

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



ORTHODOX CHURCH OF THE MOTHER OF GOD

OCA – Diocese of New York & New Jersey

The Most Reverend Michael, Archbishop of NY & the Diocese of NY/NJ

V. Rev. Dr. Matthew Searforce, Temporary Rector

Sub-Deacon Edward Dawson Sub-Deacon Vlashi

Parish Council President: Andrew Romanofsky

Parish Council Vice President: Dean Inferrera

HYMNS OF THE DAY

Resurrectional Troparion in Tone 3

Let the heavens rejoice! Let the earth be glad! For the Lord has shown strength with His arm. He has trampled down death by death. He has become the first born of the dead. He has delivered us from the depths of hell, and has granted to the world great mercy.

Kontakion from the Lenten Triodion in Tone 1

When Thou, O God, shalt come to earth with glory, all things shall tremble, and the river of fire shall flow before Thy judgment seat; the books shall be opened, and the hidden things disclosed; then deliver me from the unquenchable fire, and make me worthy to stand at Thy right hand, O Righteous Judge!

Prayer Requests

Bulletin Sponsors

For Health of:

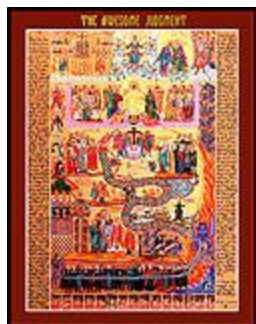
Nicole Zimmerman (God-daughter), on her birthday, offered by the Zimmerman Family.

Zimmerman Family

SAINTS AND FEASTS OF THE DAY

FEBRUARY 11, 2018

SUNDAY OF MEATFARE OF THE LAST JUDGMENT



Sunday of Meatfare of the Last Judgment

Today's Gospel reading is Matthew 25:31-46, the parable of the Last Judgment. It reminds us that while trusting in Christ's love and mercy, we must not forget His righteous judgment when He comes again in glory. If our hearts remain hardened and unrepentant, we should not expect the Lord to overlook our transgressions simply because He is a good and loving God. Although He does not desire the death of a sinner, He also expects us to turn from our wickedness and live (Ezek. 33:11). This same idea is expressed in the prayer read by the priest after the penitent has confessed his or her sins (Slavic practice).

The time for repentance and forgiveness is now, in the present life. At the Second Coming, Christ will appear as the righteous Judge, Who will render to every man according to his deeds" (Rom. 2:6). Then the time for entreating God's mercy and forgiveness will have passed.

As Father Alexander Schmemmann reminds us in his book GREAT LENT (Ch. 1:4), sin is the absence of love, it is separation and isolation. When Christ comes to judge the world, His criterion for judgment will be love. Christian love entails seeing Christ in other people, our family, our friends, and everyone else we may encounter in our lives. We shall be judged on whether we have loved, or not loved, our neighbor. We show Christian love when we feed the hungry, give drink to the thirsty, clothe the naked, visit those who are sick or in prison. If we did such things for the least of Christ's brethren, then we also did them for Christ (Mt.25:40). If we did not do such things for the least of the brethren, neither did we do them for Christ (Mt.25:45).

Today is the last day for eating meat and meat products until Pascha, though eggs and dairy products are permitted every day during the coming week. This limited fasting prepares us gradually for the more intense fasting of Great Lent.



Hieromartyr Blaise the Bishop of Sebaste

The Hieromartyr Blaise (Blasius), Bishop of Sebaste, was known for his righteous and devout life. Unanimously chosen by the people, he was consecrated Bishop of Sebaste. This occurred during the reign of the Roman emperors Diocletian (284-305) and Licinius (307-324), fierce persecutors of Christians. Saint Blaise encouraged his flock, visited the imprisoned, and gave support to the martyrs.

Many hid themselves from the persecutors by going off to desolate and solitary places. Saint Blaise also hid himself away on Mount Argeos, where he lived in a cave. Wild beasts came up to him and meekly waited until the saint finished his prayer and blessed them. The saint also healed sick animals by laying his hands upon them.

The refuge of the saint was discovered by servants of the governor Agrilaus, who had come to capture wild beasts to loose on the Christian martyrs. The servants reported to their master that Christians were hiding on the mountain, and he gave orders to arrest them. But those sent out found there only the Bishop of Sebaste. Glorifying God Who had summoned him to this exploit, Saint Blaise followed the soldiers.

