By Thy nativity, Thou didst sanctify the Virgin's womb, 
And didst bless Simeon's hands, O Christ God. 
Now Thou hast come and saved us through love. 
Grant peace to all Orthodox Christians, O only Lover of man!

- Kontakion of the Feast of the Meeting of the Lord in the Temple
PRAYERS OF INTERCESSION ARE NEEDED FOR:
The Orthodox Church in America
Diocese of the South and the Episcopal Search Committee
Metropolitan Jonah; Bishop Nikon, Our Holy Synod,
Archpriest Peter, Matushka Anastasia, Lottie Hieromonk Cyriac, Macrina and Nina
Priest Thomas; Matushka Angela
Archpriest Dimitri; Matushka Maryanne
Deacon Lazarus
Archbishop Seraphim,
Metropolitan Theodosious; Metropolitan Herman,
Our catechumens: Kristina, Yolanda,
The infant Juliana & family David, Elizabeth and David
Sasha, Natalie, Kristina and Peter
Adrian, Adriana and the child to be born of her
Gabriel, Susan and the child to be born of her
Dawn and Mike Bloch in Anchorage and their 4 year old
daughter Ellie battling leukemia; Logan and Connor in
Alaska (brothers requiring kidney transplants)
Robert and Xenia Peterson
Michael & Serah (Ioanna’s family)
Elaine Calugar and family, Carole;
Abby Peterson (Debra’s daughter in law) recently found to
have a 7mm mass on her pituitary gland that is pressing on
her optic nerve
Anna, Victor; Tanya and family - especially Veronica;
Todd, Kimber, Mathew, Maggie, Amanda and Scott;
Irene, Jimmy and the newly born Sophia (Vilma Irene’s
daughter in law, son and granddaughter)
Niko Bouboulis battling a brain tumor
Millie, Ron, BJ, Gail, Dustin, Jordan, Donna and Christopher
Thomas, Emilia, Maria, Catherine; Craig
Anna (Lynne)
Harvey Ghiz receiving injections for a retinal occlusion, but
having very limited results
Joan (Joanna) McMillan - from Savannah in hospice in Ohio
Rayna and family
Eugenia (Catalina’s mother)
Ward and Cindy
Danielle and Michael (Ralph Geeza’s niece and brother)
Patrick Robert (Kristina’s fiancé)
Andrea Rajski (Michaela’s friend)
Michael (Anya’s brother)
Harry (93 and feeble), Susan, Jane and Hugh (Tikhon’s
family and Hugh’s caregivers)
Matthew & Tracey Bonaker, Steve & Earlene Nesselrote;
Pat and Dave Bonaker, Marc and Jenny Nesselrote and the
children Taylor, Connor and Keira
All those who have suffered and/or are suffering at the
hands of others or without friends or family
Those who have given a child life through adoption
Those who have fallen asleep in the Lord:
Archbishop Dmitri
The over 50 million children aborted since 1973

Meeting of the Lord in the Temple
Commemorated on February 2

Today the Church commemorates an important event in
the earthly life of our Lord Jesus Christ (Luke 2:22-40).
Forty days after His birth the God-Infant was taken to the
Jerusalem Temple, the center of the nation’s religious life.
According to the Law of Moses (Lev. 12:2-8), a woman
who gave birth to a male child was forbidden to enter the
Temple of God for forty days. At the end of this time the
mother came to the Temple with the child, to offer a
young lamb or pigeon to the Lord as a purification
sacrifice. The Most Holy Virgin, the Mother of God, had no
need of purification, since she had given birth to the
Source of purity and sanctity without defilement.
However, she humbly fulfilled the requirements of the
Law.

At this time the righteous Elder Simeon (February 3) was
living in Jerusalem. It had been revealed to him that he
would not die until he should behold the promised
Messiah. By inspiration from above, St Simeon went to the
Temple at the very moment when the Most Holy
Theotokos and St Joseph had brought the Infant Jesus to
fulfill the Law.

The God-Receiver Simeon took the divine Child in his arms,
and giving thanks to God, he spoke the words repeated by
the Church each evening at Vespers: “Lord, now lettest
Thou Thy servant depart in peace, according to Thy word,
for mine eyes have seen Thy salvation, which Thou hast
prepared before the face of all people, a light to enlighten
the Gentiles, and the glory of Thy people Israel” (Luke
2:29-32). St Simeon said to the Most Holy Virgin: “Behold,
this child is set for the fall and rising again of many in
Israel, and for a sign which shall be spoken against. Yea, a
sword shall pierce through your own soul also, that the
thoughts of many hearts may be revealed” (Luke 2:34-35).

