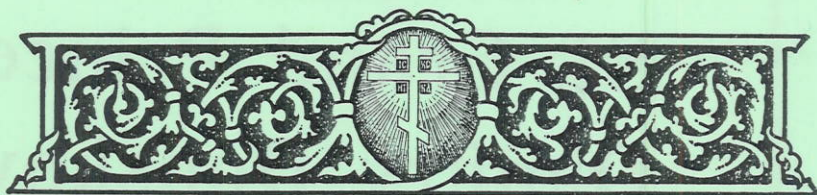


ST PETER and ST PAUL RUSSIAN ORTHODOX CATHEDRAL in MONTREAL
PARISH NEWS



КАФЕДРАЛЬНЫЙ СОБОР СВЕ. АП. ПЕТРА И ПАВЛА В МОНТРЕАЛЕ

ТРИХОДСКОЙ ЛИСТОКЪ

No 5 (150)

August - September

1989



ST. PRINCE DIMITRY DONSKOY

St. Grand Prince Dimitry Donskoy

Pious Grand Prince Dimitry Donskoy of Moscow was born on October 12, 1350, was brought up "in piety and with edifications" by Bishop Alexis of Moscow who replaced his father who died in 1359, and "loved God in infancy already".

At the age of 12 Dimitry became Grand Prince in old Vladimir.

In 1366 he married Princess Eudoxia of Suzdal. The pure and chaste Christian Orthodox marriage became a firm foundation of the life of the grand prince's family. History has preserved for us some bright features of Grand Princess Eudoxia: she was extremely devout, gentle and deeply attached to her husband. She built several monasteries and churches in Moscow and Pereslavl-Zalessky where the grand prince resided. To commemorate the Kulikovo victory she founded a temple in honour of the Nativity of the Mother of God in the Moscow Kremlin. When Grand Prince Dimitry died, Grand Princess Eudoxia took the veil as Euphrosyne in the Convent of the Ascension which she herself founded in Moscow.

In 1395, during Tamerlane's invasion, it was she who suggested that the Vladimir Icon of the Mother of God should be brought to Moscow, and the icon miraculously protected the Russian land.

Euphrosyne ended her earthly life in prayer and ascetic discipline, passed away on July 7, 1407, and was canonised.

A chronicler points to St. Prince Dimitry's main feature, his extraordinary love of God: "He did everything with God and fought for Him."

Prince Dimitry displayed a combination of personal Christian piety and talents of an outstanding statesman and soldier, which, with the blessing of the Russian Church, he devoted to the sacred cause of unifying the Russian land and liberating it from the hateful yoke of the Horde.

Almost all his life Grand Prince Dimitry had to fight against enemies, both external—the Tartar Horde and Lithuania, and some Russian princes.

The name of Prince Dimitry is associated with the construction of a whole number of monasteries and churches. In 1367 the first stone Kremlin was built in Moscow, which saved the city from destruction more than once. In 1378, with the blessing of St. Sergius, he founded the Dormition Monastery in Stromynka to muster zealots for praying for Russia on the eve of the confrontation with the Horde. In 1379 he built the Golutvin Monastery and the stone Church of the Dormition in the St. Simon Monastery in Moscow.

In 1373 Tartars from Mamai's Horde attacked the Ryazan Principality but were stopped by the Grand Prince of Moscow who stood with his troops on the Oka banks all that summer. In 1378 Mamai sent against Russia a large army headed by Begich. In July the army invaded the Ryazan lands but

was defeated by St. Dimitry on the Vozha river. Enraged Mamai Khan began preparations for a grandiose march against Russia in order to conquer and ravage it following the example of Batu (1237-1240). He said: "I shall occupy the Russian land, ruin the Christian churches and change their faith to ours, I'll force them to worship Muhammad." The grand prince learnt about Mamai's intentions and began mustering troops. It was a decisive moment in Russian history, for which St. Dimitry had been prepared by Providence throughout his entire life: for 30 years he had been brought up and lived next to such great Russian saints as St. Alexis and St. Sergius of Radonezh. It was under their influence that he had learnt to follow and obey Truth and rely upon One God. Under the influence of the Church he cherished the idea of a unified Orthodox Russia, and he saw the opposition to the Tartars as a joint effort by all Russian princes who wanted to liberate their Homeland and defend their common Christian Orthodox faith. Here is a chronicler's version of St. Prince Dimitry's address to Russian princes and boyars: "Brothers, we must lay down our lives for our just faith, and may not our towns be captured by the filthy non-Christians, and may not our holy Divine churches fall into neglect, and may not we be scattered all over earth, may not our wives and children be taken captive, may we never be oppressed by the non-Christians, if the Most Pure Mother of God moves by entreaties Her Son and Our Lord."

