

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 Searfoorce, Temporary Rector

Sub-Deacon Edward Dawson Sub-Deacon Vlashi

Parish Council President: Andrew Romanofsky

Parish Council Vice President: Sub-Deacon Edward

HYMNS OF THE DAY

Troparion in Tone 1 (Resurrection)

When the stone had been sealed by the Jews, while the soldiers were guarding Thy most pure body, Thou didst rise on the third day, O Savior, granting life to the world. The powers of heaven therefore cried to Thee, O Giver of Life: “Glory to Thy Resurrection, O Christ! Glory to Thy Kingdom! Glory to Thy dispensation, O thou who lovest of mankind!”

Troparion in Tone 8 (All Saints of North America)

As the bountiful harvest of Thy sowing of salvation, the lands of North America offer to Thee, O Lord, all the saints who have shone in them. By their prayers keep the Church and our land in abiding peace through the Theotokos, O most Merciful One!

Kontakion in Tone 1 (Resurrection)

As God, Thou didst rise from the tomb in glory, raising the world with Thyself. Human nature praises Thee as God, for death has vanished. Adam exults, O Master! Eve rejoices, for she is freed from bondage and cries to Thee: “Thou art the Giver of Resurrection to all, O Christ!”

Kontakion in Tone 3 (All Saints of North America)

Today the choir of Saints who were pleasing to God in the lands of North America now stands before us in the Church and invisibly prays to God for us. With them the Angels glorify Him, and all the Saints of the Church of Christ keep festival with them; and together they all pray for us to the Pre-eternal God.

Prayer Requests

For Health of:

Holly Dawson, wife of Sub-deacon Edward Dawson and Treasurer of Mother of God Church, Mays Landing NJ; having critical heart surgery, offered by Archbishop Michael and the Diocese of NY/NJ.

Alonzo Cromwell, father of Matushka Jeanne Zablotzky, who suffered a heart attack Thursday, June 7, offered by Archbishop Michael and the Diocese of NY/NJ.

Protopresbyter Leonid Kishkovsky, Eileen Koltz, Child Anthony, 7 months, Reader Philip Benda, Bill Kraftician, Alexandra, Billy and Donny, offered by Archbishop Michael and the Diocese of NY/NJ.

In Memory of:

William (Bill) Kraftician, husband of Sonia Kraftician, offered by Archbishop Michael and the Diocese of NY/NJ.

Dale Mast, offered by his cousin Sub-Deacon Vlashi.

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SAINTS AND FEASTS OF THE DAY

JUNE 10, 2018

2ND SUNDAY AFTER PENTECOST: ALL SAINTS OF AMERICA (ALL SAINTS OF RUSSIA)



Synaxis of the Saints of North America

On the second Sunday after Pentecost, each local Orthodox Church commemorates all the saints, known and unknown, who have shone forth in its territory. Accordingly, the Orthodox Church in America remembers the saints of North America on this day.

Saints of all times, and in every country are seen as the fulfillment of God's promise to redeem fallen humanity. Their example encourages us to "lay aside every weight, and the sin which so easily besets us" and to "run with patience the race that is set before us" (Hebrews 12:1). The saints of North America also teach us how we should live, and what we must expect to endure as Christians

Although it is a relatively young church, the Orthodox Church in America has produced saints in nearly all of the six major categories of saints: Apostles (and Equals of the Apostles); Martyrs (and Confessors); Prophets; Hierarchs; Monastic Saints; and the Righteous. Prophets, of course, lived in Old Testament times and predicted the coming of Christ.

The first Divine Liturgy in what is now American territory (northern latitude 58 degrees, 14 minutes, western longitude 141 degrees) was celebrated on July 20, 1741, the Feast of the Prophet Elias, aboard the ship Peter under the command of Vitus Bering. Hieromonk Hilarion Trusov and the priest Ignatius Kozirevsky served together on that occasion. Several years later, the Russian merchant Gregory I. Shelikov visited Valaam monastery, suggesting to the abbot that it would be desirable to send missionaries to Russian America.

On September 24, 1794, after a journey of 7,327 miles (the longest missionary journey in Orthodox history) and 293 days, a group of monks from Valaam arrived on Kodiak Island in Alaska. The mission was headed by Archimandrite Joasaph, and included Hieromonks Juvenal, Macarius, and Athanasius, the Hierodeacons Nectarius and Stephen, and the monks Herman and Joasaph. Saint Herman of Alaska (December 13, August 9), the last surviving member of the mission, fell asleep in the Lord in 1837.

