

ST. MARY'S ASSUMPTION ALBANIAN ORTHODOX CHURCH
CHURCH TIDINGS



JANUARY/FEBRUARY 2012

LAJME NGA KISHA

JANUR/SHKURT

SAINT MARYS ASSUMPTION ALBANIAN ORTHODOX CHURCH
535 SALISBURY STREET
WORCESTER, MASSACHUSETTS 01609

FR. TIMOTHY CREMEENS, PARISH PRIEST

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OFFICE HOURS: MONDAY 11AM-1PM; TUESDAY 3PM-6PM; WEDNESDAY 4:30PM-
6:30PM; THURSDAY 3PM-5PM; FRIDAY & SATURDAY BY APPOINTMENT ONLY

**KRYEPESHKOPATES ORTHODOKSE SHQIPETARE TE
AMERIKES**

SUNDAY MATINS ... 9:00 A.M.
SUNDAY DIVINE LITURGY ... 10:00 A.M.

CHURCH PARISH COUNCIL— 2010

CHAIRMAN - ILIR DANGA
VICE CHAIRMAN - GARY PETERS
TREASURER- ROBERT LASKA
SECRETARY- FRANK SUMMERS
 FIORE DELL' AQUILA
 MONIKA KRISTO
 FRANKLIN ZDRULI

CHURCH SECRETARY

LISA GREGORY
OFFICE HOURS: M-F, 10AM TO 2PM

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WEBSITE:
WWW.STMARYSALBANIANCHURCH.ORG

CHURCH ORGANIZATIONS

DAUGHTERS OF ST. MARY'S— GLORIA THEODORE, PRESIDENT
SONS OF ST. MARY'S— MARK DIONIS, PRESIDENT
WOMEN'S GUILD OF ST. MARY'S— VALERIE KERXHALLI, PRESIDENT
YOUTH GROUP OF ST. MARY'S
ALTAR SERVERS
SUNDAY SCHOOL
CHOIR
SENIORS

WHAT IF IT'S ALL TRUE?

It appears that large number of people who attend, or who are members of St. Mary's Assumption, are Atheists. They are members of a growing number of folks throughout the United States and the West who are called "Christian Atheists" or "Functional Atheists". They are people who say with their mouths that they believe in God but in reality they live, act and function as if He really does not exist. If they were stopped on the street to answer a poll about religion they might even check off the "Christian" of "Jewish" boxes. Yet in reality, on an every-day-basis they live as if there is no God; as if they are Atheists. (see *The Christian Atheist*, by Craig Groeschel, Grand Rapids: Zondervan, 2010 or <http://christianatheist.com/>)

Another new group of people are those who do not like to be called "religious" but claim to be "spiritual". They may also be clear that they do not believe in or support "organized religion", whatever that means. You may have even heard your friends or neighbors describe someone by saying, "She (or He) is a very spiritual! There are now many books, television shows and audio-books that purport to help us to become more "spiritual".

Then another famous saying these days is, "It doesn't matter what you believe in as long as you believe in something." Or the even more widely heard comment, "It doesn't matter what religion we are, we all believe in the same God (god?)." This has become the "polite" statement offered when anyone seems to claim that there is one true religion as opposed to others. This past Christmas season I even had a couple of people take exception with me wishing them a "Merry Christmas". I respond, "Oh, are you Jewish? Then by all means allow me to wish you a Happy Hanukkah" to which they responded, "No, I'm not Jewish, it's just not sensitive saying "Merry Christmas." The issue is whether all this stuff believed by Orthodox Christians in particular and Christians in general is really true and if it really should make a difference one way or another?

Well friends, I hate to throw a monkey-wrench into all of this politeness and political correctness. There is only one true God: the God of Abraham, Isaac and Jacob, who sent His only-begotten Son, Jesus Christ, who in turn promised us salvation and the gift of the Holy Spirit! If you believe in some other God then you believe in a god, and idol, a false god and your faith in this god, or no god, will not bring you into the Kingdom of Heaven.

What if all the stuff that Fr. Timothy preaches about on Sunday is true? What if God is really real and He expects us to acknowledge Him? What if He, God that is, really did call and reveal Himself to Abraham, Isaac and Jacob (Israel)? What if He really did speak in the words of the Prophets of Israel giving them instruction on how we should live our lives? What if He really did give the commandments to Moses on the Mountain and expects us to honor and obey them? What if the Jewish Prophets really did predict and foresee the coming of the Messiah (Christ). What if Micah (5:2) really did say that the Messiah would be born in Bethlehem?

