

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, November 1, 2015

Gospel: Luke 8:26-39

Tone 5

Epistle: Galatians 6:11-18

22nd Sunday after Pentecost (6^h of Luke); Holy Wonderworkers and Unmercenaries Cosmas and Damian of Mesopotamia, and their mother, St. Theodota.



*Glory to
Jesus Christ!*

*Glory
Forever!*

*Holy Wonderworkers and
Unmercenaries Cosmas
and Damian of
Mesopotamia, and their
mother, St. Theodota.*

*Having received the grace of healing,
You grant healing to those in need.
Glorious wonder workers and healers, Cosmas and Damian,
visit us and put down the insolence of our enemies,
And bring healing to the world through your miracles.*

Today the Church Remembers

22nd Sunday After Pentecost — Tone 5. Holy Wonderworkers and Unmercenaries Cosmas and Damian of Mesopotamia, and their mother, St. Theodota. Hieromartyrs John the Bishop and Jacob (James) the Presbyter, of Persia (ca. 345). Martyrs Cyrenia and Juliana in Cilicia (4th c.). Martyr Hermenegild the Goth of Spain (586). Martyrs Cæsarius, Dacius, Sabbas, Sabinian, Agrippa, Adrian, and Thomas, at Damascus (7th c.). Monk Martyrs Jacob, Jacob the Deacon, and Dionysius, of Prodromou (Mt. Athos—1520).

Weekly Bulletin Sponsors

In Eternal Memory of:

Margaret, on the 6th anniversary of her repose, offered by her daughter and son-in-law Trudy and Phil Ellmore.

Liturgical Schedule:

Sunday, November 1st

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

Saturday, November 7th

6:30 pm: Vespers

Sunday, November 8th

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

Saturday, November 14th

6:30 pm: Vespers

Sunday, November 15th

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

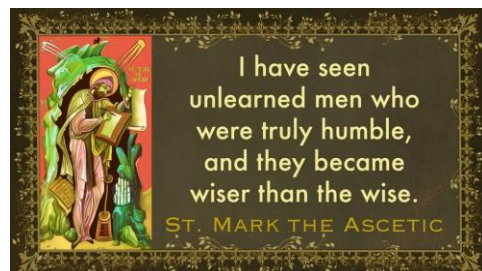
Readings:

Epistle: Galatians 6:11-18

Brethren, see with what large letters I am writing to you with my own hand. It is those who want to make a good showing in the flesh that would compel you to be circumcised, and not only in order that they may not be persecuted for the cross of Christ. For even those who receive circumcision do not themselves keep the law, but they desire to have you circumcised that they may glory in your flesh. But far be it from me to glory except in the cross of our Lord Jesus Christ, by which the world has been crucified to me, and I to the world. For neither circumcision counts for anything, nor uncircumcision, but a new creation. Peace and mercy be upon all who walk by this rule, upon the Israel of God. Henceforth let no man trouble me; for I bear on my body the marks of Jesus. The grace of our Lord Jesus Christ be with your spirit, brethren. Amen.

Gospel: Luke 8:26-39 (6th Sunday of Luke)

At that time, as Jesus arrived at the country of the Gadarenes, there met him a man from the city who had demons; for a long time he had worn no clothes and he lived not in a house but among the tombs. When he saw Jesus, he cried out and fell down before him, and said with a loud voice, "What have you to do with me, Jesus, Son of the Most High God? I beseech you, do not torment me." For he had commanded the unclean spirit to come out of the man. (For many a time it had seized him; he was kept under guard, and bound with chains and fetters, but he broke the bonds and was driven by the demon into the desert.) Jesus then asked him, "What is your name?" And he said, "Legion"; for many demons had entered him. And they begged him not to command them to depart into the abyss. Now a large herd of swine was feeding there on the hillside; and they begged him to let them enter these. So he gave them leave. Then the demons came out of the man and entered the swine, and the herd rushed down the steep bank into the lake and were drowned. When the herdsmen saw what happened, they fled, and told it in the city and in the country. Then people went out to see what had happened, and they came to Jesus, and found the man from whom the demons had gone, sitting at the feet of Jesus, clothed and in his right mind; and they were afraid. And those who had seen it told them how he who had been possessed with demons was healed. Then all the people of the surrounding country of the Gadarenes asked him to depart from them; for they were seized with great fear; so he got into the boat and returned. The man from whom the demons had gone begged that he might be with him; but he sent him away, saying, "Return to your home, and declare how much God has done for you." And he went away, proclaiming throughout the whole city how much Jesus had done for him.





