Pannikhida for a loved one or friend, for a donation of \$10. Bulletin Sponsors/Prayer Requests will be remembered during Divine Liturgy for the day/week that you signed up for.

Candles/Memorial Candles: Candles may be purchased at the candle stand, suggested donation of \$10 for a large one and \$2 for a small one.

Private Confessions: Can be heard a half hour before any service. See Father Matthew for other times and **General Confession:** Will be at 9:45 am on the first Sunday of the month.

Pannikhida Service: The third Sunday of each month there will be a Pannikhida after Divine Liturgy. If you would like your loved ones to be remembered please give a list of names to Father Matthew before that Sunday for those to be remembered in the month.

Special Announcements for the bulletin can be submitted by E-Mail:
ChurchMotherOfGod@outlook.com

“Orthodox Church of the Mother of God: Joy of all the Sorrowful” founded in 1966

The Living Clean Group of Narcotics Anonymous meets every Friday from 8-9:15 pm downstairs in the community room.

The Grey Book Step Meeting Group of Narcotics Anonymous meets every Tuesday from 7-8:00 pm downstairs in the community room.



Orthodox Church of the Mother of God: Parish News

The Annual Parish Meeting will be held Sunday, February 14, 2016 at 12:15 pm. Please attend. Your voice counts!

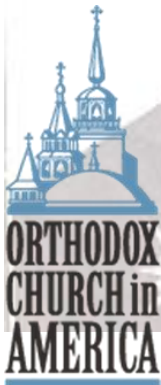
Trudy Ellmore leaves on her mission trip to the Dominican Republic Tuesday, February 16, returning Tuesday, February 23. Please keep her and her team members in your prayers as they travel and minister to those they meet.



NY/NJ Diocese News

SAINT ANDREW'S CAMP: Preparing for Summer!

It is still winter, but summer will be here soon. Now is the time to make plans for another summer camping program at Saint Andrew's Camp! **Counselors and volunteers are needed and are now being recruited.** We cannot “get the word out” to eligible workers and volunteers without your assistance. Please help us in making this year's Orthodox camping experience a success.



Orthodox Church in America (OCA) News

HISTORIC MEETING: Patriarch and Pope in Havana

British Broadcasting Company and Public Broadcasting Service broadcast **interviews with His Beatitude, Metropolitan Tikhon** on the widely publicized meeting between Pope Francis and Patriarch Kirill of Moscow at Havana's José Martí International Airport on 12 February 2016. **BBC's World News America aired a live interview with Metropolitan Tikhon**, while an interview taped earlier in Washington DC aired as **part of the PBS News Hour.**

In both interviews, Metropolitan Tikhon will share insights on the historic encounter, including its meaning for Church relations in the United States, its broader historical impact, the persecution of Christians in the Middle East, and prospects for cooperation between the Roman Catholic and Orthodox Christian traditions. Pope Francis and Patriarch Kirill are expected to sign a joint statement after their two-plus hour private meeting.

In a joint press release issued by the Vatican and the Patriarchate on February 5, the encounter termed the fruit of “a long preparation” as “the first in history” between a Pope and a Patriarch of Moscow, thus marking “an important stage in relations between the two Churches.” Both the Vatican and the Patriarchate expressed their desire that the meeting “will also be a sign of hope for all people of good will” and issued an invitation to all Christians “to pray fervently for God to bless this meeting, that it may

bear good fruits.”

The meeting is being held as Patriarch Kirill begins a visit to Brazil, Chile and Paraguay while Pope Francis visits Mexico.

In related news, His Eminence, Archbishop Alejo of the Orthodox Church in America’s Diocese of Mexico will head the official delegation of Mexico’s Orthodox Christians slated to greet Pope Francis on his arrival in Mexico City.