At the Temple was the 84-year-old widow Anna the
Prophetess, daughter of Phanuel (February 3), “who did
not leave the temple, but served God with fasting and
prayers night and day. She arrived just when St Simeon
met the divine Child. She also gave thanks to the Lord and
spoke of Him to all those who were looking for redemption
in Jerusalem” (Luke 2:37-38). In the icon of the Feast she
holds a scroll which reads: “This Child has established
Heaven and earth.”
Before Christ was born, righteous men and women lived by faith in the promised Messiah, and awaited His coming. The Righteous Simeon and the Prophetess Anna, the last righteous people of the Old Testament, were deemed worthy to meet the Savior in the Temple.

The Feast of the Meeting of the Lord is among the most ancient feasts of the Christian Church. We have sermons on the Feast by the holy bishops Methodius of Patara (+312), Cyril of Jerusalem (+360), Gregory the Theologian (+389), Amphilochius of Iconium (+394), Gregory of Nyssa (+400), and John Chrysostom (+407). Despite its early origin, this Feast was not celebrated so splendidly until the sixth century.

Do Not Resent

Do Not Resent, Do Not React, Keep Inner Stillness (excerpt)
by Metropolitan Jonah

Do not resent. Do not react. Keep inner stillness.

These three spiritual principles, or disciplines, are really a summation of the Philokalia, the collection of Orthodox Christian spiritual wisdom. And they are disciplines every single one of us can practice, no matter where we are in life – whether we’re in the monastery or in school; whether we’re housewives or retired; whether we’ve got a job or we’ve got little kids to run after. If we can hold on to and exercise these three principles, we will be able to go deeper and deeper in our spiritual life.

Do Not Resent

When we look at all the inner clutter that is in our lives, hearts and souls, what do we find? We find resentments. We find remembrance of wrongs. We find self-justifications. We find these in ourselves because of pride. It is pride that makes us hold on to our justifications for our continued anger against other people. And it is hurt pride, or vainglory, which feeds our envy and jealousy. Envy and jealousy lead to resentment.

Resentfulness leads to a host of problems. The more resentful we are of other people, the more depressed we become. And the more we are consumed with the desire to have what they have, which is avarice. Often we’ll then engage in the addictive use of the substance of the material world – whether it’s food or alcohol or drugs or sex or some other thing – to medicate ourselves into forgetfulness and to distract ourselves from our resentments.

One of the most valuable and important things that we can thus do is look at all of the resentments that we have. And one of the best ways of accomplishing this is to make a life confession. And not just once, before we’re baptized or chrismated. In the course of our spiritual life we may make several, in order to really dig in to our past and look at these resentments that we bear against other people. This will enable us to do the difficult work that it takes to overcome these resentments through forgiveness.

What does forgiveness mean? Forgiveness does not mean excusing or justifying the actions of somebody. For example, saying “Oh, he abused me but that’s O.K., that’s just his nature,” or “I deserved it.” No, if somebody abused you that was a sin against you. But when we hold resentments, when we hold anger and bitterness within ourselves against those who have abused us in some way, we take their abuse and we continue it against ourselves. We have to stop that cycle. Most likely that person has long gone and long forgotten us, forgotten that we even existed. But maybe not. Maybe it was a parent or someone else close, which makes the resentment all the more bitter. But for the sake of our own soul and for the sake of our own peace, we need to forgive. We should not justify the action, but we should overlook the action and see that there’s a person there who is struggling with sin. We should see that the person we have resented, the person we need to forgive, is no different than we are, that they sin just like we do and we sin just like they do.

Of course, it helps if the person whom we resent, the person who offended us or abused us in some way, asks forgiveness of us. But we can’t wait for this. And we can’t hold on to our resentments even after outwardly saying we’ve forgiven. Think of the Lord’s Prayer: “Forgive us our trespasses as we forgive those who trespass against us.” If
we don’t forgive, we can’t even pray the Lord’s Prayer without condemning ourselves. It’s not that God condemns us. We condemn ourselves by refusing to forgive. We will never have peace if we don’t forgive, only resentment. It is one of the hardest things to do, and our culture does not understand it. It is to look at the person we need to forgive, and to love them – despite how they may have sinned against us. Their sin is their sin, and they have to deal with it themselves. But we sin in our reaction against their sin.