Along the way the saint healed the sick and worked other miracles. Thus, a destitute widow complained to him of her misfortune. A wolf had carried off a small pig, her only possession. The bishop smiled and said to her, "Do not weep, your pig will be returned to you..." To the astonishment of everyone, the wolf came running back and returned his prey unharmed.

Agrilaus, greeting the bishop with words of deceit, called him a companion of the gods. The saint answered the greeting, but he called the gods devils. Then they beat him and led him off to prison.

On the next day, they subjected the saint to tortures again. When they led him back to the prison, seven women followed behind and gathered up the drops of blood. They arrested them and tried to compel them to worship the idols. The women pretended to consent to this and said that first they needed to wash the idols in the waters of a lake. They took the idols and threw them in a very deep part of the lake, and after this the Christians were fiercely tortured. The saints stoically endured the torments, strengthened by the grace of God, their bodies were transformed and became white as snow. One of the women had two young sons, who implored their mother to help them attain the Kingdom of Heaven, and she entrusted them to the care of Saint Blaise. The seven holy women were beheaded.

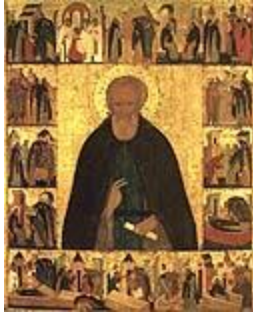
Saint Blaise was again brought before Agrilaus, and again he unflinchingly confessed his faith in Christ. The governor ordered that the martyr be thrown into a lake. The saint, going down to the water, signed himself with the Sign of the Cross, and he walked on it as though on dry land.

Addressing the pagans standing about on shore, he challenged them to come to him while calling on the help of their gods. Sixty-eight men of the governor's retinue entered the water, and immediately drowned. The saint, however, heeding the angel who had appeared to him, returned to shore.

Agrilaus was in a rage over losing his finest servants, and he gave orders to behead Saint Blaise, and the two boys entrusted to him, the sons of the martyr. Before his death, the martyr prayed for the whole world, and especially for those honoring his memory. This occurred in about the year 316.

The relics of the Hieromartyr Blaise were brought to the West during the time of the Crusades, and portions of the relics are preserved in many of the lands of Europe [and his memory traditionally honored there on February 3].

We pray to Saint Blaise for the health of domestic animals, and for protection from wild beasts.



Venerable Demetrius the Wonderworker of Priluki, Vologda

Saint Demetrius of Priluki, Wonderworker, was born into a rich merchant's family in Pereyaslavl-Zalessk. From his youth the saint was uncommonly handsome. Receiving monastic tonsure at one of the Pereyaslavl monasteries, the saint later founded the Saint Nicholas cenobitic monastery on the Saints Boris and Gleb Hill at the shore of Lake Plescheevo near the city, and became its igumen.

In 1334 Saint Demetrius first met with Saint Sergius of Radonezh, who had come to Pereyaslavl to see Metropolitan Athanasius. From that time, he frequently conversed with Saint Sergius and became close with him. The fame of the Pereyaslavl igumen was so widespread that he became godfather to the children of Great Prince Demetrius Ioannovich. Under the influence of the Radonezh wonderworker, Saint Demetrius decided to withdraw to a remote place, and went north with his disciple Pachomius.

In the Vologda forests, at the River Velika, near the Avnezh settlement, they built a church of the Resurrection of Christ and they prepared to lay the foundations for a monastery. The local inhabitants were fearful that if a monastery were built there, their village would become monastery property. They demanded that the monks leave their territory, and wishing to be a burden to no one, they moved farther away.

Not far from Vologda, at the bend of a river in an isolated spot, Saint Demetrius decided to form the first of the cenobitic monasteries of the Russian North. The people of Vologda and the surrounding gladly consented to help the saint. The owners of the land intended for the monastery, Elias and Isidore, even trampled down a grain field, so that a temple might be built immediately. In 1371 the wooden Savior cathedral was built, and brethren began to gather.

Many disciples of the monk came there from Pereyaslavl. Saint Demetrius combined prayer and strict asceticism with kindness. He fed the poor and hungry, he took in strangers, he conversed with those in need of consolation, and he gave counsel. He loved to pray in solitude. His Lenten food consisted of proskhara with warm water. Even on feasts, he would not partake of the wine and fish permitted by the Rule. Both winter and summer he wore an old sheepskin coat, and even in his old age he went with the brethren on common tasks. The saint accepted contributions to the monastery cautiously, so that the welfare of the monastery would not be detrimental to those living nearby.