What if Isaiah (7:14) really did predict that the Lord would give us a sign and a virgin, yes, a real, pure and undefiled virgin would give birth to a son and that the son would be Emmanuel which means "God is with us"? What if Isaiah (53) did describe Jesus' crucifixion thousands of years before it happened? What if Jesus really is the Savior, the Son of God and He really expects us to follow Him? What if He really did mean it when He said in the Gospel of Mark (16:16) that all who reject Him will be condemned and those who received Him will be saved? What if there really is a Hell and there really is a Heaven and how you relate to God the Father, His Son, Jesus Christ and the Holy Spirit, in this lifetime, will determine where you will live for eternity after you die and face the Final Judgment.

Well, **IF ALL THIS STUFF IS REALLY REAL**, then I would suggest that you should probably radically alter the way you live your life from here on out. I think you might want to do a serious spiritual inventory check. You may want to change your lifestyle. You may want to ask this question first: What does God require of me? Secondly, your second question may be: Has He really revealed Himself in the Bible (Christians have believed for centuries that God has revealed Himself in the pages of holy Scriptures and has left a blueprint for life in its pages) and if so what does it tell me about how He wants me to live? The third question you may want to ask yourself is: Does it matter to me if I want to live my life as I want to live it or as God wants me to live it?

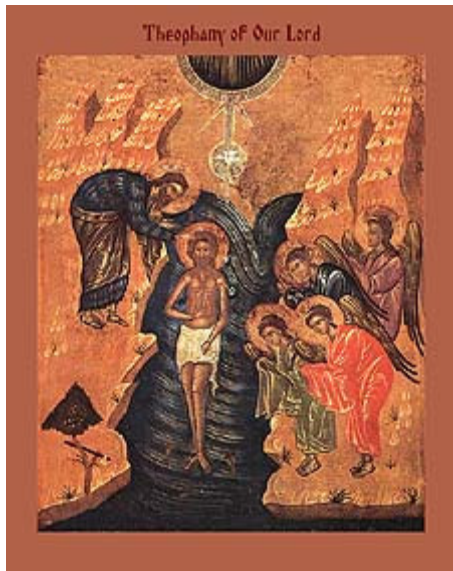
The thing that troubles me the most is that there will be hundreds of you who may just pass over this article and not even give it a thought. There may be others who will read it and label me a religious fanatic, or say: "There goes Fr. Timothy again." Or even worse there are those who may read this and deep inside of themselves say, "I haven't got the time for this" or "This does not apply to me, I'm basically a good person."

In spite of all these things I want you to sit down for just 10 minutes and ask yourself, **WHAT IF ALL THIS CHRISTIANITY STUFF WERE REALLY REAL? WHAT WOULD I DO?** I hope and pray to God that you would do something.

In Christ,

Fr. Timothy+

Saint John Chrysostom, Archbishop of Constantinople Discourse On the Day of the Baptism of Christ



January 6

We shall now say something about the present feast. Many celebrate the feastdays and know their designations, but the cause for which they were established they know not. Thus concerning this, that the present feast is called Theophany—everyone knows; but what this is—Theophany, and whether it be one thing or another, they know not. And this is shameful—every year to celebrate the feastday and not know its reason.

First of all therefore, it is necessary to say that there is not one Theophany, but two: the one actual, which already has occurred, and the second in future, which will happen with glory at the end of the world. About this one and about the other you will hear today from Paul, who in conversing with Titus, speaks thus about the present: “The grace of God hath revealed itself, having saved all mankind, decreeing, that we reject iniquity and worldly desires, and dwell in the present age in prudence and in righteousness and piety”—and about the future: “awaiting the blessed hope and glorious appearance of our great God and Saviour Jesus Christ” (Tit 2:11-13). And a prophet speaks thus about this latter: “the sun shalt turn to darkness, and the moon to blood at first, then shalt come the great and illuminating Day of the Lord” (Joel 2:31).

Why is not that day, on which the Lord was born, considered Theophany—but rather this day on which He was baptised? This present day it is, on which He was baptised and sanctified the nature of water. Because on this day all, having obtained the waters, do carry it home and keep it all year, since today the waters are sanctified; and an obvious phenomenon occurs: these waters in their essence do not spoil with the passage of time, but obtained today, for one whole year and often for two or three years, they remain unharmed and fresh, and afterwards for a long time do not stop being water, just as that obtained from the fountains.

Why then is this day called Theophany? Because Christ made Himself known to all—not then when He was born—but then when He was baptized. Until this time He was not known to the people. And that the people did not know Him, Who He was, listen about this to John the Baptist, who says: “Amidst you standeth, Him Whom ye know not of” (Jn.1:26). And is it surprising that others did not know Him, when even the Baptist did not know Him until that day? “And I—said he—knew Him not: but He that did send me to baptize with

water, about This One did tell unto me: over Him that shalt see the Spirit descending and abiding upon Him, This One it is Who baptiseth in the Holy Spirit” (Jn. 1:33). Thus from this it is evident, that—there are two Theophanies, and why Christ comes at baptism and on whichever baptism He comes, about this it is necessary to say: it is therefore necessary to know both the one and equally the other. And first it is necessary to speak your love about the latter, so that we might learn about the former. There was a Jewish baptism, which cleansed from bodily impurities, but not to remove sins.