Everything the grand prince did he did with the blessing of the Church of Christ. When troops were coming from all parts of the Russian land to the suburbs of Moscow, he and princes visited Hegumen Sergius in the Trinity Monastery. After the prayer during the

holy liturgy St. Sergius sprinkled Dimitry and his soldiers with the holy water consecrated on the sacred relics of Sts. Florus and Laurus the Martyrs commemorated that day, made the sign of the cross over them and said: "Go against the non-Christians and call upon God, and He will be your assistant and protector," and added: "You will vanquish your foes." St. Dimitry also asked St. Sergius to send two schemamonks Alexander Peresvet and Andrei Oslabya with his troops. Expressing God's blessing for the Christian self-sacrificing exploit of Russian soldiers, St. Sergius blessed the two monks to the feat of arms and ordered them to put on their schema garbs with crosses sewed on them. He said to them: "Peace be unto you, my brothers, fight hard as glorious warriors for the faith of Christ and for the entire Orthodox Christendom against the non-Christians."

On August 20, 1380, the day when the Moscow army went into battle, Grand Prince Dimitry ardently prayed God in the Church of the Dormition for Heavenly assistance and victory over the enemy.

Priests came out of the Kremlin churches with the crosses to bless the soldiers and sprinkle them with the holy water. Prince Dimitry addressed the troops with the following words: "My dear brothers, we shall not spare our lives for the Christian faith, for the holy churches and for the Russian land!" And the soldiers replied: "Ready to lay down our lives for the Christian faith and for you, Grand Prince!"

In a forest some 15 km from Moscow the grand prince had a miraculous vision of an icon of St. Nicholas which soared in the air above a pine-tree. After a prayer St. Prince invented the miraculous icon and promised, in case

of his victory, to found a monastery in the name of St. Nicholas. The St. Nicholas-Ugreshsky Monastery was founded later on that place.

Another miraculous event took place on the eve of the battle. The monk who was left in the Vladimir Church of the Dormition saw a candle light up by itself at the tomb of St. Prince Alexander Nevsky, and two elders came out from the sanctuary to the prince's shrine and said: "Rise up, Alexander, hurry to help your great-grandson Grand Prince Dimitry." And at once St. Alexander stood up from his coffin and the three of them became invisible. Next morning the incorruptible relics of St. Prince Alexander were invented.

A message was brought to the Russian camp with the blessing of St. Sergius which said: "Without any doubt, Prince, go against them and have no fear, firmly rely upon the help of God and the Blessed Virgin."

On September 7 the Russian troops crossed the Don and the grand prince arranged his regiments. Having surveyed them he kneeled and prayed before the banner of a large regiment with Jesus Christ embroidered on it. Then St. Dimitry said to his soldiers: "Brothers, the time of battle has arrived and the feast begins of the Blessed Virgin, of the Mother of God, the Theotokos ... the Queen of the entire Universe and Her Holy Nativity. For God's sake we shall stay alive and for God's sake we shall die for this world!"

In the morning of September 8, 1380, the Feast of the Nativity of the Mother of God, hoisted over the Kulikovo plain were the Grand Prince's banner with the Holy Face and the images of the Mother of God and of the saints embroidered on the banners of Russian princes. Before the battle St. Dimitry inspected his regiments and addressed his soldiers: "My fathers and

brothers, fight for God's sake and for the sake of our holy churches and of our Christian faith, because to us now death is not death but eternal life; brothers, do not think of anything earthly and then Our Lord and Saviour Jesus Christ will crown us with wreaths of triumph."

Despite persuasions to take care of himself and not to participate in the battle, St. Prince Dimitry followed the example of his courageous forefathers and was at the head of his advanced regiment and then continued fighting as a rank-and-file soldier. The bloody battle, unprecedented on the Russian land, lasted all day long. "And God helped Prince Dimitry, and damned Mamai took to flight." After the battle St. Dimitry was hardly found lying unconscious with numerous but not deadly wounds. It took Russians eight days to bury the perished soldiers. Built on their graves was a church in honour of the Nativity of the Mother of God.