Bulletin Sponsor: 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. Sponsors will be remembered during Divine Liturgy for the day/week that you signed up for.

Memorial Candles: Candles 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:

Bulletin@ChurchMotherOfGod.org

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.

There is a Sisterhood meeting today November 1st immediately following coffee hour.

Celebrating Church Mother of God, Feast Day November 8th with a pot luck dinner. \$10 per plate donation.

Annual Diocesan Assembly November 10-11, 2015. Saints Peter & Paul's Orthodox Church, 76 Whitehead Ave., South River, N.J. 08882

There will be a parish council meeting November 15th immediately following coffee hour.



2016 Orthodox Mission Teams Now Available!

2016 Orthodox Mission Teams are now available! Please prayerfully consider joining one of the teams that will be serving in Alaska, Albania, Guatemala, Indonesia, Kenya, Mexico, and Uganda. Spend two weeks volunteering at a youth camp, teaching the faith, empowering Orthodox women, restoring a church, or providing healthcare. All are needed, and anyone over 18 can serve! Visit www.ocmc.org, e-mail teams@ocmc.org, or call 1-877-463-6784 for more information or to volunteer.

***Holy Wonderworkers and
Unmercenaries Cosmas and Damian of
Mesopotamia, and their mother, St.
Theodota.***



The Holy Wonderworkers and Unmercenary Physicians Cosmas and Damian and their mother St Theodota were natives of Asia Minor (some sources say Mesopotamia). Their pagan father died while they were still quite small children. Their mother raised them in Christian piety. Through her own example, and by reading holy books to them, St Theodota preserved her children in purity of life according to the command of the Lord, and Cosmas and Damian grew up into righteous and virtuous men.

Trained and skilled as physicians, they received from the Holy Spirit the gift of healing people's illnesses of body and soul by the power of prayer. They even treated animals. With fervent love for both God and neighbor, they never took payment for their services. They strictly observed the command of our Lord Jesus Christ, "Freely have you received, freely give." (Mt. 10:8). The fame of Sts Cosmas and Damian spread throughout all the surrounding region, and people called them unmercenary physicians.

Once, the saints were summoned to a grievously ill woman named Palladia, whom all

the doctors had refused to treat because of her seemingly hopeless condition. Through faith and through the fervent prayer of the holy brothers, the Lord healed the deadly disease and Palladia got up from her bed perfectly healthy and giving praise to God. In gratitude for being healed and wishing to give them a small gift, Palladia went quietly to Damian. She presented him with three eggs and said, "Take this small gift in the Name of the Holy Life-Creating Trinity, the Father, Son, and Holy Spirit." Hearing the Name of the Holy Trinity, the unmercenary one did not dare to refuse.

When St Cosmas learned what had happened, became very sad, for he thought that his brother had broken their strict vow. On his deathbed he gave instructions that his brother should not be buried beside him. St Damian also died shortly afterward, and everyone wondered where St Damian's grave should be. But through the will of God a miracle occurred. A camel, which the saints had treated for its wildness, spoke with a human voice saying that they should have no doubts about whether to place Damian beside Cosmas, because Damian did not accept the eggs from the woman as payment, but out of respect for the Name of God. The venerable relics of the holy brothers were buried together at Thereman (Mesopotamia).

Many miracles were worked after the death of the holy unmercenaries. There lived at Thereman, near the church of Cosmas and Damian, a certain man by the name of Malchus. One day he went on a journey, leaving his wife all alone for what would be a long time. He prayerfully entrusted her to the heavenly protection of the holy brothers. But the Enemy of the race of mankind took on the appearance of one of Malchus' friends, and planned to kill the woman. A certain time went by, and this man went to her at home and said that Malchus had sent him to bring her to him. The woman believed him and went along. He led her to a solitary place intending to kill her. The woman, seeing that disaster threatened her, called upon God with deep faith.

Two fiercesome men then appeared, and the devil let go of the woman and fled, falling off a cliff. The two men led the woman home. At her own home, bowing to them deeply she asked, "

My rescuers, to whom I shall be grateful to the end of my days, what are your names?"