Thus, whoever committed adultery, or decided on thievery, or who did some other kind of misdeed, it did not free him from guilt. But whoever touched the bones of the dead, whoever tasted food forbidden by the law, whoever approached from contamination, whoever consorted with lepers—that one washed, and until evening was impure, and then cleansed. “Let one wash his body in pure water—it says in the Scriptures,—and he will be unclean until evening, and then he will be clean” (Lev 15:5, 22:4). This was not truly of sins or impurities, but since the Jews lacked perfection, then God, accomplishing it by means of this greater piety, prepared them by their beginnings for a precise observance of important things.

Thus, Jewish cleansings did not free from sins, but only from bodily impurities. Not so with ours: it is far more sublime and it manifests a great grace, whereby it sets free from sin, it cleanses the spirit and bestows the gifts of the Spirit. And the baptism of John was far more sublime than the Jewish, but less so than ours: it was like a bridge between both baptisms, leading across itself from the first to the last. Wherefore John did not give guidance for observance of bodily purifications, but together with them he exhorted and advised to be converted from vice to good deeds and to trust in the hope of salvation and the accomplishing of good deeds, rather than in different washings and purifications by water. John did not say: wash your clothes, wash your body, and ye will be pure, but what?—“bear ye fruits worthy of repentance” (Mt 3:8). Since it was more than of the Jews, but less than ours: the baptism of John did not impart the Holy Spirit and it did not grant forgiveness by grace: it gave the commandment to repent, but it was powerless to absolve sins. Wherefore John did also say: “I baptise you with water...That One however will baptise you with the Holy Spirit and with fire” (Mt 3:11). Obviously, he did not baptise with the Spirit.

But what does this mean: “with the Holy Spirit and with fire?” Call to mind that day, on which for the Apostles “there appeared disparate tongues like fire, and sat over each one of them” (Acts 2:3). And that the baptism of John did not impart the Spirit and remission of sins is evident from the following: Paul “found certain disciples, and said to them: received ye the Holy Spirit since ye have believed? They said to him: but furthermore whether it be of the Holy Spirit, we shall hear. He said to them: into what were ye baptised? They answered: into the baptism of John. Paul then said: John indeed baptised with the baptism of repentance,”—repentance, but not remission of sins; for whom did he baptise? “Having proclaimed to the people, that they should believe in the One coming after him, namely, Christ Jesus. Having heard this, they were baptised in the Name of the Lord Jesus: and Paul laying his hands on them, the Holy Spirit came upon them” (Acts 19:1-6). Do you see, how incomplete was the baptism of John? If the one were not incomplete, would then Paul have baptised them again, and placed his hands on them; having performed also the second, he shew the superiority of the apostolic Baptism and that the baptism of John was far less than his. Thus, from this we recognise the difference of the baptisms.

Now it is necessary to say, for whom was Christ baptised and by which baptism? Neither the former the Jewish, nor the last—ours. Whence hath He need for remission of sins, how is this possible for Him, Who hath not any sins? “Of sin,—it says in the Scriptures,—worked He not, nor was there deceit found in His mouth” (1 Pet 2:22); and further, “who of you convicteth Me of Sin?” (Jn 8:46). And His flesh was privy to the Holy Spirit; how might this be possible, when it in the beginning was fashioned by the Holy Spirit? And so, if His flesh was privy to the Holy Spirit, and He was not subject to sins, then for whom was He baptised? But first of all it is necessary for us to recognise, by which baptism He was baptised, and then it will be clear for us. By which baptism indeed was He baptised?

Not the Jewish, nor ours, nor John's. For whom, since thou from thine own aspect of baptism dost perceive, that He was baptised not by reason of sin and not having need of the gift of the Spirit; therefore, as we have demonstrated, this baptism was alien to the one and to the other. Hence it is evident, that He came to Jordan not for the forgiveness of sins and not for receiving the gifts of the Spirit. But so that some from those present then should not think, that He came for repentance like others, listen to how John precluded this. What he then spoke to the others then was: "Bear ye fruits worthy of repentance"; but listen what he said to Him: "I have need to be baptised of Thee, and Thou art come to me?" (Mt 3:8, 14). With these words he demonstrated, that Christ came to him not through that need with which people came, and that He was so far from the need to be baptised for this reason—so much more sublime and perfectly purer than Baptism itself.