After his victory of Kulikovo Prince Dimitry was called Dimitry Donskoy. Back in Moscow, St. Dimitry immediately went to the Trinity cloister and celebrated services for the perished soldiers. He ordered for all times to commemorate the soldiers perished in the Kulikovo battle every year, and St. Dimitry's Saturday later became the commemoration day of all soldiers who lost their life for their Homeland and of all deceased forebears.

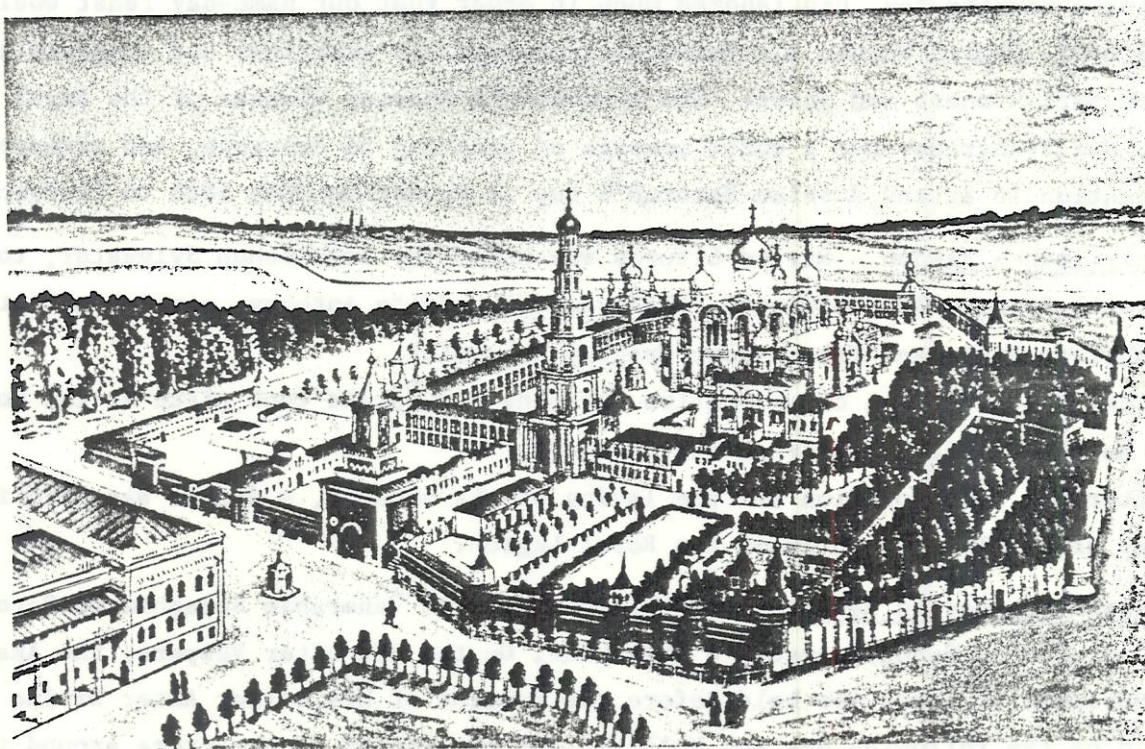
The significance of the Kulikovo victory, of the joint triumph of the united Russian land and of the Russian Church was great in all respects. Mamai's huge army mustered in the vast Asian territories occupied by him, was routed by the militia of three or four gubernias of Central Russia. It was the beginning of the fall of the Tartar Horde. It was in the Kulikovo plain that the Russian people learnt

that the Grand Prince of Moscow was the genuine defender of the Orthodox faith, of the independence and interests of the entire Russian land, and that Moscow was the heart of Russia. It was that service to the Orthodox faith and to the Russian Homeland that was the real cause of the subsequent rise of Moscow and its Grand Prince.

Feeling his approaching death Grand Prince Dimitry Donskoy called upon St. Sergius of Radonezh, the Miracle-Worker, to make his last testament in which he commanded his children and boyars to live according to God's commandments, to cherish peace and mutual love, and passed his principality to his elder son Basil.

St. Grand Prince Dimitry Donskoy passed away on May 19, 1389, and was buried in the Archangel Church of the Moscow Kremlin.