They replied, "We are the servants of Christ, Cosmas and Damian," and became invisible. The woman with trembling and with joy told everyone about what had happened to her. Glorifying God, she went up to the icon of the holy brothers and tearfully offered prayers of thanksgiving for her deliverance. And from that time the holy brothers were venerated as protectors of the holiness and inviolability of Christian marriage, and as givers of harmony to conjugal life. From ancient times, their veneration spread also to Russia.

The Unmercenary Saints Cosmas and Damian of Asia Minor should not be confused with the Unmercenary Saints Cosmas and Damian of Rome (July 1), or the Unmercenary Saints Cosmas and Damian of Arabia (October 17).

Saint Theodota was the mother of Holy Wonderworkers and Unmercenaries Cosmas and Damian of Mesopotamia. They were all natives of Asia Minor. Her pagan husband died while her children were still quite small, but she raised them in Christian piety. Through her own example, and by reading holy books to them, St Theodota preserved her children in purity of life according to the command of the Lord, and Cosmas and Damian grew up into righteous and virtuous men

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

Amidst the racket and ridicule of people my prayer rises toward You, O my King and my Kingdom. Prayer is incense, that ceaselessly censures my soul and raises it toward You, and draws You toward her.

Stoop down, my King, so that I may whisper to You my most precious secret, my most secret prayer, my most prayerful desire. You are the object of all my prayers, all my searching. I seek nothing except You, truly, only You.

What could I seek from You, that would not separate me from You? Should I seek to be Lord over a few stars, instead of reigning as Lord with You over all the stars?

Should I seek to be first among men? How shameful it would be for me, when You would seat me at the last place at Your table!¹

Should I seek for millions of human mouths to praise me? How horrible it would be for me, when all those mouths are filled with earth.²

Should I seek to be surrounded by the most precious objects from the entire world? How humiliating it would be for me for those objects to outlast me and be glistening even as earthen darkness fills my eyes!³

Should I seek for You not to separate me from my friends? Ah separate me, O Lord, separate me from my friends as soon as possible, because they are the thickest wall between You and me.

"Why should we pray," say my neighbors, "when God does not hear our prayers?" But I say to them: "Your prayer is not prayer, but peddling merchandise. You do not pray to God to give you God but Satan. Therefore, the Wisdom of heaven does not accept the prayers from your tongue."

"Why should we pray," grumble my neighbors, "when God knows what we need beforehand?" But I sadly answer them: "That is true, God knows--that you need nothing except Him alone. At the door of your soul He is waiting to come in.⁴ Through prayer the doors are opened for the entrance of the majestic King. Does not one of you say to the other at your door: 'Please enter'?"

"God does not seek glory for Himself but for you. All the worlds in the universe can add nothing to His glory, much less can you. Your prayer is a glorification of you, not of God. Fullness and mercy are to be found in Him. All the good words that you direct to Him in prayer, return to you twofold."

O my illustrious King and my God, to You alone I bow down and pray. Flood into me, as a raging stream into thirsty sand. Just flood me with Yourself, life-giving Water; then grass will easily grow in the sand and white lambs will graze in the grass.

Just flood into my parched soul, my Life and my Salvation.

Sayings of the Ascetics of the Orthodox Church, XXVIII:

The Fear of God

(Fear of Offending God With One's Sins)

The fear of God illumines the soul, annihilates evil, weakens the passions, drives darkness from the soul and makes it pure. The fear of God is the summit of wisdom. Where it is not you will find nothing good. Whoever does not have the fear of God is open to diabolical falls.

St. Ephraim Syrian

The Prologue of Ohrid

St. Nikolai Velimirovic

1. Saints Cosmas and Damian

Cosmas and Damian were unmercenaries and miracle-workers. They were brothers both in the flesh and in the spirit, born somewhere in Asia Minor of a pagan father and a Christian mother. After their father's death, their mother Theodotia devoted all her time and effort to educating her sons and raising them as true Christians. God helped her, and her sons matured as sweet fruit and luminaries of the world. They were learned in the art of medicine and ministered to the sick without payment, not so much with medicine as by the name of the Lord Jesus Christ. They were called "unmercenary physicians," that is, unpaid physicians, for they healed freely and thus fulfilled the commandment of Christ: Freely ye have received, freely give (Matthew 10:8). So careful were they in healing men free of charge that Cosmas became very angry with his brother Damian because he accepted three eggs from a woman, Palladia, and ordered that he not be buried alongside his brother Damian after his death. In fact, St. Damian did not accept these three eggs as a reward for healing the ailing Palladia, but rather because she adjured him in the name of the Most-holy Trinity to accept these three eggs. Nevertheless, after their death in the town of Fereman, they were buried