Throughout the Church's history, the seeds of faith have always been watered by the blood of the martyrs. The Protomartyr Juvenal was killed near Lake Iliamna by natives in 1799, thus becoming the first Orthodox Christian to shed his blood for Christ in the New World. In 1816, Saint Peter the Aleut was put to death by Spanish missionaries in California when he refused to convert to Roman Catholicism.

Missionary efforts continued in the nineteenth century, with outreach to the native peoples of Alaska. Two of the most prominent laborers in Christ's Vineyard were Saint Innocent Veniaminov (March 31 and October 6) and Saint Jacob Netsvetov (July 26), who translated Orthodox services and books into the native languages. Father Jacob Netsvetov died in Sitka in 1864 after a life of devoted service to the Church. Father John Veniaminov, after his wife's death, received monastic tonsure with the name Innocent. He died in 1879 as the Metropolitan of Moscow.

As the nineteenth century was drawing to a close, an event of enormous significance for the North American Church took place. On March 25, 1891, Bishop Vladimir went to Minneapolis to receive Saint Alexis Toth (May 7) and 361 of his parishioners into the Orthodox Church. This was the beginning of the return of many Uniates to Orthodoxy.

Saint Tikhon (Belavin), the future Patriarch of Moscow (April 7, October 9), came to America as bishop of the diocese of the Aleutians and Alaska in September 1898. As the only Orthodox bishop on the continent, Saint Tikhon traveled extensively throughout North America in order to minister to his widely scattered and diverse flock. He realized that the local church here could not be a permanent extension of the Russian Church. Therefore, he focused his efforts on giving the American Church a diocesan and parish structure which would help it mature and grow.

Saint Tikhon returned to Russia in 1907, and was elected as Patriarch of Moscow ten years later. He died in 1925, and for many years his exact burial place remained unknown. Saint Tikhon's grave was discovered on February 22, 1992 in the smaller cathedral of Our Lady of the Don in the Don Monastery when a fire made renovation of the church necessary.

Saint Raphael of Brooklyn (February 27) was the first Orthodox bishop to be consecrated in North America. Archimandrite Raphael Hawaweeny was consecrated by Bishop Tikhon and Bishop Innocent (Pustynsky) at Saint

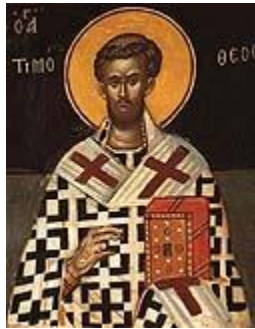
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Nicholas Cathedral in New York on March 13, 1904. As Bishop of Brooklyn, Saint Raphael was a trusted and capable assistant to Saint Tikhon in his archpastoral ministry. Saint Raphael reposed on February 27, 1915.

The first All American Council took place March 5-7, 1907 at Mayfield, PA, and the main topic was “How to expand the mission.” Guidelines and directions for missionary activity, and statutes for the administrative structure of parishes were also set forth.

In the twentieth century, in the aftermath of the Russian Revolution, countless men, women, and children received the crown of martyrdom rather than renounce Christ. Saints John Kochurov (October 31) and Alexander Hotovitzky (December 4 and August 7) both served the Church in North America before going back to Russia. Saint John became the first clergyman to be martyred in Russia on October 31, 1917 in Saint Petersburg. Saint Alexander Hotovitzky, who served in America until 1914, was killed in 1937.

In addition to the saints listed above, we also honor those saints who are known only to God, and have not been recognized officially by the Church. As we contemplate the lives of these saints, let us remember that we are also called by God to a life of holiness.

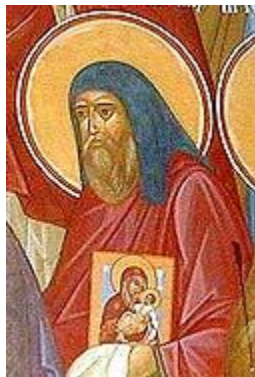


Hieromartyr Timothy the Bishop of Prusa

The Hieromartyr Timothy, Bishop of Prusa (Bithynia), received from the Lord the gift of wonderworking because of his purity and sanctity of life. At Prusa he converted many pagans to the faith in Christ. The emperor Julian the Apostate (361-363), upon hearing about Saint Timothy had him locked up in prison, but even there also the saint continued to preach the Gospel. Julian forbade him to teach about Jesus Christ, but the saint continued to spread the Christian Faith. Finally, the emperor gave orders to behead the saint. His holy relics were afterwards transferred to Constantinople.