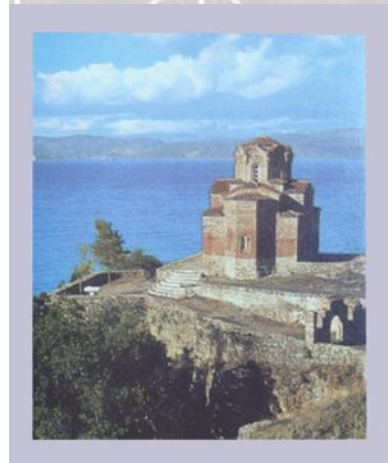
The Bendo Family Serving in Albania

Georgia Gilman Bendo grew up with her nine brothers and sisters in North Carolina. Her parents had converted to Orthodoxy several years before she was born and thus she was raised in the faith. At Duke University she majored in Russian language and literature and was able to spend 6 months in St. Petersburg. She feels that this time in Russia together with visits to Greece during these years strengthened her in the faith and made her certain of her calling to work for the Church. She spent two years preparing for mission work after her graduation and arrived in Albania in 2004.

Since then she has been teaching English and an after-school catechism class at Protagonists Elementary School, a school started and operated by the Autocephalous Orthodox Church of Albania. In addition to teaching, her work includes curriculum development for the English and catechism program, supervising the Albanian English teachers, translations into English for the Church’s website (www.orthodoxalbania.org) and taking part in a number of youth camps and conferences.

In January 2008 she was married to Theodore Bendo, who also works for the Albanian Orthodox Church.

On November 21, 2008, God blessed Georgia and Todi with a son: Vasili Thomas Bendo, was born on the Feast day of the Entrance of the Theotokos. He was 20 inches (51 cm) and weighed a healthy 8lbs 8oz (3.85 kilos). Vasili Thomas Bendo is named after St. Basil the Great, St. Basil of Ostrog (Montenegro), Vasili (Todi’s grandfather), and Thomas (Georgia’s great-grandfather).



Prayers by the Lake, St. Nikolai Velimirovich, XLIV:

I am descending deep into my heart, to see who is dwelling in it besides me and You, O Eternal God.

And I am filled with fear as I find legions of strangers fighting over portions of my heart. I found as many of them in my heart as time contains human and inhuman souls from the Fall of Adam.

And then I understood why my heart has become weary, and cannot receive either You or me into its chambers, but instead shoves us to the outer perimeter -- pushing the proprietors out to the edge of their property.

Even before I came out of the womb of my mother, the world with its desires was dwelling within me.

I used to pay dearly and too dearly for every flattery of the world. I would always break off a piece of my heart and give it as payment, until eventually I gave my whole heart to the world and the flatteries began to become boresome to me.

Old men complain to me about their years, saying: "Our heart has grown old under the weight of many years."

In truth, old men, your heart has not grown old beneath the weight of many years but beneath the weight of many desires.

And so, when alone I advise my heart: break away from yesterday's day, because it has already broken away from you. All those objects, to which desire bound you yesterday, do not exist today. Some of them have changed, others disease has disfigured, still others have died. Nor do the objects of your desires of tomorrow exist. With its whip, time flogs its flock, and its flock sweats and bleeds beneath the blows. But the objects of today's day are throwing into you, my heart--already brimming with shadows of the dead--new desires, which tomorrow will be even more of the same shadows of the dead.

Do not revive memories of the past, my heart, for these memories will bind you to the pillar of time as many times as you revive them. And you will be a slave to time; you will grow old and will die before death.

As quickly as possible break the knots of the passions, which have become entangled by desires and emotions combining and frequently recurring. It is easier to break the individual threads of desires and the individual threads of emotions than the knots of passions. Nevertheless you must break them even if it causes you to bleed, if you want a new childhood, a new youth, more beautiful and eternal than your former youth.

Cast the world out of yourself, my heart, and then observe how feeble it is. And then observe yourself, and you will feel unheard-of power. The world seems powerful to us only when we serve it as its slave.

You will be as vast as eternity, and eternity itself will come to dwell within you.

O triune God, You have a heart that is devoid of darkness and free of the world. Clear out from my heart the uninvited strangers, who have sullied my heart with darkness. Let my heart be radiant; let darkness hover around my heart, but let it never occupy it.

Let my heart be the heart of a son and a Lord and not the heart of a hireling and a thief.

Grant me the heart of Jesus, around which darkness waited in vain to enter, but never could.

O Queen of heavenly beauty, embrace my heart with motherly caring.