The reverence of Grand Prince Dimitry began after his death. Eulogy and Life of his were written with the emphasis on his spiritual purity, Christian generosity and charity, his icons were painted. St. Prince was commemorated with particular vigour at times of national disasters, especially during the Great Patriotic War of 1941-1945. Grand Prince Dimitry Donskoy has been glorified among Russian saints for his services to the Church and God's Russian people, on the basis of his personal pious Christian life, the embodiment of Christian self-sacrifice for the salvation of one's people.



The St. Nicholas-Ugreshsky Monastery near Moscow. Founded by St. Prince Dimitry Donskoy to commemorate the Kulikovo victory.



CHRONICLE OF PARISH LIFE
at the Cathedral of
the Holy Apostles Peter & Paul
in the city of Montreal
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The Patronal Feast Day of our Cathedral - the day of the Holy Apostles Peter and Paul - fell on a Wednesday this year. A vespers service was held on the eve of the feastday - celebrated by His Grace Bishop Seraphim. Divine Liturgy and Molieben were celebrated by Archbishop Sylvester and Bishop Seraphim assisted by Archimandrite Fr. Anthony, Archimandrite Fr. Cyril, Archpriest Fr. Nicholas Boldireff and Protodeacon Gregory Maksymiuk.

After the Liturgy and Molieben everyone was invited to a common meal prepared by the efforts of our Sisterhood. During the meal Archbishop Sylvester congratulated all those many parishioners of our Cathedral whose name's day it was. He expressed gratitude to our choir and Sisterhood, who in spite of summer trips and its being a working day, had labored much in order that our name-day feast would go very well. Church Warden A.A. Kaminski expressed his greetings and congratulations to parishioners and guests. The head of the Russian Chapter of the Royal Legion, M.I. Vinogradov had a short message of greeting to everyone, and extended an invitation to attend Russian Veteran's day in Rawdon on July 16th to everyone.

July 16th - Rawdon - Divine Liturgy was served by Archbishop Sylvester, together with Rt. Rev. Oleg Boldireff, Rt. Rev. Archimandrite Anthony, Serbian priest V. Rev. Christo Rikic and Protodeacon Gregory Maksymiuk.

After the Liturgy a commemorative ceremony and parade took place at the Monument to the Russian Soldier in our Cemetery.

After the commemoration and the laying of the wreaths, a dinner was held in the club of the local Chapter of the Royal Legion.

Parish Feastday in Rawdon - the Feast Day of the Venerable Seraphim of Sarov - was celebrated on Sunday, August 6 this year. On the eve after Vespers, the Akathist to St. Seraphim of Sarov was held before the remains of his relic. After Divine was held on the following day and Molieben the procession of the cross around the Church took place. All these services were celebrated by Archbishop Sylvester with Rt. Rev. Oleg Boldireff and Protodeacon Gregory Maksymiuk. The local choir was supported by additional voices from Montreal. In Montreal P. & M. Kamel organised the hiring of a special bus.

After Liturgy, the general parish dinner was held in the local restaurant, joined by the Town Mayor and the catholic clergy. Mr G.P.Levtchouk gave a short talk welcoming everyone to our Parish Holiday celebration. The Town Mayor and clergy of the other churches also expressed their greeting to the Rawdon Russian Society in their own words.

At the end of the meal Archbishop Sylvester expressed his thanks to Mrs M.A. Levtchouk for having taken responsibility for all the details concerning the preparation of the meal upon herself, as well as to all those present on our parish feastday. This year, thanks to P. and M. Kamel an autobus especially for the occasion was hired, as was last year.

The local Society thanks everyone who attended our feastday for their support and hopes that our small church named in honor of St. Seraphim will not be forgotten.

PARISH LOTTERY - RAWDON

August 20th - after the Liturgy the drawing of the parish lottery took place. It was a success again this year - all the tickets had been sold.

The winners in the drawing were the following:

- | | |
|---------------------------|---------------------------|
| 1. Painting | No 747 - Mrs H. Pushchine |
| 2. Electric Blanket | No 495 - Mrs N. Volf |
| 3. Afghan | No 108 - Mr V. Boldireff |
| 4. Platter for Sandwiches | No 92 - Mrs O. Lambutsky |
| 5. Candy Dish | No 915 - Mrs A. Lancheres |

Our deep and sincere gratitude to all who supported our lottery!