Venerable Silvanus the Schemamonk, of the Kiev Far Caves

The Holy Schemamonk Silvanus of the Kiev Caves labored in asceticism in the Far Caves during the thirteenth and fourteenth centuries. One time, by the power of his prayer, he held fast to the spot robbers, who had come into the monastery garden, and for three days they were not able to move. When they repented, the monk then freed them. The memory of Saint Silvanus is celebrated also on August 28, and on the second Sunday of Great Lent.



Finding of the relics of St Basil the Bishop of Ryazan

The Uncovering and Transfer of the Holy Relics of Saint Basil, Bishop of Ryazan (July 3), was done by Archbishop Theodoret of Ryazan (1605-1617). It pleased Divine Providence during the Time of Troubles to glorify Saint Basil. The uncovering of his relics and their transfer into the Ryazan-Dormition (afterwards Nativity) church in the Kremlin of Ryazan-Pereslavl took place on June 10, 1609. This had been the cathedral church from the time of the Ryazan bishop Jonah II (1522-1547). The relics of Saint Basil were placed in a reliquary at the left kleros, beside the iconostasis. A troparion and kontakion were then composed. From that time the name of Saint Basil was “commemorated throughout all the churches of the Ryazan diocese.” People had recourse to him as to “their constant intercessor, a helper in sorrow and peril.” Under Archbishop Moses (1638-1651), a stone crypt was built over the relics of Saint Basil in 1638, and over it was put the Murom Icon of the Most Holy Theotokos “the Supplication of Basil.”

During this period services of thanksgiving to Saint Basil were served in the Ryazan churches. The first solemn celebration of the transfer of the relics of the saint took place on June 10, 1645 under Archbishop Moses. Especially fervent in veneration of the Ryazan hierarch was Archbishop Misael (1651-1655). By his command, in 1653, an inscription was made on a large silver vessel for the blessing of water, “This cup is from Ryazan-Pereslavl, in the cathedral church of the Dormition and the holy Passion-Bearers Boris and Gleb, and our Father among the saints Basil, Bishop of Ryazan, Wonderworker”.

In 1655 Saint Basil was depicted upon a silver cross together with Saint John the Forerunner and Saint Jonah, Metropolitan of Moscow. In 1712 during the time of Metropolitan Stephen Yavorsky, a stone chapel was constructed over the original burial place of Saint Basil, at the Borisoglebsk church, through the zeal of the clerk Nikita Altukhov. In the years 1722-1723 under Tsar Peter I a formal investigation of the saint was conducted, after which Saint Basil was depicted upon an icon together with other Russian saints. Metropolitan Demetrius (Sechenov)

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of Novgorod, during his time as Bishop of Ryazan (1752-1757) compiled the service to Saint Basil, “having in mind first of all the writing of the troparion, kontakion and canon”.

Through his efforts a new crypt was constructed over the relics of Saint Basil, containing a reliquary with an icon of the saint. In 1782 the reliquary was elegantly adorned by the Archbishop of Ryazan and Zaratisk, Simon (Lagova) (1778-1804). In 1810 under the Ryazan and Zaratisk archbishop Theophylakt (Rusanov), a decree of the Holy Synod was promulgated concerning the celebration of Saint Basil on the Sunday of All Saints. On October 4, 1836 a new memorial was unveiled at the spot of the uncovering of the relics of Saint Basil. It was set up through the zeal of the churchwarden of the Borisoglebsk church, Simeon Panov. In 1871, Archbishop Alexis (Rzhanitsky, 1867-1876) served the Divine Liturgy at the Borisoglebsk church on the Feast day of Saint Basil, July 3, for the first time.

Under Archbishop Palladius (Raev, 1876-1882) the Holy Synod in 1881 appointed the following days for commemoration of Saint Basil: July 3, the day of his blessed repose, and June 10, the day of the transfer of his holy relics. Even today, Saint Basil is especially venerated in the Ryazan lands. In each temple of the Ryazan diocese there is his icon. In the majority of the churches, moreover, is found a mural of the saint sailing along on the water on his mantiya with the Murom Icon of the Mother of God in hand. In the cathedral church each Wednesday evening an Akathist is sung to him.