together according to a revelation from God. The holy brothers were great miracle-workers both during their life and after their death. A snake crawled through the mouth and into the stomach of a certain farm labourer during his sleep, and the unfortunate man would have died in the greatest pain had he not, in the last moment, invoked the help of Saints Cosmas and Damian. Thus, the Lord glorified forever the miracle-working of those who glorified Him on earth by their faith, purity and mercy.

2. The Holy Martyr Hermenegild the Heir

Hermenegild was the son of the Gothic King Leovigild who adhered to the Arian heresy. However, Hermenegild did not turn away from Orthodoxy in spite of all the flatteries and threats of his cruel heretical father. His father cast him into prison and, early on Pascha, sent a heretical bishop to administer Communion to him. But the God-pleaser refused to receive Communion at the hands of a heretic, and the heretical bishop informed the king about this. The king became angry and ordered the executioner to behead Hermenegild in the year 586. Leovigild later repented that he had killed his son; he renounced his heresy and returned to Orthodoxy.

3. The Venerable Martyr James with his Disciples James and Dionysius

James was born in the Diocese of Castoria of parents named Martin and Parasceva. Working as a shepherd James became wealthy, and by this incurred the envy of his brother, who maligned him to the Turks as having found some treasure in the ground. James fled to Constantinople where he again became very wealthy. Once, James was the guest of a Turkish Bey. The Turks ate meat and James fasted. Then the Bey said: "Great is your Christian Faith!" And he related how his wife had been mentally ill and how he, after all the physicians and cures had failed, took her to the patriarch for prayers to be read over her. As soon as the patriarch opened the book to read, a heavenly light shone forth in the church. After the completion of the prayer, his wife was made whole. Hearing how the Turk extolled the Christian Faith, James

distributed all his goods and went to the Holy Mountain, where he was tonsured a monk in the Monastery of Iveron. He lived a life of asceticism on the Holy Mountain and suffered for the Faith at the hands of the Turks in Jedrene on November 1, 1520. His miracle-working relics and those of his disciples, James and Dionysius, repose in the Monastery of St. Anastasia in Galakistou near Thessalonica.

Hymn of Praise **Saints Cosmas and Damian**

The Church glorifies the miracle-working
physicians,
Shining stars that shine with the Lord,
St. Cosmas and St. Damian,
Two Christians, wondrous giants.
Theodotia was the mother of these sons;
She nourished these giants.
The glorious brothers fulfilled the law,
And by their mercy pleased Christ.
They pleased Christ, the Merciful One,
The greatest Unmercenary Physician.
They received the gift, and became physicians;
They received the gift, but did not sell it.
They gave the gifts of God to the poor,
And in the name of Christ healed them.
Time has not covered God's saints with
darkness;
Thus it has always been, and thus it is now.
Nor has it covered the wonderworking
physicians;
They shine today as they once did,
And help the infirm and the unfortunate
By mighty and willing prayers
Before Christ's heavenly throne.
Honor and glory to the wondrous physicians!

Reflection

St. Hilarion of Meglin fought a great battle against the Bogomils. At one time, the leaders of the Bogomils met with Hilarion and began to debate with him about faith. The Bogomils taught that God created the spiritual world and that the devil created the material world. To this, Hilarion replied to them that in Holy Scripture it is written: For God is the King of all the earth (Psalm 47:7) and also: The earth is the Lord's and all its fullness (Psalm 24:1). The

Bogomils claimed that the Old Testament is of the devil. To them, the saint replied: "If the Old Testament indeed proceeded from the devil would Christ have said, Search the Scriptures ... and they are they which testify of Me (John 5:39), and would He have acknowledged as the greatest commandments those about love toward God and one's neighbour which, at one time, were given through Moses?" The Bogomils also claimed that the body of Christ was brought from heaven. To this, St. Hilarion replied to them that had it been so, then the body of Christ would have felt neither hunger nor thirst, nor weariness nor suffering, nor would it have been susceptible to death. The Bogomils then expressed their disapproval of the sign of the Cross which Orthodox Christians use. The saint replied to them: "And what will you do when the sign of the Son of Man, His Cross, appears in the heavens, and when all nations of the earth who do not believe in the Cross will weep?" And he also said to them: "How is it that you say that all evil is from evil material, and meanwhile you do not reverence that Wood by which the whole material world was sanctified?"