Do Not React

So this first spiritual principle – do not resent – leads to the second. We must learn to not react. This is just a corollary of “turn the other cheek.” When somebody says something hurtful, or somebody does something hurtful, what is it that’s being hurt? It’s our ego. Nobody can truly hurt us. They might cause some physical pain, or emotional pain. They might even kill our body. But nobody can hurt our true selves. We have to take responsibility for our own reactions. Then we can control our reactions.

There are a number of different levels to this principle. On the most blatant level, if someone hits you don’t hit them back. Turn the other cheek – that’s the Lord’s teaching. Now, this is hard enough. But there is a deeper level still. Because if somebody hits you, and you don’t hit them back – but you resent them, and you bear anger and hatred and bitterness against them, you’ve still lost. You have still sinned. You have still broken your relationship with God, because you bear that anger in your heart.

One of the things which is so difficult to come to terms with is the reality that when we bear anger and resentment and bitterness in our hearts, we erect barriers to God’s grace within ourselves. It’s not that God stops giving us His grace. It’s that we say, “No. I don’t want it.” What is His grace? It is His love, His mercy, His compassion, His activity in our lives. The holy Fathers tell us that each and every human person who has ever been born on this earth bears the image of God undistorted within themselves. In our Tradition there is no such thing as fallen nature. There are fallen persons, but not fallen nature. The implication of this truth is that we have no excuses for our sins. We are responsible for our sins, for the choices we make. We are responsible for our actions, and our reactions. “The devil made me do it” is no excuse, because the devil has no more power over us than we give him. This is hard to accept, because it is really convenient to blame the devil. It is also really convenient to blame the other person, or our past. But, it is also a lie. Our choices are our own.

On an even deeper level, this spiritual principle – do not react – teaches us that we need to learn to not react to thoughts. One of the fundamental aspects of this is inner watchfulness. This might seem like a daunting task, considering how many thoughts we have. However, our watchfulness does not need to be focused on our thoughts. Our watchfulness needs to be focused on God. We need to maintain the conscious awareness of God’s presence. If we can maintain the conscious awareness of His presence, our thoughts will have no power over us. We can, to paraphrase St. Benedict, dash our thoughts against the presence of God. This is a very ancient patristic teaching. We focus our attention on the remembrance of God. If we can do that, we will begin to control our troubling thoughts. Our reactions are about our thoughts. After all, if someone says something nasty to us, how are we reacting? We react first through our thinking, our thoughts. Perhaps we’re habitually accustomed to just lashing out after taking offense with some kind of nasty response of our own. But keeping watch over our minds so that we maintain that living communion with God leaves no room for distracting thoughts. It leaves plenty of room if we decide we need to think something through intentionally in the presence of God. But as soon as we engage in something hateful, we close God out. And the converse is true – as long as we maintain our connection to God, we won’t be capable of engaging in something hateful. We won’t react.

Keep Inner Stillness

The second principle, the second essential foundation of our spiritual life – do not react – leads to the third. This third principle is the practice of inner stillness. The use of the Jesus Prayer is an extremely valuable tool for this. But the Jesus Prayer is a means, not an end. It is a means for entering into deeper and deeper conscious communion. It’s a means for us to acquire and maintain the awareness of the presence of God. The prayer developed within the tradition of hesychasm, in the desert and on the Holy Mountain. But hesychasm is not only about the Jesus Prayer. It is about inner stillness and silence.

Inner stillness is not merely emptiness. It is a focus on the awareness of the presence of God in the depths of our heart. One of the essential things we have to constantly remember is that God is not out there someplace. He’s not just in the box on the altar. It may be the dwelling place of His glory. But God is everywhere. And God dwells in the depths of our hearts. When we can come to that
awareness of God dwelling in the depths of our hearts, and keep our attention focused in that core, thoughts vanish.

How do we do this? In order to enter in to deep stillness, we have to have a lot of our issues resolved. We have to have a lot of our anger and bitterness and resentments resolved. We have to forgive. If we don’t we’re not going to get into stillness, because the moment we try our inner turmoil is going to come vomiting out. This is good – painful, but good. Because when we try to enter into stillness and we begin to see the darkness that is lurking in our souls, we can then begin to deal with it. It distracts us from trying to be quiet, from trying to say the Jesus Prayer, but that’s just part of the process. And it takes time.