St. John Maximovitch the Metropolitan of Tobolsk

Saint John, Metropolitan of Tobolsk and All Siberia, the Wonderworker, in the world was named John Maximovitch, and he was born in the city of Nezhino in 1651. His father Maxim Vasil'evich and mother Euphrosyne had seven sons, of which John was the eldest. Upon his completion of the Kiev-Mogilyansk College (afterwards the Kiev Spiritual Academy), the future hierarch emerged from it as a teacher of the Latin language. Thereafter, in 1680, he accepted monasticism at the Kiev Caves monastery and became absorbed in inner spiritual activity. With the general consent of the brethren, the young monk was given the obedience of preaching. From this period he demonstrated an exceptional eloquence. He attached a special significance to inner religious knowledge. The chief theme of his life can be defined at a stroke as, “How ought man to conform his will with the will of God?” He developed this theme both in his preachings, and in his subsequent missionary service. In answer to it appeared the work, published towards the end of his long ascetic life, and entitled “Heliotropion” or “Sunflower,” or Conforming the Human Will to the Divine Will.” Of the many works of the holy Fathers of the Orthodox Church, this work gives a very thorough answer to this great question of Christian soteriology.

In 1658 they sent him on a mission to Moscow. There he was appointed by Patriarch Joachim (1674-1690) as vicar of the Briansk-Svensk monastery, which was then under the Kiev Caves Lavra.

Saint Theodosius, Archbishop of Chernigov, in 1695 shortly before his own death (February 5) appointed Hieromonk John as Archimandrite of the Chernigov Eletsksk monastery, and designated him as his successor as bishop. (Saint John revered the memory of Saint Theodosius, believing in the power of his prayerful intercession before the Lord. Because of his faith, he received healing from a serious illness through the prayers of Saint Theodosius. At the very height of the sickness, Saint Theodosius appeared to him and said, “Serve tomorrow, you will be well.” On the following day Saint John, completely well and to the amazement of everyone, served the Divine Liturgy. This miracle of Saint John’s healing marked the beginning of the veneration of Saint Theodosius as a grace-bearing saint of God.)

On January 10, 1697 Patriarch Adrian of Moscow and All Rus (1690-1700) consecrated Archimandrite John as Bishop of Chernigov, in the Dormition cathedral of the Moscow Kremlin.

Upon entering into the administration of the diocese, Bishop John created a Collegium near the archbishop’s cathedral, similar to the Kiev Academy, which the saint intended should serve as an “Athens at Chernigov,” a school of pious enlightenment.

In view of its high level of theological education and training, Saint John’s school received wide renown. In essence, this was the first seminary in Russia. Seminaries on the model of this one began opening in other dioceses of the Russian Church.

The saint also later opened a printing press, at which he and his successors published many works of spiritual and moral content.

The life of Saint John was illumined by lofty virtues, and especially humility. It is reflected also in his works, “The Moral-Didactic Reflector” (Chernigov, 1703 and 1707); “The Alphabet, with Rhymes Added” (1705); “The

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Virgin Mother of God” (1707); “The Theatre, or Moral-Didactic Disgrace” (1708); “Excursus on Psalm 50” (Chernigov, 1708); “Excursus on the “Our Father” and “The Eight Gospel Beatitudes” (1709); “The Royal Way of the Cross” (Chernigov, 1709); “Thoughts on God to the Benefit of Right-Belief” (1710 and 1711); “Synaxarion Commemoration on the Victory of Poltava” (1710); “The Pilgrim” (in manuscript); “Spiritual Thoughts” (Moscow, 1782).

At Chernigov in 1714 the saint also first published his chief work, written in the Latin language. It was a peculiarity of the graduates of the Kiev school was that they wrote their works in classical Latin. Professor I. A. Maximovich in 1888 translated the “Heliotropion” into the modern Russian language and published it at first in parts in the “Chernigov Diocesan Newsletter”, and later on in a separate book (Kiev, 1896). With his name is connected also “The Latin-Greek-Russian Lexicon.”

Saint John was known to have connections with Mount Athos. He had a special interest in the fate of Russian inhabitants on the Holy Mountain, and sent them substantial material aid during these difficult years. His archbishopal grammota to the Russian monastery of Saint Panteleimon has been preserved, and it testifies to his concern for those on Mount Athos.