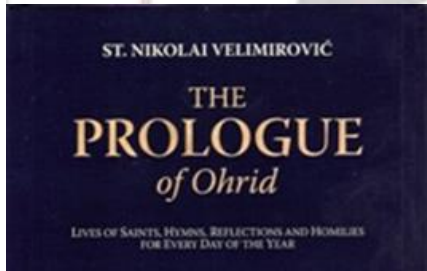
O Holy and Almighty Spirit, make my heart fruitful with heavenly love--so that everything that is born and grows within it may not be of flesh and blood but of Thee, my Holy Spirit and Lord.

Sayings of the Ascetics of the Orthodox Church, XLIII:

**II. The Realities of the Spiritual World
Freedom**

Some people by the word freedom understand the ability to do whatever one wants ... People who have the more allowed themselves to come into slavery to sins, passions, and defilements more often than others appear as zealots of external freedom, wanting to broaden the laws as much as possible. But such a man uses external freedom only to more severely burden himself with inner slavery. True freedom is the active ability of a man who is not enslaved to sin, who is not pricked by a condemning conscience, to choose the better in the light of God's truth, and to bring it into actuality with the help of the gracious power of God. This is the freedom of which neither heaven nor earth are restricted.

St. Philaret of Moscow, Sermon on the Birthday of Emperor Nicholas I, 1851



1. The Venerable Auxentius

Auxentius was a very prominent aristocrat among the noblemen and courtiers at the court of Emperor Theodosius the Younger in Constantinople. Enflamed with love for Christ, Auxentius was tonsured a monk and remained for a short time in Constantinople. When men began to praise him, he fled from their praise and settled on a mountain called Skopa near Chalcedon, which later was referred to as Auxentius' Mountain. His desire to remain there permanently, hidden from men, was not realized, for some shepherds discovered him and made his whereabouts known. They began to bring the sick to him for healing. He healed many. He restored sight to the blind; cleansed lepers, anointing them with oil; he also raised the palsied and freed many who were demon possessed. All of this was reason for amazement, but his humbleness was cause for even greater amazement. Whenever he was implored to heal someone, he defended himself with the words: "I, also, am a sinful man!" Compelled by many requests, he approached healing in the following manner: he either invited all present to pray to God together with him for the sick person; or he first strengthened the faith in the people and then he told them that God will give to them according to their faith; or he prayed over the head of the sick person: "The Lord Jesus Christ heals you!" He did this so that the act of working miracles would not be attributed to him but rather to God Almighty. He participated at the Fourth Ecumenical Council [Chalcedon, 451 A.D.], and strongly defended Orthodoxy against the Eutychian and Nestorian heresies. In the year 470 A.D., the Lord took his youthful soul in his old age and his aged body remained in the earth from which it was created.

2. The Venerable Isaac, Recluse of the Monastery of the Caves in Kiev CAVES

Isaac lived during the time of Saints Anthony and Theodosius. He came to the monastery as a wealthy merchant. He left all and distributed everything to the poor and dedicated himself to the most strict form of asceticism in an enclosed cell. St. Anthony himself passed one prosphoron through an opening in Isaac's cell every other day. Deluded by demons, who appeared to him in angelic light, Isaac bowed down to them. After that he bowed down before Satan himself, believing him to be Christ. Because of this he became ill and remained ill for two years, after which he regained his health and became a more cautious and a more experienced ascetic. Because of this, before his death, God bestowed upon him abundant Grace. He died in the year 1090 (A.D.).

Hymn of Praise

Saint Auxentius's Vision of Saint Simeon the Stylite

Auxentius, the adornment of Orthodoxy,
One night in mute silence
With tears, prayed to God,
Was lifting himself up in spirit to heaven,
With flaming wings, as a cherubim.
While the saint turned his gaze
To the swarm of stars in the heavenly firmament,
The elder looked and began to weep.
The priest-monks (hieromonks) asked him
To tell them what he saw,
And why did the elder begin to weep.
"My children, priest-monks (hieromonks),
The soul of Saint Simeon, I saw,
The great Stylite, Simeon,
A pillar of Orthodoxy, a pillar of faith.
This night, the Stylite died;
His soul is being ascended to heaven,
Brighter than the stars, a glowing flame,
By us, his soul visited,
Me, a sinner, he graciously greeted."
Many nights have passed, since that night,
Until the news arrived about the death of the Stylite.
The truth of the vision, all recognized
That which Saint Auxentius beheld.