For whom was He baptised, if this was done not for repentance, nor for the remission of sins, nor for receiving the gifts of the Spirit? Through the other two reasons, of which about the one the disciple speaks, and about the other He Himself spoke to John. Which reason of this baptism did John declare? Namely, that Christ should become known to the people, as Paul also mentions: "John therefore baptised with the baptism of repentance, so that through him they should believe on Him that cometh" (Acts 19:4); this was the consequence of the baptism. If John had gone to the home of each and, standing at the door, had spoken out for Christ and said: "He is the Son of God," such a testimony would have been suspicious, and this deed would have been extremely perplexing. So too, if he in advocating Christ had gone into the synagogues and witnessed to Him, this testimony of his might be suspiciously fabricated. But when all the people thronged out from all the cities to Jordan and remained on the banks of the river, and when He Himself came to be baptised and received the testimony of the Father by a voice from above and by the coming-upon of the Spirit in the form of a dove, then the testimony of John about Him was made beyond all questioning. And since he said: "and I knew Him not" (Jn 1:31), his testimony put forth is trustworthy. They were kindred after the flesh between themselves "wherefore Elizabeth, thy kinswoman, hath also conceived a son"—said the Angel to Mary about the mother of John (Lk. 1: 36); if however the mothers were relatives, then obviously so also were the children.

Thus, since they were kinsmen—in order that it should not seem that John would testify concerning Christ because of kinship, the grace of the Spirit organised it such, that John spent all his early years in the wilderness, so that it should not seem that John had declared his testimony out of friendship or some similar reason. But John, as he was instructed of God, thus also announced about Him, wherein also he did say: "and I knew Him not." From whence didst thou find out? "He having sent me that sayeth to baptise with water, That One did tell me" What did He tell thee? "Over Him thou shalt see the Spirit descending, like to a dove, and abiding over Him, That One is baptised by the Holy Spirit" (Jn 1:32-33). Dost thou see, that the Holy Spirit did not descend as in a first time then coming down upon Him, but in order to point out that preached by His inspiration—as though by a finger, it pointed Him out to all. For this reason He came to baptism.

And there is a second reason, about which He Himself spoke—what exactly is it? When John said: "I have need to be baptised of Thee, and Thou art come to me?"—He answered thus: "stay now, for thus it becometh us to fulfill every righteousness" (Mt 3:14-15). Dost thou see the meekness of the servant? Dost thou see the humility of the Master? What does He mean: "to fulfill every righteousness?" By righteousness is meant the fulfillment of all the commandments, as is said: "both were righteous, walking faultlessly in the commandments of the Lord" (Lk 1:6). Since fulfilling this righteousness was necessary for all people—but no one of them kept it or fulfilled it—Christ came then and fulfilled this righteousness.

And what righteousness is there, someone will say, in being baptised? Obedience for a prophet was righteous. As Christ was circumcised, offered sacrifice, kept the sabbath and observed the Jewish feasts, so also He added this remaining thing, that He was obedient to having been baptised by a prophet. It was the

will of God then, that all should be baptised—about which listen, as John speaks: “He having sent me to baptise with water” (Jn 1:33); so also Christ: “the publicans and the people do justify God, having been baptised with the baptism of John; the pharisees and the lawyers reject the counsel of God concerning themselves, not having been baptised by him” (Lk 7:29-30). Thus, if obedience to God constitutes righteousness, and God sent John to baptise the nation, then Christ has also fulfilled this along with all the other commandments.

Consider, that the commandments of the law is the main point of the two denarii: this—debt, which our race has needed to pay; but we did not pay it, and we, falling under such an accusation, are embraced by death. Christ came, and finding us afflicted by it—He paid the debt, fulfilled the necessary and seized from it those, who were not able to pay. Wherefore He does not say: “it is necessary for us to do this or that,” but rather “to fulfill every righteousness.” “It is for Me, being the Master,—says He,—proper to make payment for the needy.” Such was the reason for His baptism—wherefore they should see, that He had fulfilled all the law—both this reason and also that, about which was spoken of before.

Wherefore also the Spirit did descend as a dove: because where there is reconciliation with God—there also is the dove. So also in the ark of Noah the dove did bring the branch of olive—a sign of God’s love of mankind and of the cessation of the flood. And now in the form of a dove, and not in a body—this particularly deserves to be noted—the Spirit descended, announcing the universal mercy of God and showing with it, that the spiritual man needs to be gentle, simple and innocent, as Christ also says: “Except ye be converted and become as children, ye shall not enter into the Heavenly Kingdom” (Mt 18:3). But that ark, after the cessation of the flood, remained upon the earth; this ark, after the cessation of wrath, is taken to heaven, and now this Immaculate and Imperishable Body is situated at the right hand of the Father.