The Lord granted His servant the gift of clairvoyance, and he attained a high degree of spiritual perfection. Saint Demetrius died at an advanced age on February 11, 1392. The brethren approaching found him as though asleep, and his cell was filled with a wondrous fragrance.

Miracles from the relics of Saint Demetrius began in the year 1409, and during the fifteenth century his veneration spread throughout all Rus. And no later than the year 1440, the Priluki monk Macarius recorded his Life (Great Reading Menaion, February 11) based on the narratives of Saint Demetrius's disciple Igumen Pachomius.



St. Vsevolod (in holy baptism Gabriel) the Wonderworker of Pskov

Holy Prince Vsevolod of Pskov, in Baptism Gabriel, a grandson of Vladimir Monomakh, was born at Novgorod, where in the years 1088-1093 and 1095-1117 his father ruled as prince. His father was the holy prince Saint Mstislav-Theodore the Great (April 15). In the year 1117, when Great Prince Vladimir Monomakh gave Mstislav Kievan Belgorod as his "udel" (land-holding), practically making him co-ruler, young Vsevolod remained as his father's vicar in the Novgorod principality.

Holy Prince Vsevolod did much good for Novgorod. Together with the Archbishop of Novgorod, Saint Niphon (April 8), he raised up many churches, among which were the cathedral of the Great Martyr George at the Yuriev monastery, and the church of Saint John the Forerunner at Opokakh, built in honor of the "angel" (i.e. patron saint) of his first-born son John, who had died in infancy (+ 1128).

In his Ustav (Law code) the prince granted a special charter of lands and privileges to the cathedral of Holy Wisdom (Hagia Sophia) and other churches. During a terrible famine, he exhausted his entire treasury to save people from perishing. Prince Vsevolod was a valiant warrior, he marched victoriously against the Yam and Chud peoples, but he never took up the sword for lucre or power.

In 1132, upon the death of holy Great Prince Mstislav, Vsevolod's uncle Prince Yaropolk of Kiev fulfilled the last wishes of his brother and transferred Vsevolod to Pereyaslavl, then regarded as the eldest city after Kiev itself. But the younger sons of Monomakh, Yuri Dolgoruky and Andrew Dobry, were apprehensive lest Yaropolk make Vsevolod his successor at Kiev, and so they marched out against their nephew. Hoping to avoid internecine strife, Saint Vsevolod returned to Novgorod, but was received there with disaffection. The Novgorodians felt that the

prince had been “raised” by them and should not have left them earlier. “Vsevolod went to Rus, to Pereslavl,” noted the Novgorod chronicler, “and kissed the cross against the Novgorodians, saying, ‘I will kill you.’”

Striving to restore good relations with Novgorod, the prince undertook a victorious campaign against the Chud people in 1133, and he annexed Yuriev to the Novgorod domain. But a harsh winter campaign in 1135-1136 against Suzdal was unsuccessful. The stubborn people of Novgorod would not heed their chastisement by God, and they could not forgive the prince for their defeat. The assembly decided to summon a prince from the hostile Monomakh line of the Olgovichi, and they condemned Saint Vsevolod to banishment. “You suffered exile at the hands of your own people,” we sing in the Troparion to the saint. For a month and a half they held the prince and his family under guard at the archbishop’s palace. When Prince Svyatoslav Olgovich arrived on July 15, 1136, Vsevolod was released from his captivity.

Vsevolod went again to Kiev, and his uncle Yaropolk gave him the Vyshgorod district near Kiev, the place where Saint Olga (July 11) had lived in the tenth century during the rule of her son Svyatoslav, “preferring the cities of Kiev and Pskov.” Saint Olga came to the defense of her descendant in 1137 when the people of Pskov, recalling the campaigns of the Novgorod-Pskov army led by the prince, invited him to the Pskov principality, the native region of Saint Olga. He was the first Pskov prince, chosen by the will of the Pskov people.

Among the glorious works of Saint Vsevolod-Gabriel at Pskov was the construction of the first stone church dedicated to the Life-Creating Trinity, replacing a wooden church from the time of Saint Olga. On the icons of the saint, he is often depicted holding the church of the Holy Trinity.

Saint Vsevolod ruled as prince at Pskov for only a year. He died on February 11, 1138 at the age of forty-six. All of Pskov gathered at the funeral of the beloved prince, and the chanting of the choir could scarcely be heard over the people’s wailing.