Reflection

Why do men leave one place and settle in another place? Primarily because they hope that they will be more fortunate in the other place. And in truth, from the worldly point of view of life and contentment, places can be different--better or worse. He, who does not hope in a better life after death seeks a better sensual pasture in this life. But if we listen to the hearts of those men who were able and capable to live in the so-called best places on the globe of the earth, we will detect dissatisfaction, sorrow and despair. They did not find that which they were seeking. They ate to over satisfaction in every place, and finally, still hungry, they gazed death in the eyes.

But look at the Christian saints! They sought places with the least earthly pastures: places that were "arid, impassable and devoid of water," isolated places and terrible places that attracted the least attention and for which no one competed. They considered every place on earth equally worthless, but they chose those places solely because they wanted to draw nearer in spirit and mind to their eternal homeland. And if one were to listen to their hearts, they would sense joy and contentment.

Contemplation

To contemplate the Lord Jesus as a Father who weeps for His children in the wilderness, calling to them and gathering them together:

1. At that time, the children of the nation of Israel;
2. The children of all peoples on earth;
3. The children of all times, from the creation until the end of the world.

**Homily:
About the reversed values in the Kingdom of God**

"But many who are first will be last, and the last will be first" (St. Matthew 19:30).

"For behold, some are last who will be first, and some are first who will be last" (St. Luke 13:30).

How All-wise is He Who spoke these words! He did not say that all the first will be last and all the last will be first, but *many*. There is not one error in the Gospel, and nowhere in the Gospel is there any exaggeration.

Why did the Lord put a limit and not say "all" but rather "many?" Experience teaches us that some of those who were first in honor on earth remained first in honor with God. There were emperors who, from their thrones, pleased God, and there were men who were without authority until their death, who angered God. There were wealthy men who by their charity and faith were saved, and there were the indigent who, because of their evil and unbelief, received condemnation. There were learned men who kept the faith and did good deeds, and there were unlearned men who rejected both faith and good deeds. So there were some who were first here on earth who remained first there in heaven, and also there were some who were last here [on earth] and remained last there [in heaven] after death also.

But alas, many who were first here became last there. And, oh, the joy, oh, the justice of God--how many who were last here have become first there!

The Lord neither emphasized nor praised one class or one occupation over all others, but He recruited and even today He recruits an army of light from all classes, from all occupations and professions. For Him the criteria for man is neither a crown nor a beggar's pouch, but rather faith--faith and good deeds.

O All-wise Lord, remember us also in Your Kingdom.

To Thee be glory and praise forever. Amen.



*The Morning Offering – Daily Inspiration with Abbot
Tryphon*

Death

We should think upon our own death

Saint Sisoës, the great ascetic, standing before the tomb of Alexander the Great, beheld the skeletal remains of one who was once covered in magnificent garments. Astonished, the saint mourned for the vicissitudes of time and the transience of glory, and tearfully proclaimed, "The mere sight of you, tomb, dismays me and causes my heart to shed tears, as I contemplate the debt we, all men, owe. How can I possibly stand it? Oh, death! Who can evade you?"

During these past few years I have also lost a number of old friends, and given my age, I expect to lose more friends as the next few years progress. Death will come for us all, and it is to our benefit not to avoid the thought, for we never know when we will be required to account for our lives. The days of this Great Lenten Fast should be filled with thoughts of our own eventual death, and how we should use whatever time God has for us, in repentance for our own sins, and in service to others.

For the Christian, death itself is not to be feared, for Christ's Holy Resurrection will be ours, as well. Yet we also know that in order to be joined to His Kingdom, we must have been transformed, that the Fire of God will not be for us, a lake of fire.