Having made mention about the Body of the Lord, I shall also say a little about this, and then the conclusion of the talk. Many now will approach the Holy Table on the occasion of the feast. But some approach not with trembling, but shoving, hitting others, blazing with anger, shouting, cursing, roughing it up with their fellows with great confusion. What, tell me, art thou troubled by, my fellow? What disturbeth thee? Do urgent affairs, for certain, summon thee? At this hour art thou particularly aware, that these affairs of thine that thou particularly rememberest, that thou art situated upon the earth, and dost thou think to mix about with people? But is it not with a soul of stone naturally to think, that in such a time thou stand upon the earth, and not exult with the Angels with whom to raise up victorious song to God? For this Christ also did describe us with eagles, saying: “where the corpse is, there are the eagles gathered” (Mt 24:28)—so that we might have risen to heaven and soared to the heights, having ascended on the wings of the spirit; but we, like snakes, crawl upon the earth and eat dirt. Having been invited to supper, thou, although satiated before others, would not dare to leave before others while others are still reclining. But here, when the sacred doings are going on, thou at the very middle would pass by everything and leave? Is it for a worthy excuse? What excuse might it be? Judas, having communed that last evening on that final night, left hastily then as all the others were still reclining.

Here these also are in imitation of him, who leave before the final blessing! If he had not gone, then he would not have made the betrayal; if he did not leave his co-disciples, then he would not have perished; if he had not removed himself from the flock, then the wolf would not have seized and devoured him alone; if he had separated himself from the Pastor, then he would not have made himself the prey of wild beasts. Wherefore he (Judas) was with the Jews, and those (the apostles) went out with the Lord. Dost thou see, by what manner the final prayer after the offering of the sacrifice is accomplished? We should, beloved, stand forth for this, we should ponder this, fearful of the coming judgement for this. We should approach the Holy Sacrifice with great decorum, with proper piety, so as to merit us more of God’s benevolence, to cleanse one’s soul and to receive eternal blessings, of which may we all be worthy by the grace and love for mankind of our Lord Jesus Christ, to with Whom the Father, together with the Holy Spirit, be glory, power, and worship now and ever and unto ages of ages. Amen.

MESSAGE FROM THE PARISH COUNCIL PRESIDENT

I am thankful and proud to be part of our church community. I plan to bring as much optimism as I can during my term as president of the parish council. St. Mary's Assumption Albanian Orthodox Church has connected the Albanian community together for many years, something we should all be grateful for. When there was a struggle here or in Albania our church has always been there to give a helping hand. I look forward to a bright future so we can serve the Albanian and Worcester community at large. I invite you, your families and your friends to come and celebrate the Divine Liturgy.

Ilir Danga

MESAZH NGA PRESIDENTI I KESHILLIT TE KISHES

Jam mirenjohes dhe krenar te jem pjestar i komunitetit te Kishes Orthodokse Shqiptare Fjetja e Shen Merise. Do te deshiroja te sjell sa me shume optimizem ne kete komunitet gjate kohes time si president i keshillit te kishes. Kisha Orthodokse Shqiptare Fjetja e Shen Merise ka bashkuar komunitetin shqiptar per shumevjet,kjo eshte dicka qe te gjithë duhet te jemi mirenjohes. Shume here qe shqiptaret kane qene ne veshtiresi si ne USA ne Shqiperi apo ne Kosove kisha tone ka qene gjithmone e pranishme me ndihmen e saj. Ju bej ftese ju,familjes dhe miqeve tuaj te vini dhe te merni pjese ne festimin e Liturgjise Hyjnore .

Me respekt Ilir Danga

TREASURER'S REPORT

St. Mary's began its current business year on October 1 with \$143,000 in cash available. This cash is from the Festival and from a gift the church received in the spring from the estate of +Kristie A. Christo.

The church operating budget for the year beginning October 1, 2011 is \$282,000.

This breaks down to \$23,500 per month or \$772 per day to operate the church.

In addition to church operating expenses, the church has a bank loan outstanding of \$221,000.

Monthly Operating Results

In October, expenses were greater than income by \$7,300.

In November, expenses were greater than income by 6,900.

As of December 19, income in December is greater than expenses by \$13,500. The church received a gift from the estate of +Georgia Drenova in December. The church also received a membership pledge payment of \$5,000 this month.

The parish council continues to review the budget and will look for opportunities to reduce expenses. The council recognizes that relying on fund raising in order to balance the budget is a challenge. The best fund raiser and a more permanent source of income for St. Mary's is to grow the membership base. The parish council has identified growing membership as one of its goals. A membership committee was established with Greg Steffon as the chairperson. At the October 2011 general meeting, there was a brief discussion about growing the membership with several people stating their interest in helping to achieve that goal. Everyone is encouraged to support the efforts of the membership committee to achieve this goal.

Robert Laska

Help Wanted

Stewardship involves time....

Being a steward of St. Mary's also includes offering our valuable time to St. Mary's in addition to our financial support.

CHOIR

No experience required. All ages welcome. We will train you to sing praises to the Lord.

Contact Choir Director Gjergji Kote at 508-340-0984

Choir practice on Thursday at 7:30pm

CANDLE STAND

Bring your smile and a pleasant 'Good Morning' to this job; making change and keeping candles in supply. Rotating schedule on Sundays from 9:45-11:30am.