The Fathers talk about three levels of prayer. The first level is oral prayer, where we’re saying the prayer with our lips. We may use a prayer rope, saying “Lord Jesus Christ, have mercy on me,” or whatever form we use. The next level is mental prayer, where we’re saying the prayer in our mind. Prayer of the mind – with the Jesus Prayer, with prayer book prayers, with liturgical prayers –keeps our minds focused and helps to integrate us, so that our lips and our mind are in the same place and doing the same thing. We all know that we can be standing in church, or standing at prayer, and we may be mouthing the words with our lips but our mind is thinking about the grocery list. The second level of prayer overcomes this problem, but it is not the final level. The final level of prayer is prayer of the heart, or spiritual prayer. It is here where we encounter God, in the depths of our soul. Here we open the eye of our attention, with the intention of being present to God who is present within us. This is the key and the core of the whole process of spiritual growth and transformation.

Love every man in spite of his falling into sin. Never mind the sins, but remember that the foundation of the man is the same - the image of God. Other people’s weaknesses strike us: they are malicious, proud, envious, avaricious, covetous, greedy; but you too are not without evil - perhaps even there is more in you than in others. At least in respect to sins men are equal. It is said: "For all have sinned and come short of the glory of God” (Rom. 3:23). All are guilty before God, and we all require His mercy.

Saint John of Kronstadt, My Life in Christ, E. E. Goulaeff (tr), Holy Trinity Monastery, Jordanville, NY, pp. 95-96

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**Forgive Everyone for Everything**

Fr. Stephen Freeman (Glory To God for All Things blog – from September 2011)

In Dostoevsky’s great last work, *The Brothers Karamazov*, the story is told of Markel, brother of the Elder Zossima. Diagnosed with tuberculosis, he is dying. In those last days he came to a renewed faith in God and a truly profound understanding of forgiveness. In a conversation with his mother she wonders how he can possibly be so joyful in so serious a stage of his illness. His response is illustrative of the heart of the Orthodox Christian life.

‘Mama,’ he replied to her, ‘do not weep, life is paradise, and we are all in paradise, but we don’t want to realize it, and if we did care to realize it, paradise would be established in all the world tomorrow.’ And we all wondered at his words, so strangely and so resolutely did he say this; we felt tender emotion and we wept….’Dear mother, droplet of my blood,’ he said (at that time he had begun to use endearments of this kind, unexpected ones), ‘beloved droplet of my blood, joyful one, you must learn that of a truth each of us is guilty before all for everyone and everything. I do not know how to explain this to you, but I feel that it is so, to the point of torment. And how could we have lived all this time being angry with one another and knowing nothing of this?’ [He spoke even of being guilty before the birds and all creation] …‘Yes, he said, ‘all around me there has been such divine glory: birds, trees, meadows, sky, and I alone have lived in disgrace, I alone have dishonored it all, completely ignoring its beauty and glory.’ ‘You take too many sins upon yourself,’ dear mother would say, weeping. ‘But dear mother, joy of my life. I am crying from joy, and not from grief; why, I myself want to be guilty before them, only I cannot explain it to you, for I do not know how to love them. Let me be culpable before all, and then all will forgive me, and that will be paradise. Am I not in paradise now?’

As difficult as it may sound, the reality described by Dostoevsky can be summed up very simply: forgive everyone for everything. Stated in such a blunt fashion, such a goal is overwhelming. How can I forgive everyone for everything? This life of forgiveness, which is nothing other than the life of Christ within us, is our inheritance in the faith. The life of blame, recrimination, bitterness, anger, revenge and the like are not the life of Christ, but simply the ragings of our own egos, the false self which we exalt over our true life which is “hid with Christ in God.”
The rightness of a cause, or the correctness of our judgment do not justify nor change the nature of our ragings. For none of us can stand before God and be justified – except as we give ourselves to the life of Christ, who is our only righteousness.

The question of forgiveness is not a moral issue. We do not forgive because it is the “correct” thing to do. We forgive because it is the true nature of the life in Christ. As Dostoevsky describes it: it is Paradise. In the same manner, the refusal to forgive, the continuation of blame, recrimination, bitterness, etc., are not moral failings. They are existential crises – drawing us away from the life of Christ and Paradise, and ever deeper into an abyss of non-being.