With love in Christ,
Abbot Tryphon



Daily Reflection **Appropriate Fasting**



“Then they said to him, ‘John’s disciples, like the disciples of the Pharisees, frequently fast and pray, but your disciples eat and

drink.’ Jesus said to them, ‘You cannot make wedding guests fast while the bridegroom is with them, can you? The days will come when the bridegroom will be taken away from them, and then they will fast in those days.’ He also told them a parable: ‘No one tears a piece from a new garment and sews it on an old garment; otherwise the new will be torn, and the piece from the new will not match the old...’ (Lk 5: 33-36)

The Lord’s disciples are new to the whole business of spiritual life. He has chosen them from all walks of life, like that of a fisherman and of a tax-collector. So at this point they are toddlers, enjoying their first steps with Him, Who is constantly “with them,” like a loving parent is with a small child. It is not yet time for grown-up activities, one of which, apparently, is fasting. At this point, the disciples, like infants, are given to “eat and drink” whenever they need to do so.

This passage reminds me of the simple fact that a life in Christ does not begin, in its early phases, with strict asceticism. It can, actually, be damaging to burden oneself, or to burden other beginners, with ascetical rules and regulations, because “the new will be torn.” The body, in a state of being hungry or tired, might confuse and dampen the spirit of one who still needs the tender, loving care of an infant in Christ.

Today let me ask God for His wisdom, when it comes to the physical side of “spiritual” life. Let me let God discipline me in ways appropriate to, and healthy for, my growth in Him. “*Blessed are You, O Lord, teach me Your statutes.*” (Ps 118/119: 12)

Daily Readings with Early Church Fathers and Mothers **"Do Good" by Clement of Rome**

The good servant receives the bread of his labor with confidence. The lazy servant can't look his employer in the face. It is essential, therefore, that we be quick to practice good works, for of Him are all things. He warns us, "Behold, the Lord cometh, and His reward is before His face, to render to every man according to his work." He urges us, therefore, to attend to our work with a whole heart so that we won't be lazy in any good work. Let our boasting and our confidence be in Him. Let us submit ourselves to His will. Let us consider the whole multitude of His angels, how they always stand ready to serve His will. For the Scripture says, "Ten thousand times ten thousand stood around Him, and thousands of thousands ministered unto Him, and cried, 'Holy, holy, holy is the Lord of Sabaoth; the whole creation is full of His glory.'" Let us therefore, gather together in harmony and cry to Him earnestly as with one mouth, so that we can share in His great and glorious promises. For the Scriptures says, "Eye hath not seen, nor ear heard, the things which He hath prepared for them that wait for Him."

From Hudson, CD, Sharrer, JA, and Vanker, L. Day by Day with the Early Church Fathers. Hendrickson: MA, 1999. Pg. 37.

The Philokalia: Daily Readings

Cleanse your intellect from anger, rancor and shameful thoughts, and you will be able to perceive the indwelling of Christ.

- St Maximus the Confessor, 400 Chapters on Love

Pray for those who cause you various offenses, wrongs, temptations, persecutionsSt. Ignatius Brianchaninov

Nothing pains the soul more than slander, whether directed against one's faith or one's manner of life. No one can be indifferent to it except those who like Susanna* have their eyes firmly fixed on God. For only God has the power to rescue from peril, as He rescued her, to convince men of the truth, as He did in her case, and to encourage the soul with hope.



February – 2016

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
	1 6:30 Meeting of Christ in the Temple	2	3	4	5 8:00-9:15pm – Living Clean NA Group Mtg.	6 6:30 Vespers
7 9:30 No School 9:40 Hours 9:45 Gen'l Confession 10:00 Divine Liturgy / Social	8	9 7:00-8:00pm – The Grey Book Step Mtg. NA Grp	10	11	12 8:00-9:15pm – Living Clean NA Group Mtg.	13 6:30 Vespers
14 9:30 Sunday School 9:40 Hours 10:00 Divine Liturgy / Social 12:15 Annual Parish Meeting	15	16 7:00-8:00pm – The Grey Book Step Mtg. NA Grp	17	18	19 7:30-9:30pm – Living Clean NA Group Mtg. 2 yr. Anniversary	20 6:30 Vespers
21 9:30 Sunday School 9:40 Hours 10:00 Divine Liturgy / Social	22	23 7:00-8:00pm – The Grey Book Step Mtg. NA Grp	24	25	26 8:00-9:15pm – Living Clean NA Group Mtg.	27 6:30 Vespers
28 9:30 Sunday School 9:40 Hours 10:00 Divine Liturgy/ Social	29					