Contact any Parish Council Member

USHER

Fill in when Parish Council members are absent. Assist with tray collections and crowd control during communion and at dismissal.

Contact any Parish Council Member.

MAILINGS

You will become an expert at collating, labeling and sealing envelopes on an as needed basis (usually mornings)

Contact Lisa Gregory at 508-756-1690

OFFICE

Assist with general administrative tasks on projects on an as needed basis.

Contact Lisa Gregory at 508-756-1690

SENIOR SOCIAL

Show off your cooking skills to St. Mary's Seniors. Help set up and serve. Third Thursday of the month at 11:00am

Contact Mark Dionis at 508-845-1392

Other positions available where help is always appreciated-

The Sunday School- contact Tina Thamel at 508-756-2539

Facilities, Youth Group Chaperone- You just name the job and we have the position for you. No resume required! No references needed! Walk ins welcome!

HOUSE BLESSINGS

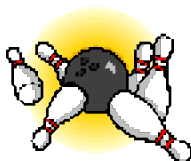


Fr. Timothy is available to bless your house on January 6th & 7th, and then after January 16th up to the start of Great Lent which is February 20th. You can contact him at 508-713-3887

**SAVE THE DATE—
MORE INFORMATION TO COME**



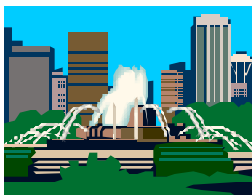
Bidding of Icons— Sunday January 22, 2012



Annual Bowling Night— Sunday, January 29, 2012 Sponsored by the Son's of St. Mary's at AMF in Shrewsbury



Valentine's Luncheon— Sunday, February 12, 2012 Sponsored by the Women's Guild at St. Mary's



The Chicago Chapter of the AANO (Albanian American National Organization) is hosting the 66th Annual Convention on August 3, 4 & 5, 2012 at the Oak Brook Hills Marriott Resort in Oak Brook, Illinois. For more information, please go to www.aano.org

AANO SCHOLARSHIP PARTY

Presented by the Worcester Chapter of the AANO. Proceeds to benefit the AANO Scholarship fund which gives out scholarships to students each year to further their education.

Date: Saturday, January 21, 2012

Time: 7:00pm

Place: St. Mary's Church Hall, 535 Salisbury St.

Tickets: \$15.00 in advance, \$20.00 at the door

Reservations: Please contact Carol Laska at 508-798-4701

Deadline for advance reservations is Saturday, January 14th

**We will be serving drinks, coffee, meze and dessert and
have our local Albanian DJ for your dancing pleasure!**



**ALBANIAN AMERICAN
NATIONAL ORGANIZATION**

BIDDING OF THE ICONS WILL TAKE PLACE SUNDAY, JANUARY 22, 2012

FOLLOWING DIVINE LITURGY IN THE CHURCH AUDITORIUM

#	Albanian	English
1	<i>Kryqi I Shenjte</i>	The Holy Cross
2	<i>Ungjilli I Shenjte</i>	The Holy Gospel
3	<i>Zoti Krisht</i>	Our Lord Jesus Christ
4	<i>Shen Maria</i>	The Blessed Virgin Mary
5	<i>Lindja e Krishtit</i>	Christmas Nativity of Christ
6	<i>Epifinia</i>	Holy Epiphany - Baptism of Christ
7	<i>Shen Vasili</i>	St. Basil the Great
8	<i>Shen Kolli</i>	St. Nicholas
9	<i>Shen Joan Gojarti</i>	St. John Chrysostom
10	<i>Fjeta e Shen Marise</i>	Assumption of St. Mary's
11	<i>Shen Kostandini Dhe Eleni</i>	Sts. Constantine & Helen
12	<i>Shen Joan Pegerzori</i>	St. John the Baptist
13	<i>Shen Gjergj</i>	St. George
14	<i>Shen Mehilli</i>	St. Michael the Archangel
15	<i>Shen Rafaili</i>	St. Raphael the Archangel
16	<i>Shen Gavrieli</i>	St. Gabriel the Archangel
17	<i>Shen Stavri</i>	Elevation of the Holy Cross
18	<i>Shen Mtri</i>	St. Demetrius
19	<i>Shen e Premtja</i>	St. Paraskeva
20	<i>Shen Vagenizmo / Ungjillezimi</i>	Annunciation of St. Marys
21	<i>Shen Theodhosi</i>	St. Theodosius
22	<i>Shen Naumi</i>	St. Naum the Evengelizer
23	<i>Shen Andoni</i>	St. Anthony
24	<i>Shen Filipi</i>	St. Philip
25	<i>Shen Pjetri</i>	St. Peter
26	<i>Shen Pavli</i>	St. Paul
27	<i>Shen Thoma</i>	St. Thomas
28	<i>Shen Andreu</i>	St. Andrew
29	<i>Shen Theodori</i>	St. Theodore
30	<i>Shen Pandelimoni</i>	St. Panteleimon
31	<i>Shen Sotiri</i>	Transfiguration of Christ
32	<i>Shen Dhionisi</i>	St. Dionysius
33	<i>Shen Griqori</i>	St. Gregory
34	<i>Shen Stefani</i>	St. Stephen
35	<i>Shen Eliu</i>	St. Elijah the Prophet
36	<i>Shen Spiridhoni</i>	St. Spyridon
37	<i>Shen Thanasi</i>	St. Athanasius
38	<i>Pashka e Madhe</i>	Pascha - Holy Easter
39	<i>Lindja e Shen Marise</i>	Nativity of St. Mary's
40	<i>Shen Thimi</i>	St. Euthymius
41	<i>Ipapandia - Pershasja</i>	Meeting of Christ in the Temple
42	<i>Shen Harallambi</i>	St. Charalambus
43	<i>Tri Arkondet</i>	The Three Hierarchs
44	<i>Hyrja e Shen Marise</i>	Entry of Mary in the Temple
45	<i>Dyzet Deshmoret</i>	The 40 Holy Martyrs of Sebastia
46	<i>Shen Lazari</i>	St. Lazarus
47	<i>Shen Anna</i>	St. Anne, Mother of Mary
48	<i>Te 12 Apostujte</i>	The 12 Holy Apostles
49	<i>Shen Josifi</i>	St. Joseph
50	<i>Sheshtja - Analipsi</i>	The Ascension of Christ
51	<i>Te Gjithe Shentoret</i>	All Saints
52	<i>Shen Tiinia</i>	The Holy Trinity
53	<i>Shen Aleksii</i>	St. Alexander
54	<i>Shen Varvara</i>	St. Barbara