I have lately spent some of my prayer-time each day with a modified form of the ‘Jesus Prayer.’ It runs, “Lord Jesus Christ, Son of God, have mercy on me a sinner, and forgive all those who hate me or do me harm. Forgive them freely without reproach and grant me true repentance.” I offer no great authority for this prayer – indeed, as I pray it, I find that it changes from time to time. But it is a way of offering prayer for my enemies – of teaching my heart to “forgive everyone for everything.”

There is a further thought that is of great importance. Forgiveness and unforgiveness are not private matters. As Christ taught the Apostles, “Whosoever sins you loose are loosed, and whosoever sins you retain are retained.” This, of course, has a particular meaning for the Apostolic ministry given to the Church. But it also alludes to another reality. My refusal to forgive is a force for evil in this world – binding both myself and others around me. It may not be an intentional binding – but bind it will. In the same manner, forgiveness is the introduction of Paradise into this world – both for myself and for others around me. Whether I intend it or not, Paradise comes as a fruit of such love.

Forgive everyone for everything. Will we not be in Paradise?

This week I have been in Dallas, Texas, for the funeral of Archbishop Dmitri, beloved Apostle to the South. At the conclusion of the funeral vigil (as is normally the case for all Orthodox Christians) the primary celebrant of the service comes to the open coffin of the deceased. Placing his stole over the head of the body, he reads the words of the final absolution (this same prayer is used in the sacrament of Holy Unction).

May our Lord Jesus Christ, by His divine grace, and also by the gift and power given unto His holy Disciples and Apostles, that they should bind and loose the sins of men (For He said unto them, “Receive the Holy Spirit. Whosoever’s sins you remit, they are remitted unto them; and whosoever’s sins you retain, they are retained” (John 20:22-23). “And whatsoever you shall bind or loose on earth shall be bound or loosed in Heaven” (Matt. 18:18) and which also has been handed down to us from them as their successors, absolve this my spiritual child, N., through me who am unworthy, from all things wherein, as a human, he has sinned against God, whether by word or deed, whether by thought and with all his senses, whether voluntarily or involuntarily, whether by knowledge or in ignorance. And if he be under the ban or excommunication of a Bishop or of a Priest; or if he has brought upon himself the curse of his father or mother; or has fallen under his own curse; or has transgressed by any oath; or has been bound, as a human, by any sins whatsoever, but has repented of these with a contrite heart, may He absolve him also from all these faults and bonds. And may all those things that proceed from the infirmity of human nature be given over unto oblivion and may He forgive him everything, for the sake of His Love for Mankind, through the prayers of our most-holy and most-blessed Sovereign Lady, the Theotokos and ever-Virgin Mary, of the holy, glorious and all-praised Apostles, and of all the Saints. Amen.

We who expect to receive such great mercy at the time of our own death – should we not extend the same mercy to all while we are yet among them?
Evangelization at the heart of all departmental ministries

SYOSSET, NY [OCA]

As reported on the web site of the Orthodox Church in America the chairs of the Church’s ministry departments met at the Chancery here January 16-17, 2012, to review their work, consider plans for the future, and discern ways to interface their respective ministries with the Strategic Plan adopted at the 16th All-American Council.

Priest John Parker, the recently appointed chair of the Department of Evangelization, shared the following insights after the meeting, his first in his new role.

“Meeting at the Chancery in Syosset last week gave us department heads a golden opportunity not only to get to know one another and the work of our respective departments, but also to brainstorm together about each of our vital ministries,” said Father John. “One of the truly beautiful facets of our time together was the chance to see the areas of crossover from department to department, and a theme which unites them all.

“We noted again and again that our work is grounded in Christ Jesus our Lord — Him crucified and raised from the dead,” Father John continued. “This, of course is at the very heart of all Christian Education, Youth Ministry, Institutional Chaplaincy, Christian Service and Humanitarian Aid, Liturgical Music, Pastoral Life, and External Relations. The thread and thrust, however, of our ministries, we recognized, is Evangelization.