The people of Novgorod sent an archpriest from the Sophia cathedral to take his holy relics back to Novgorod. The prince, however, did not want his body to rest in Novgorod. He would not allow Novgorod to be deprived of his relics by the people of Pskov, who had driven him out, and the coffin would not move from the spot. The Novgorod people wept bitterly and repented in their misfortune. Then they asked to be given just a small piece of his relics “for the protection of their city.” Through their prayers a fingernail fell from the saint’s hand. The Pskov people put Saint Vsevolod into the temple of the holy Great Martyr Demetrius. Beside the grave they placed the military armaments of the prince, a shield and sword, in the shape of a cross, with the Latin inscription, “I will yield my honor to no one.”

On November 27, 1192, the relics of holy Prince Vsevolod were uncovered and transferred into the Trinity cathedral, in which a chapel was consecrated in his honor.

The deep spiritual bond of the city of Saint Olga with the holy Prince Vsevolod was never broken. He always remained a Pskov wonderworker. At the siege of Pskov by Stephen Bathory in 1581, when the walls of the fortress were already breached and the Poles were ready to rush into the city, they brought the holy relics of Prince Vsevolod from the Trinity cathedral to the place of battle, and the enemy withdrew.

On April 22, 1834, on the first day of Pascha, the saint’s holy relics were solemnly transferred to a new shrine in the main church of the cathedral.

At the appearance of the wonderworking Pskov-Protection Icon (October 1), holy Prince Vsevolod-Gabriel stood among the heavenly defenders of Pskov.



Righteous Theodora, wife of the Emperor Theophilus, the Iconoclast

Holy Empress Theodora was the wife of the Byzantine emperor Theophilus the Iconoclast (829-842), but she did not share in the heresy of her husband and secretly venerated the holy icons. After the death of her husband, Saint Theodora governed the realm because her son Michael was a minor.

She convened a Council, at which the Iconoclasts were anathematized, and the veneration of icons was reinstated. Saint Theodora established the annual celebration of this event, the Triumph of Orthodoxy, on the first Sunday of the Great Fast. Saint Theodora did much for Holy Church and fostered a firm devotion to Orthodoxy in her son Michael.

When Michael came of age, she was retired from governing and spent eight years in the monastery of Saint Euphrosyne, where she devoted herself to ascetic struggles, and reading books that nourished her soul.

A copy of the Gospels, copied in her own hand, is known to exist. She died peacefully around the year 867.

In 1460, her relics were given by the Turks to the people of Kerkyra (Corfu).



St. George, the Newmartyr of Sofia

No information available at this time.

St. Gobnata of Ballyvourney

Saint Gobnata was born in Co. Clare at the end of the fifth, or the beginning of the sixth century. Later she fled to the Aran Islands to escape from some enemy. An angel appeared to her one day and told her to leave that place and to keep walking until she found nine white deer. She saw three white deer at Clondrohid, Co. Cork, and decided to follow them. Then at Ballymakeera, she saw six white deer. Finally, at Ballyvourney she came upon nine white deer grazing in a wood. There she was given land for a women's monastery by her spiritual Father Saint Abban of Kilabban, Co. Laois (March 16), and he installed her as abbess. Excavations in 1951 proved that indeed there had been an early Christian settlement on the site.

Saint Gobnata was renowned for her gift of healing, and there is a story of how she kept the plague from Ballyvourney. She is also famous for her skill as a bee-keeper.

One day, Saint Gobnata was watching from a hill overlooking a valley as an invading chieftain and his army came through, destroying crops and driving off cattle. She sent the bees to attack them, and they were thrown into such confusion that they left without their plunder.

The holy virgin Saint Gobnata fell asleep in the Lord on February 11. The exact year of her death is not known, but it probably occurred in the sixth century. Although she is regarded as the patron saint of Ballyvourney, she is venerated throughout southern Ireland. There are churches dedicated to her in Waterford and Kerry, for example, and she is also revered in Scotland.

GOSPEL AND EPISTLE READINGS

Epistle Reading

Prokeimenon, Tone 3:

Great is our Lord, and abundant in power, / His understanding is beyond measure! (*Psalm 146:5*)
vs. Praise the Lord! For it is good to sing praises to our God! (*Psalm 146:2*)

The reading from the First Epistle of the Holy Apostle Paul to the Corinthians:

Brethren, food will not commend us to God. We are no worse off if we do not eat, and no better off if we do. Only take care lest this liberty of yours somehow become a stumbling block to the weak. For if any one sees you, a man of knowledge, at table in an idol's temple, might he not be encouraged, if his conscience is weak, to eat food offered to idols? And so by your knowledge this weak man is destroyed, the brother for whom Christ died. Thus, sinning against your brethren and wounding their conscience when it is weak, you sin against Christ. Therefore, if food is a cause of my brother's falling, I will never eat meat, lest I cause my brother to fall. Am I not free? Am I not an apostle? Have I not seen Jesus our Lord? Are not you my workmanship in the Lord? If to others I am not an apostle, at least I am to you; for you are the seal of my apostleship in the Lord.