THE ANNUAL PARISH MEETING - RAWDON

The Annual Parish Meeting of the community of St. Seraphim was held on September 3rd, after the Divine Liturgy, at the presbytery. Archbishop Sylvester opened the meeting first by informing everyone of the passing away of Tatiana Alexandrovna Hanjenkoff - a member of the society who had played an active role in it. Memory Eternal!

In his talk concerning year-round church life, Archbishop Sylvester noted how services took place once a month regularly, and from June 3rd, every Saturday and Sunday including the Holidays of the Transfiguration and the Assumption, until September 10th, inclusive. Rt. Rev. Oleg Boldireff and Protodeacon Gregory Maksymiuk, to whom deep gratitude is expressed, helped with all the services. During the summer served here: Rt. Rev. Archimandrite Anthony, V. Rev. Nicholas Boldireff and V. Rev. Christo Rikic. During all the divine services our choir always sang under the direction of M.A. Levtchouk - to all of them we express deep gratitude and to those singers

who travelled from Montreal and Matushka N.Boldireff. And, of course, our thanks to all the workers and worshippers at our Church of the Venerable Seraphim of Sarov.

After Vladyko Sylvester's report Mrs M.V.Plosky presented to the Assembly the financial report from September 1988 to August 1989. On behalf of the Auditing Committee Mrs A.V.Dereviaguine asked the Assembly to thank M.V.Plosky for her excellent keeping of the accounts and all the supporting documents.

After the financial secretary's report, Mrs V.P.Schernomor spoke of our annual lottery (which had been prepared by late T.A.Hanjenkoff) saying how good it was to have had all tickets sold once again! Our profound gratitude goes to those who distributed our lottery tickets, and especially to many who worked hard in Montreal - Mrs O.P.Motor. Deep thanks as well go to the prize contributors:

Mr G.I.Kartashov
Miss S. & S.Collens
Mrs A.P.Kritzeniuk
Mrs M.A.Levtchouk

At Vladyka's suggestion, the meeting fell to the bussiness of re-electing a Church Committee and Auditing Committee for the next year: new members elected were Mr I.N.Kritzeniuk and Mrs N.D.Novoselcev.

Church Warden	P.A.Ostrowski
Assistant to the Church Warden	V.I.Tschernomor
Financial Secretary	M.V.Plosky
Ass.to the Financial Secretary	N.D.Novoselcev
Protogol Secretary	L.L.Kroutchinina
Committee Members:	A.M.Clausen
	M.N.Hanjenkoff
	A.P.Kritzeniuk
	J.N.Kritzeniuk
	G.P.Levtchouk
	N.I.Meinikov
	A.G.Ostrowski
	Z.N.Schapurga
Auditing Committee:	A.V.Dereviaguine
	M.A.Levtchouk
	V.P.Tschernomor

In conclusion, the question of divine services in Rawdon was discussed. It was decided that the Divine Liturgy would be celebrated once a month. Before the cold weather sets in, the Liturgy will be celebrated in the church of St. Seraphim and afterwards in the chapel of the former skete. The chapel in the former skete is also to be considered as named for the Venerable Seraphim of Sarov and the feast day is on January 15.

Divine Services will be held in Rawdon on the following dates:

October	1	December	3
November	5	January	14

THE PARISH COUNCIL reminds everyone that our AUTUMN PARISH DINNER will be held on Sunday, October 15th, following the Liturgy in the parish halls.

During the PARISH DINNER the drawings for our Lottery will be held. Please make an effort to sell the lottery tickets you have received. Do not forget about this!

SISTERHOOD

From September 10th, the Sisterhood wishes everyone to know that Sunday coffee and service has resumed once again in the church hall.

This year the Pre-Christmas DINNER-BAZAAR takes place on November 26th. We strongly urge all our parishioners not to forget this date to come and support this event and also to invite their friends and acquaintances.

DONATIONS:

in memory of P.I. Getopan - to the Benefit Society;

Mrs O.A. Melikoff \$ 75.00

Mrs L.L. Getopan \$ 500.00

in memory of T.A. Hanjenkoff: - to the Benefit Society:

Rt. Rev. Oleg Boldireff

Mrs H. Lebedeff-Koshits

Mr P.A. Ostrowski

Mrs G. Trush

Archbishop Sylvester

- to the Church of St. Seraphim in Rawdon;

Mrs O.A. Zaitzevsky

Mrs N.M. Volf

Mr A.A. Peters

AID TO BELIEVERS IN RUSSIA

charity fund

1175-A, rue de Champlain
Montréal Québec
H2L 2R7 CANADA

OGORODNIKOV FORMS RELIGIOUS LIBERTY MONITORING GROUP.