55	<i>Shen Simeoni</i>	St. Simeon the Righteous
56	<i>Shen Anastasi</i>	St. Anastasius
57	<i>Shen Marku</i>	St. Mark
58	<i>Shen Mattheu</i>	St. Matthew
59	<i>Shen Lukaj</i>	St. Luke
60	<i>Shen Katerina</i>	St. Catherine
61	<i>Shen Kozma dhe Shen Damiani</i>	Sts. Cosmas & Damian
62	<i>Shen Kristina</i>	St. Christine
63	<i>Shen Sava</i>	St. Sabbas
64	<i>Shen Stathi</i>	St. Eustathius
65	<i>Shen Sophia</i>	St. Sophia - Holy Wisdom
66	<i>Shen Olga</i>	St. Olga
67	<i>Shen Magdalina</i>	St. Mary Magdalene
68	<i>Shen Lisaveta</i>	St. Elizabeth
69	<i>Shen Stiliani</i>	St. Stylian
70	<i>Shen Victori</i>	St. Victor
71	<i>Shen Kristofori</i>	St. Christopher
72	<i>Shen Lefteria</i>	St. Eleutherious of Illyria
73	<i>Shen David</i>	St. David the Prophet
74	<i>Shen Hermoni</i>	St. Hermon of Alaska
75	<i>Altari I Shenjte</i>	The Holy Altar
76	<i>Flamuri I Amerikes</i>	The American Flag
77	<i>Flamuri I Shqiperise</i>	The Albanian Flag
78	<i>Shen Simoni Apostol</i>	St. Simon the Apostle
79	<i>Shen Jakovi Apostol</i>	St. James of Alpheus the Apostle
80	<i>Shen Thaddeu Apostol</i>	St. Thaddeus the Apostle
81	<i>Shen Barthollomeu</i>	St. Bartholomew the Apostle
82	<i>Shen Joan Theolloqu</i>	St. John the Theologian
83	<i>Shen Zebedee Apostol</i>	St. John - Son of Zebedee Apostle
84	<i>Kryqit e Krishtit</i>	Crucifixion of Christ
85	<i>E Diela e Dafines</i>	Palm Sunday
86		St. Adam
87		St. Cosmo
88		St. Mary of Egypt