Alleluia, Tone 8:

Come, let us rejoice in the Lord! Let us make a joyful noise to God our Savior! (*Psalm 94:1*)
vs. Let us come before his presence with thanksgiving; let us make a joyful noise to him with songs of praise.
(*Psalm 94:2*)

Gospel Reading

The Reading is from Matthew

The Lord said, "When the Son of man comes in his glory and all the holy angels with him, then he will sit on his glorious throne. Before him will be gathered all the nations, and he will separate them one from another as a shepherd separates the sheep from the goats, and he will place the sheep at his right hand, but the goats at the left. Then the king will say to those at his right hand, 'Come, O blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me.' Then the righteous will answer him, 'Lord, when did we see you hungry and feed you, or thirsty and give you drink? And when did we see you a stranger and welcome you, or naked and clothe you? And when did we see you sick or in prison and visit you?' And the King will answer them, 'Truly, I say to you, as you did it to one of the least of these my brethren, you did it to me.' Then he will say to those at his left hand, 'Depart from me, you cursed, into the eternal fire prepared for the devil and his angels; for I was hungry and you gave me no food, I was thirsty and you gave me no drink, I was a stranger and you did not welcome me, naked and you did not clothe me, sick and in prison and you did not visit me.' Then they also will answer, 'Lord, when did we see you hungry or thirsty or a stranger or naked or sick or in prison, and did not minister to you?' Then he will answer them, 'Truly, I say to you, as you did it not to one of the least of these, you did it not to me.' And they will go away into eternal punishment, but the righteous into eternal life."



Daily Inspirations by Abbott Tryphon

Idolatry

Beware of false idols



Idolatry is a pejorative term for the worship of an idol, a physical object worshiped as though it were a god. Idolatry can also involve objects, persons, entertainment, even self. Anything that replaces the centrality of God in our life can be a form of idolatry. Job, music, money, sex, popularity, success, all can become a form of idolatry. Even nationalism can take on the form of idolatry.

It is a troubling time, when so many have given themselves over to the worship of rock stars, financial success, new cars, clothes, new trends, and even political parties. How many ministers have the American flag placed centrally in their "worship centers", as though God were an American and salvation was linked to patriotism.

How many ministers spend more time preaching a nationalistic form of Christianity, while forgetting that Christ transcends cultures and nations. At the very time we need Christ the most, we allow ourselves to be distracted by entertainment, jobs, money, and even politics. We are bowing down, as a people, before false idols.

The centrality of Christ, and our personal relationship with Him, must be guarded against any intrusion of false idols. We, personally, must examine our life, making sure nothing has become an idol for us. Like the people of Israel in ancient times, turned back to God, repenting of their worship of a false idol, so too, must we put down our golden calves.

Orthodox Quote of the Day

Nobody can become a Christian by being lazy. It needs work,
lots of work.

Elder Porphyrios

PARISH NEWS & ANNOUNCEMENTS

Today, February 11th, the Sisterhood of the Protection of the Mother of God will sponsor a Meatfare luncheon. A variety of homemade meat dishes will be served. The cost of the luncheon is \$10 for each adult, and includes beverages and dessert. Next Sunday, February 18th, the Sisterhood will be sponsoring a Cheesefare luncheon consisting of blini, pierogi, egg and cheese dishes. Tickets are also \$10. Please join us for these delicious meals.

LITURGICAL SCHEDULE

Sunday, February 11th

9:30 am: Sunday School
9:40 am: Hours
10:00 am: Liturgy of St. John Chrysostom
After Communion: Sunday School pre-K - Grade 3

Saturday, February 17th

6:30 pm: Vespers

Sunday, February 18th

9:30 am: Sunday School
9:40 am: Hours
10:00 am: Liturgy of St. John Chrysostom
After Communion: Sunday School pre-K - Grade 3

Monday, February 19th

6:30 pm: The Canon of St. Andrew of Crete

Wednesday, February 21st

6:30 pm: Liturgy of Presanctified Gifts

Saturday, February 24th

6:30 pm: Vespers

Sunday, February 25th

9:30 am: Sunday School
9:40 am: Hours
10:00 am: Liturgy of St. John Chrysostom
After Communion: Sunday School pre-K - Grade 3

Wednesday, February 28th

6:30 pm: Liturgy of Presanctified Gifts

Request & Bulletin Sponsor: Use the sign-up sheet at the candle stand for the health of, eternal memory of or a Pannikhida for a loved one or friend will be remembered during Divine Liturgy for the day/week that you signed up for.