On August 14, 1711, after his elevation to the dignity of metropolitan, Saint John arrived at the see of Tobolsk and All Siberia. The saint concerned himself constantly with the enlightening of his diocese. There he continued with his work, started at Chernigov. He improved the school which had been opened by his predecessor, the renowned missionary Metropolitan Philotheus (Leschinsky, + 1727), and he continued the apostolic preaching among the pagans of Siberia, converting many thousands to Christ. In 1714 Saint John set off to Peking to head a mission with Archimandrite Hilarion (Lezhaisky). At Tobolsk he again undertook publishing activity, using the printing press he set up at Chernigov. To this time belongs also the publication by Metropolitan John of the “Heliotropion” in the Slavonic-Russian language (1714), so that the Siberians could also understand it.

The chronicler describes the life of the saint in Siberia: “He was quiet and unpretentious, graciously considerate, sympathetic to the poor, and merciful.” He often helped people secretly, and sometimes in the garb of a simple monk, he would bring generous alms to the homes of the needy saying, “Accept this in the Name of Jesus Christ.” His home at Tobolsk was always open to all those in need of help or a word of comfort. Even on the day he died, June 10, 1715, after Divine Liturgy Saint John had set up a dining-hall at his home for the clergy and the impoverished, and he himself served at table. Later on, having taken his leave of everyone, the saint withdrew to his chambers. When the church bells rang for Vespers, he died at prayer on his knees. The saint was buried in the chapel of Saint John Chrysostom at the Tobolsk Dormition-Sophia cathedral.

Saint John has long been venerated in Siberia. In light of numerous miracles and the longstanding local veneration of Saint John, in 1916 the Church established the all-Russian celebration of the saint on June 10, the day of repose.

Saint John’s memory is fervently kept by Siberians and by all the believing Russian people. He at present rests in the Tobolsk cathedral of the Protection of the Mother of God. The service to him was republished, with the blessing of His Holiness Patriarch Alexis I, by Metropolitan Bartholomew (Gorodtsov) in 1947 at the city of Novosibirsk.



Martyr Alexander & Virginmartyr Antoninaat Constantinople

The Holy Martyrs Alexander and Antonina the Virgin. Saint Antonina was from the city of Krodamos (Asia Minor). She was arrested for being a Christian, and was brought before the governor Festus. He urged her to worship the pagan gods, promising to make her a priestess of the goddess Artemis. But the saint bravely confessed Christ, and she urged the governor to renounce the worship of demons in the form of idols. Festus gave orders to strike the saint on the face and lock her up in prison.



The martyr spent all her time at prayer, she ate and drank nothing, but then she heard the voice of God, “Antonina, fortify yourself with food and be brave, for I am with you.” When they led her before the governor again, the martyr continued to stand up for the Christian Faith and to denounce the pagans.

The governor decided to give the holy virgin over for defilement by soldiers, but the Lord inspired one of them, Saint Alexander, to save the holy virgin. He sought permission to go in to her on the pretext that he might be able to convince her to obey the governor’s will. Saint Alexander then suggested that she put on his military attire and flee. Saint Antonina was afraid, but the Lord ordered her to agree.

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No one recognized her dressed as a soldier, and she walked out of prison. The soldiers sent by Festus found Saint Alexander alone in the cell. He would not respond to the questions of the governor, and so he was tortured and mercilessly beaten. Through the inspiration of the Lord Jesus Christ, Saint Antonina also came to stand before Festus.

Soldiers cut off their hands, then they smeared them with pitch and threw them into a pit where a fire was burning. When the fire went out, they threw snakes into the pit, so that Christians would not be able to gather up the bones of the martyrs. Returning home, Festus became numb, and was able neither to eat nor to drink. He died after seven days of terrible torment.

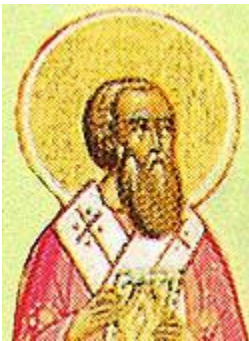
Sts Alexander and Antonina were martyred on May 3, 313. In the Prologue their memory is listed under June 10. The relics of the saints were transferred to Constantinople and placed in the Maximov monastery.

Venerable Theophanes of Antioch

Saint Theophanes of Antioch was the son of pagans. At a youthful age he entered into marriage, but after three years his wife died. Saint Theophanes then came to believe in Christ and accepted Baptism. He gave up everything and began to live beyond the city in a manner of self-denial. He zealously taught the keeping of the commandments of God to everyone who came to him. He exhorted people to lead a pure and chaste life, and he condemned the debauchery of the people of Antioch. When Saint Theophanes learned about a certain profligate woman, Pansemne, who was caught up in the snares of the devil, he wanted to save her. Knowing how difficult it would be to fulfill such an intention, and conscious of his own infirmity, Saint Theophanes prayed and he besought the Lord to help him save the sinful woman.