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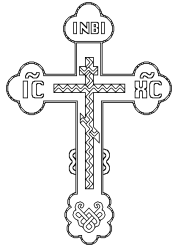
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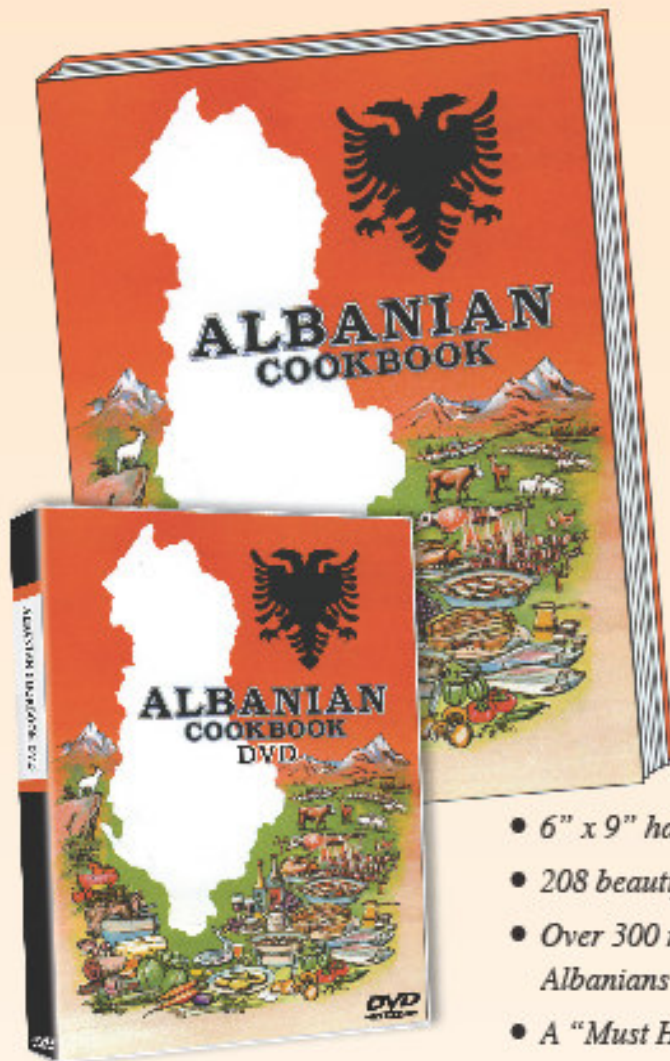
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JANUARY 2012

Sun	Mon	Tue	Wed	Thu	Fri	Sat
1 Matins/Lutjet e Mengjesit 9:00am Divine Liturgy / Mesha 10:00am	2	3 Son's of St. Mary's Dinner Meeting 6:30pm	4 Liturgy at Holy Trinity /Mesha ne Shen Trini 9:30am Vespers 6:15pm Bible Study 7:00pm	5	6	7
8 Matins/Lutjet e Mengjesit 9:00am Divine Liturgy / Mesha 10:00am Women's Guild Holiday Celebration at Nuovo Restaurant	9	10	11 Liturgy at Holy Trinity /Mesha ne Shen Trini 9:30am Vespers 6:15pm Bible Study 7:00pm	12	13	14
15 Matins/Lutjet e Mengjesit 9:00am Divine Liturgy / Mesha 10:00am	16	17 Women's Guild Meeting—6:30pm*	18 Liturgy at Holy Trinity /Mesha ne Shen Trini 9:30am Vespers 6:15pm Bible Study 7:00pm	19 Senior Social 11:00am	20	21 AANO Scholarship Party 7:00pm
22 Matins/Lutjet e Mengjesit 9:00am Divine Liturgy / Mesha 10:00am BIDDING OF ICONS -*	23	24	25 Liturgy at Holy Trinity /Mesha ne Shen Trini 9:30am Vespers 6:15pm Bible Study 7:00pm	26	27	28
29 Matins/Lutjet e Mengjesit 9:00am Divine Liturgy / Mesha 10:00am Men's Club Annual Bowling Night	30	31	* 1/17 Note— Change of date this month only for Guild meeting. * 1/22 Note— No memorials or coffee hour on this day			

FEBRUARY 2012

Sun	Mon	Tue	Wed	Thu	Fri	Sat
			1 Liturgy at Holy Trinity /Mesha ne Shen Trini 9:30am Vespers 6:15pm Bible Study 7:00pm	2	3	4
5 Matins/Lutjet e Mengjesit 9:00am Divine Liturgy / Mesha 10:00am	6	7 Son's of St. Mary's Dinner Meeting 6:30pm	8 Liturgy at Holy Trinity /Mesha ne Shen Trini 9:30am Vespers 6:15pm Bible Study 7:00pm	9	10	11
12 Matins/Lutjet e Mengjesit 9:00am Divine Liturgy / Mesha 10:00am Women's Guild Valentin'e Luncheon*	13	14 Women's Guild Meeting— 6:30pm	15 Liturgy at Holy Trinity /Mesha ne Shen Trini 9:30am Vespers 6:15pm Bible Study 7:00pm	16 Senior Social 11:00am	17	18
19 Matins/Lutjet e Mengjesit 9:00am Divine Liturgy / Mesha 10:00am	20 Great Lent Begins	21	22 Liturgy at Holy Trinity /Mesha ne Shen Trini 9:30am Vespers 6:15pm Bible Study 7:00pm	23	24	25
26 Matins/Lutjet e Mengjesit 9:00am Divine Liturgy / Mesha 10:00am	27	28	29 Liturgy at Holy Trinity /Mesha ne Shen Trini 9:30am Vespers 6:15pm Bible Study 7:00pm	* 1/12 Note— No Memorials or coffee hour on this day		

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