Contemplation

Contemplate the wondrous power of the apostles' words (Acts 16):

1. How Paul and Silas spoke to the assembled women alongside the water at Philippi;
2. How the Lord opened the heart of the woman Lydia, and she and her household were baptized.

Homily: **on the call to all Christians to become saints**

To the saints which are at Ephesus (Ephesians 1:1).

The Apostle calls the Christians in Ephesus saints. He does not call one or two of them saints, nor one group of them, but all of them. Is this not a wondrous miracle of God for people, not in the wilderness but in a city-and an idolatrous and corrupt city-to become saints? That married men who sire children, who trade and work, become saints! Indeed, such were the

first Christians. Their dedication, fidelity and zeal in the Faith as well as their holiness and purity of life, completely justified their being called saints. If in latter times saints have become the exception, in those earlier times the unholy were the exception. Saints were the rule. Therefore, we must not wonder that the Apostle calls all baptized souls in Ephesus "saints" and that he has an even loftier name for all Christians, i.e., "sons," the sons of God (Galatians 4:6). Christ the Lord Himself gave us the right to call ourselves such when He taught us to address God as Our Father (Matthew 6:9).

O my brethren, do we not say to God every day: "Holy God?" Do we not call the angels holy? Do we not call the Mother of God holy? And the prophets, apostles, martyrs and the righteous? Do we not call heaven holy and the Kingdom of Heaven holy? Who then is able to enter into the holy Kingdom but the saints? Therefore, if we have hope for salvation, we also have hope for holiness.

O Holy God, Who dwellest in the holy place and resteth among the saints and callest the holy to Thyself and showest mercy to them, help us also that we may become holy—in words, in thoughts and in deeds—to Thy glory and our salvation.

To Thee be glory and praise forever. Amen.

***Thoughts for Each Day of the Year
According to the Daily Church
Readings from the Word of God
By St. Theophan the Recluse***

The thorns and thistles which choke the word of Divine truth, in addition to being riches, pleasures and cares of this life, at the current time must also be understood to be various false teachings, spread by scholars who have lost the truth and have been knocked off the path to it. Among us such theories differ much: some publicly and openly go against the truth; others do so by oblique hints that are nevertheless understood by those toward whom they are directed. In essence they act like carbon monoxide poisoning—they enter unnoticeably, and cloud the head, leading to a loss of clear consciousness of everything around. He who gets this carbon monoxide poisoning begins to

rave like one who is asleep, for everything already appears to him entirely not as it is, not as it appears to one who is in his right mind. When you meet such a person you see that not only is all truth is suppressed in him, but any feeling for the truth is also stifled, and a lie has penetrated all the components of his mind. How should one be? Do not listen to these ravings or read them; and when they are unwillingly heard or read, throw them out of your head. When they are not thrown out—submit them to reason, and they all will scatter like smoke.

***The Morning Offering – Daily
Inspiration with Abbott Tryphon***



***Christ is the Celebrant
The eschatological character of the Eucharist***

Some would say that our Orthodox churches, and the vestments worn by our priests, are too extravagant, and that we should simplify the expression of our religious faith. But when we contemplate the eschatological character of the Eucharist, we realize we move within the sacred realm where neither time nor space exist, and wherein we enter the Kingdom of the age to come. In the Divine Liturgy we experience 'the day which knows no end or evening, and no successor, that age which does not end or grow old', in the words of Saint Basil the Great.

The expression of our humility as Christians must take place outside the Liturgy, for we dare not turn the Eucharistic celebration into an opportunity to demonstrate our humanity, for it is Christ Himself who offers and is offered. It is Christ who is the real celebrant, and indeed the risen Christ who comes in His glory on the last day. We priests are not the true celebrants of the Eucharist, but simply the icons of this very

eschatological Christ, whom we worship. This honor paid to the icon is passed to the prototype, which is Christ glorified.