Memorial Candles: Candles can be purchased at the candle stand, suggested donation of \$10 for a large one.

Private Confessions: Can be heard a half hour before any service. See Father Matthew for other times.

General Confession: Will be at 9:45 am on the first Sunday of the month.

Receiving Holy Communion: Holy Communion is offered to those baptized Orthodox Christians who have prepared themselves for the reception of the Sacrament by prayer and fasting. Blessed Bread is available for all our visitors at the very end of the Divine Liturgy.

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

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

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

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



Daily Reflection

The Dialogue after the Great Entrance



Priest: Pray for me, brother and concelebrant (ἀδελφὲ καὶ συλλειτουργῆ).

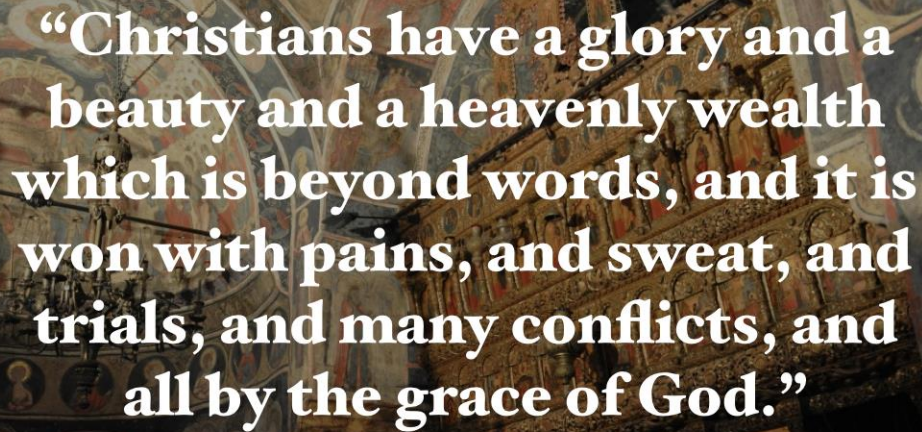
Deacon (Lk 1: 35): The Holy Spirit will come upon you, and the power of the Most High will overshadow you.

Priest: The same Spirit will concelebrate with us (συλλειτουργήσῃ ἡμῖν) all the days of our life. (Dialogue after the Great Entrance, Russian Orthodox "Sluzhebnik," Moscow 2005)

At this point in the Divine Liturgy, in response to the priest's request for prayers, the deacon responds (according to the proper version of this dialogue, corrected in modern-day editions of the Russian Orthodox Church) with the words of the Archangel, said to the Holy Virgin: "The Holy Spirit will come upon you..." Why these words?

Because the Archangel says these words in response to Mary's question, "How can this be, for I know no man?" (Lk 1: 34) Just as She was dumbfounded, confronted with the mystery of the Virgin Birth, so is the celebrating priest, (together with all of us), dumbfounded before the mystery of the Eucharist, at which we, and our gifts of bread and wine, are transfigured. "How can this be...?" we might ask, with the Most-Holy Virgin. And the response is, by the power of the Holy Spirit. As St. John of Damascus writes, "You also ask now how bread becomes the body of Christ and wine and water his blood. And I say to you that the Holy Spirit comes again, and accomplishes what is inconceivable and incomprehensible." (De fide orthodoxa 4, 13)

Thus the priest's faith is strengthened, as he approaches the central part of the Divine Liturgy, the Eucharistic (Anaphoral) Prayer, in accord with Byzantine liturgical theology, with this assurance of divine assistance, – specifically of the power of the Holy Spirit, – without Whom the Eucharist could not be accomplished. And our faith is strengthened as well, every time we see an iconostasis, and see a depiction of the Annunciation (of the Archangel and the Most-Holy Virgin) at its very center, on the Royal or Holy Doors. May the Holy Spirit come upon us, and the power of the Most High overshadow us. Amen!



“Christians have a glory and a beauty and a heavenly wealth which is beyond words, and it is won with pains, and sweat, and trials, and many conflicts, and all by the grace of God.”

- St Macarius the Great -

throughthegraceofgod.wordpress.com