Russian Orthodox activist Aleksandr Ogorodnikov has established a group to monitor believers' right in the context of the Vienna Conference on Security and Cooperation in Europe. The group was formed on 4 June by Ogorodnikov, editor of the samizdat journal "Christian Community Bulletin", Fr Valeri Lapkovsky, the deputy editor of the Bulletin and Aleksei Zalessky. Its full title is "Working Group for monitoring the implementation of the Final Document of the Vienna Conference in the area of believers' rights". The Vienna Conference, the third held to review the Helsinki Agreements of 1975, examined religious rights in some detail and the Final Document, signed by all the participating countries, including the Soviet Union, contained new provisions specifically aimed at consolidating religious liberty. The group has taken up the issues of opening new churches and the proposed drafts of the new law on freedom of conscience in the USSR.

Meanwhile Ogorodnikov has lost the use of the room from which he was editing and producing the "Christian Community Bulletin" in the flat of a friend's mother. Following the death of Lyubov Kornilova's mother on 15 June relatives asked the authorities to remove Ogorodnikov's possessions, and equipment and archives were confiscated. Ogorodnikov and the editorial team wrote on 14 July to the State Committee on Publishing enclosing the latest issues of the Bulletin and the separately published Chronicle section of the Bulletin requesting official registration of the two publications and assistance in finding suitable office space.

IVANOVO CHURCH RETURNED TO BELIEVERS

The church in Ivanovo for whose return Orthodox Christians have mounted a determined campaign, including a hunger-strike, has now been handed over to them, according to a report in the Soviet government newspaper "Izvesiya" (14 August). The campaign has been a focus of attention in the Soviet press and internationally. Four women began what was originally a dry hunger-strike in the centre of Ivanovo in March before being forcibly hospitalised. They gained considerable support

from townspeople.

The "Izvestiya" correspondent (who describes the four women as a dentist, a philologist, a cleaner and a jurist), says that there are several conditions attached to the decision of the local authorities to return the Church of the Presentation of the Blessed Virgin (Vvedenskaya), locally known as the "Red Church" because of its colour. There is to be an exhibition of the local museum (krayevedchesky) in the priest's house, tourists will visit the church and "for some reason" burial services will be forbidden.

A subsequent issue of "Izvestiya" (16 August) reports that a delegation of US congressmen currently in the USSR visited a rocket base in Ivanovo region on 15 August, but makes no connection between this and the return of the church.

The conflict over the Ivanovo church was the subject of a five-page article, with dramatic photographs of the hunger-strike, by journalist Aleksandr Nezhny recently in the Soviet weekly magazine "Ogonek" (No 28, July 1989). A. Nezhny interviewed a number of the officials responsible for refusing to return the church, as well as believers and non-believers in favour of the building being returned to believers.

The chairman of the Ivanovo City Executive Committee, Anatoli Golovkov, told him: "My personal opinion, for example, is that I am against expanding the circle of believers today." "The reasons?" "Well, perhaps, purely atheistic reasons, I suppose. It seems to me this is not the way out. Not the right path. Perhaps it is because I was brought up in an atheistic spirit. I, for example, am sickened, frankly speaking, between ourselves, by the expansion today of the circle, of the number of believers. The Executive Committee did not consider it in principle necessary to register this community because, as we estimated according to our statistics, we have about 5000 believers... Those are not official statistics but our estimated data. For such a number - and we considered this at the Executive Committee - one church is sufficient."

Nezhny's interviews reveal the scope of the local conflict over the church. The first secretary of the regional party committee, Mikhail Knyazyuk, told him that he had "thousands of non-postponable problems to solve." Of the hunger-strike, Knyazyuk said: "it can happen that a child begins to play up, it falls on the floor and jerks its legs... We offered them another church, but they didn't want it." (This is a reference to the church of St. Elijah, or "White Church", for which a separate community was seeking, and eventually received, registration.)