“Whether we are teaching our children; ministering to the young, the college-aged, the young adults; visiting the sick or incarcerated; assisting the needy and those who have suffered calamities; singing services; caring for our pastors; or bearing witness to the Orthodox Faith among the heterodox and non-Christians, the Good News of Jesus Christ crucified and raised from the dead, the Physician of our souls and bodies, knits these all together,” he adds. “Our Orthodox Church in America stands with a vital mission to share such Good News, not only within the walls of our churches, but also to every living soul God Himself puts in our path in Canada, the United States, and Mexico. Whether at the departmental level or in our individual lives, it behooves us as Orthodox Christians to ask ourselves, ‘How does this action, this ministry, this event, this service, this outreach, this assistance, this ecumenical dialogue, demonstrate the capital-G Good News of the Gospel?’ If it does not do so, it must be reconsidered. It is not wise that we would expend the limited resources of our time, talent, and treasure in areas and activities that do not present the One True God to the world and call folks to repentance and salvation found in Jesus Christ alone. “Put in another way, the non-hyphenated Orthodoxy that we seek to uphold and promote in and through our Orthodox Church in America, welcomes with open arms every soul seeking the Lord while He wills to be found, whether or not they can presently name Who He is,” Father John concluded. “From department to department, and across the boundaries of each of these ministries, we were delighted to reignite this flame together on January 16 and 17, 2012. Please hold all of this in your prayers, and offer yourselves and your resources to help us disciple ourselves in the Christian way within the Orthodox Church in America, as well as to catechize and baptize the countless folks who await their redemption in Christ outside our ecclesiastical walls.”

In addition to serving as chair of the Department of Evangelization, Father John is also Priest-in-Charge of Holy Ascension Mission, Mount Pleasant, SC. He may be contacted at evangelization@oca.org.

Great Lent PanOrthodox Men’s Retreat
March 10, 2012
10:00 a.m. Liturgy for Saturday of Souls
Followed by Lenten Potluck Lunch
Overcoming the Passions
presented by Retreat Leader Hieromonk Cyprian DuRant
&
Special Interactive, Multi-media presentation on Evangelism and Discipleship Through Traditional Orthodox Architecture
presented by Taylor Hostetter

To reserve your place, contact Reader Thomas (Brantley.hobbs@gmail.com)
Thanks for the Great Response in Signing up for 2012 Coffee Hours.

The fellowship with each other and hospitality we show our visitors is one of the hallmarks of the St. Mary of Egypt family.

Please remember, hosting coffee hour does not mean preparing a feast but does include set-up, food, beverages, clean up and taking out the trash.

An Evening of Candlelight and Roses
Saturday February 11
7:00 p.m.

Let us toast you with a complimentary glass of Champagne as you begin your evening that will include a delicious 3-course meal and engaging conversation all topped off with the perfect touch of entertainment

Minimum Donation: $20 per person

Limited Number of Tickets available for Pre-Purchase
Contact Anya Gill anygill@yahoo.com or 404-218-3588
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<td>9:30am - Akathist</td>
<td>7pm - Daily Vespers</td>
<td>9:30am - Various Prayer</td>
<td>Commemoration of All</td>
</tr>
<tr>
<td></td>
<td>9am - Choir Rehearsal</td>
<td>7pm - Inquirer/Catechumen</td>
<td>7pm - Daily Vespers</td>
<td>7:40am - Hours</td>
<td>9:30am - Various Prayer</td>
<td>10am - Divine Liturgy</td>
</tr>
<tr>
<td></td>
<td>9:40am - Hours</td>
<td>10am - Divine Liturgy @ St.</td>
<td>8am - Divine Liturgy</td>
<td>10am - MEMORIAL LITURGY</td>
<td>4pm - Confessions</td>
<td>4pm - Confessions</td>
</tr>
<tr>
<td></td>
<td>12:30pm - Fr. Peter's Study</td>
<td></td>
<td></td>
<td></td>
<td>6pm - Vigil</td>
<td></td>
</tr>
<tr>
<td>26</td>
<td>Forgiveness Vespers</td>
<td>7pm - Great Compline</td>
<td>7pm - Great Compline</td>
<td>7pm - Presanctified Liturgy</td>
<td>7pm - Great Compline</td>
<td>St. Theodore the Recruit</td>
</tr>
<tr>
<td></td>
<td>9am - Choir Rehearsal</td>
<td>7pm - Great Compline</td>
<td>7pm - Presanctified Liturgy</td>
<td>7pm - Great Compline</td>
<td>7pm - Presanctified Liturgy</td>
<td>10am - Divine Liturgy St.</td>
</tr>
<tr>
<td></td>
<td>9:40am - Hours</td>
<td>9pm - Great Compline</td>
<td>9pm - Great Compline</td>
<td>9pm - Great Compline</td>
<td>4pm - Confessions</td>
<td>6pm - Vigil</td>
</tr>
<tr>
<td></td>
<td>10am - Divine Liturgy @ St.</td>
<td></td>
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</tr>
</tbody>
</table>

**February 2012 (Eastern Time)**