With love in Christ,
Abbot Tryphon

Coffee with Sister Vassa – Daily Reflection



Suit Up and Show Up

“Just after daybreak, Jesus stood on the beach; but the disciples did not know that it was Jesus. Jesus said to them, ‘Children, you have no fish, have you?’ They answered him, ‘No.’ He said to them, ‘Cast the net to the right side of the boat, and you will find some.’ So they cast it, and now they were not able to haul it in because there were so many fish. That disciple whom Jesus loved said to Peter, ‘It is the Lord!’ When Simon Peter heard that it was the Lord, he put on some clothes, for he was naked (γυμνός), and jumped into the sea...” (Jn 21: 4-7)

At this point, Peter was “naked” in several respects, because he felt shame for having thrice denied the Lord during His passion. And yet, when the risen Lord appears on the beach, and Peter hears that it is the Lord, the lapsed Apostle simply puts on some clothes and jumps into the sea to greet Him; to make things right.

So much has changed for lapsed humanity since the fallen Adam hid from the Lord God in the garden, because of his nakedness. When God called to Adam, “Where are you?”, Adam replied, “I was afraid, because I was naked; and

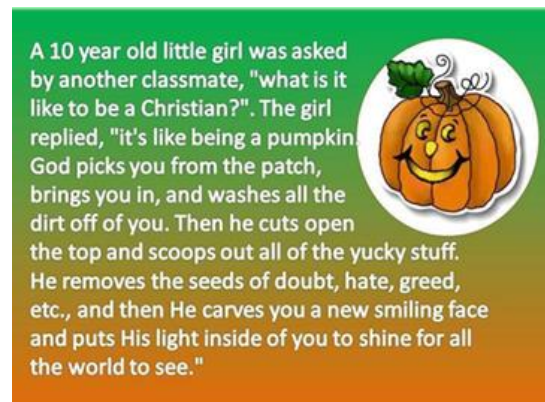
I hid myself.” (Gen 3: 10) The fallen Peter, on the other hand, knows better. He knows he can “suit up and show up”, i.e., show up with humility, before a Lord Who accepts and heals the fallen. And there, on the beach, at a charcoal fire with fish and bread, the risen Lord invites Peter, along with the other disciples, to “Come and have breakfast” with Him (Jn 21: 12). And shortly afterwards Christ has a conversation with Peter and allows the lapsed Apostle to reaffirm his love for His Lord.

Today I remind myself of what Peter knew well, both before and after his “fall”; that I need not hide from my Lord, whatever my shame may be. I can “suit up and show up,” and find reconciliation and healing at His table. “I have not come to call the righteous,” He says to me, “but sinners to repentance.” (Lk 5: 32)

The Philokalia: Daily Readings

For him who is perfect in love and has reached the summit of dispassion there is no difference between what is his own or another's, or between Christians and unbelievers, or between slave and free, or even between male and female. But because he has risen above the tyranny of the passions and has fixed his attention on the single nature of man, he looks at all in the same way and shows the same disposition to all. For in him there is neither Greek nor Jew, male nor female, bond nor free, but Christ who "is all, and in all" (Col 3:11; Gal 3:28).

- St Maximos the Confessor, 400 Chapters on Love



November – 2015

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
1 9:40 Hours 9:45 Gen'l Confession 10:00 Divine Liturgy / Social 12:15 Sisterhood Mtg.	2	3 7:00-8:00pm – The Grey Book Step Mtg. NA Grp	4	5	6 8:00-9:15pm – Living Clean NA Group Mtg.	7 6:30 Vespers
8 9:30 Sunday School 9:40 Hours 10:00 Divine Liturgy / Social	9	10 7:00-8:00pm – The Grey Book Step Mtg. NA Grp	11	12	13 8:00-9:15pm – Living Clean NA Group Mtg.	14 6:30 Vespers
15 9:30 Sunday School 9:40 Hours 10:00 Divine Liturgy / Social 12:15 Council Mtg.	16	17 7:00-8:00pm – The Grey Book Step Mtg. NA Grp	18	19	20 8:00-9:15pm – Living Clean NA Group Mtg.	21 6:30 Vespers
22 9:30 Sunday School 9:40 Hours 10:00 Divine Liturgy / Social	23	24 7:00-8:00pm – The Grey Book Step Mtg. NA Grp	25	26	27 8:00-9:15pm – Living Clean NA Group Mtg.	28 6:30 Vespers
29 9:30 Sunday School 9:40 Hours 10:00 Divine Liturgy / Social	30					