Nezhny learned that while campaigning for election to the Congress of Peoples' Deputies, Knyazyuk told electors that the very valuable documents being stored in

the church building could not all be housed in the new purpose - built building under construction. Nezhny visited the regional archive administration and spoke to the director, LN.LISITSYNAYA , who told him that, while there were problems housing all the materials in the archive:

"We will vacate the Vvedensky Church completely by the middle of 1990. In the final analysis, we are constructing the (new) building in order to leave the church."

A criticism of the local authorities being made in the Soviet press is that they did not take any action to meet the believers' request, this provoking the hunger-strike; nor did they react satisfactorily once the hunger-strike was underway. Colonel Viktor Podziruk, however, a 26 - year - old pilot newly elected to the Congress of Peoples' Deputies, visited the hunger-strikers and took up their case with Golovkov. The local newspaper "Leninets" reported that of the seven local deputies, four were in favour of the return of the church, one was against and two gave evasive answers. The paper's editor told Nezhny that readers' letters were ten to one in favour of returning the church. Another local paper, however, "Rabochy krai" took a negative attitude and Nezhny evidently became caught up in the drama: he visited the hunger-strikers several times in hospital and was distressed to see them growing weaker. When they finally called the hunger-strike off "in order to restore our strength so that we can continue the struggle for the Vvedensky Church", Nezhny says that he "sighed with relief". He quotes one of them, Larisa Kholina, as saying: "We would have been willing to wait. If only there had been a guarantee that the archive would (eventually) leave and the church would be given to the believers."

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HAVE YOU GIVEN HELP TO THE SPIRITUALLY FAMISHED?

HAVE YOU HELPED SAVE A HUNGRY SOUL?

HAVE YOU THOUGHT OF YOUR SPIRITUALLY YEARNING BROTHERS AND SISTERS IN CHRIST?

PLEASE HELP US TO CONTINUE THIS WORK.

[illegible]



SCHEDULE OF DIVINE SERVICES

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SEPTEMBER
OCTOBER
NOVEMBER

16th Saturday	Vigil.....	7:00 p.m.
17th Sunday	Divine Liturgy.....	10:30 a.m.
20th Wednesday	Vigil.....	7:00 p.m.
21st Thursday	THE NATIVITY OF THE MOTHER OF OUR GOD Divine Liturgy.....	10:30 a.m.
23rd Saturday	Vigil.....	7:00 p.m.
24th Sunday	Divine Liturgy.....	10:30 a.m.
26th Tuesday	Vigil.....	7:00 p.m.
27th Wednesday	THE EXALTATION OF THE HOLY CROSS Divine Liturgy.....	10:30 a.m.
30th Saturday	Sophie the martyr and her 3 daughters: Faith, Love and Hope Divine Liturgy and Molieben..... Vigil.....	10:30 a.m. 7:00 p.m.
<u>O c t o b e r</u>		
1st Sunday	Divine Liturgy.....	10:30 a.m.
7th Saturday	Vigil.....	7:00 p.m.
8th Sunday	Divine Liturgy.....	10:30 a.m.

13th Friday	Vigil.....	7:00 p.m.
14th Saturday	THE PROTECTION OF THE MOST HOLY THEOTOKOS Divine Liturgy and Molieben.....	10:30 a.m. 7:00 p.m.
15th Sunday	Divine Liturgy.....	10:30 a.m.
21st Saturday	Vigil.....	7:00 p.m.
22nd Sunday	Divine Liturgy.....	10:30 a.m.
28th Saturday	Demetrius Memorial Saturday Divine Liturgy and Panikhida.....	10:30 a.m. 7:00 p.m.
29th Sunday	Divine Liturgy.....	10:30 a.m.
<u>N o v e m b e r</u>		
1st Wednesday	Divine Liturgy.....	10:30 a.m.
4th Saturday	Vigil.....	7:00 p.m.
5th Sunday	Divine Liturgy.....	10:30 a.m.
11th Saturday	Vigil.....	7:00 p.m.
12th Sunday	Divine Liturgy.....	10:30 a.m.
18th Saturday	Vigil.....	7:00 p.m.
19th Sunday	Divine Liturgy.....	10:30 a.m.
21st Tuesday	The Council of the Holy Archangel Michael Divine Liturgy and Molieben.....	10:30 a.m.
25th Saturday	Vigil.....	7:00 p.m.
26th Sunday	Divine Liturgy.....	10:30 a.m.