Finally, the saint dressed up in fine clothing, took along much gold and then went to Pansemne. The monk gave her the gold and he asked her to forsake the dissolute life to marry him. Pansemne happily consented and gave him her word to become his wife. The sole condition which Saint Theophanes set for Pansemne was that she should accept Baptism. Because of the attractive marriage offer, Pansemne consented. In preparing her to accept Baptism, Saint Theophanes instructed her in the Christian Faith. He explained that the truth of God does not tolerate sin and corruption, but that the love of God is gracious to those that repent.

Having accepted Baptism, Saint Pansemne by the grace of God was completely reborn as a person. She distributed all the riches that she had acquired through profligacy, and she settled into a hut beside the cell of the monk and began to live the life of an ascetic. After 22 months she died on the very same day as the monk (+ 369).



St. Bassian the Bishop of Lodi in Lombardy

Saint Bassian, Bishop of Lodi, was a friend of Saint Ambrose, Bishop of Milan (December 7). Saint Bassian's father governed the Syracuse region (in Sicily) and he prepared his son to follow in his footsteps. He sent him to Rome to receive his education. While still in his childhood Saint Bassian had heard about the Christians and he wanted to learn more about them and become familiar with the Christian Faith. Gordian the priest taught him the essentials of the Christian Faith, and the youth was filled with the desire to accept Baptism. At the time of the performing of the Mystery Saint Bassian beheld an angel in the Baptismal font, holding the garment in which the newly-baptized would be clothed. The saint made bold to ask who he was and where he was from. The angel replied that he was sent from afar to help him fulfill his holy intent to know Christ. Then he became invisible.

Saint Bassian began to lead a strict life, eating little food, and spending his nights at prayer. His servants were astonished at such temperance, and they surmised that he had accepted Christianity. They reported about this to Saint Bassian's father, who ordered him to return to Syracuse. Praying in the church of Saint John the Theologian, the saint received from the Apostle the command to leave Rome. And so Saint Bassian distributed all his substance to the poor and together with his faithful Christian servant, he set off to Ravenna to his kinsman, Bishop Ursus.

Bishop Ursus set him up at a solitary place outside the city near the church in honor of the Hieromartyr Apollinarius. Saint Bassian quickly advanced spiritually, and soon he was glorified by miracles. During this time a judge had been falsely accused and was sentenced to death by decapitation. Along the way to he prayerfully called out for help to Saint Bassian. When the executioner was already holding the sword over his head, the sword suddenly was knocked from his hands and flew off to the side. This occurred three times. The same thing happened with another executioner. When they reported this to the Emperor, the Emperor set the judge free. He then told how he had been saved through the intercession of Saint Bassian.

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The people of the city, believing that the prayer of Saint Bassian was powerful before God, asked Bishop Ursus to ordain him to the priesthood. Upon the death of the bishop of the city of Lodium (Lodi in Liguria, Northern Italy), the priest Clement of the cathedral church had a revelation that Saint Bassian would be chosen Bishop of Lodium. Both Saint Ambrose, Bishop of Milan, and Bishop Ursus officiated at his consecration.

Saint Bassian taught the people not only by word, but also by deed, providing his flock example of a virtuous life. At Lodi he built a beautiful church dedicated to the holy Apostles. Saint Bassian often exchanged letters with Saint Ambrose, and he was present at his blessed repose, and buried his body.

Saint Bassian died peacefully in the year 430, having served as archbishop for 35 years.

Synaxis of the Saints of Ryazan

Basil: Bishop +1295. April 12, May 21, July 3, Sunday of all Saints.

Boris: (Roman in Baptism), prince and passion-bearer. Commemorated on May 2 (translation of relics) and July 24 (+ 1015).

Constantine (Yaroslav Svyatoslavich of Murom), prince & wonderworker. Commemorated on May 21 (+ 1129).

Febronia (Euphrosyne in monasticism). June 25, 1228.

Gleb: (David in Baptism), prince and passion-bearer. Commemorated on May 2 (translation of relics), July 24, September 5 (martyrdom).

Metropolitan Jonah of Kiev & Moscow (+ 1461), Wonderworker. March 31, May 27 (translation of relics in 1472), June 15.

Juliana of Lazarevo January 2.

Michael of Murom, prince. He was the son of Constantine of Murom. Commemorated on May 21.

Peter (David in monasticism), prince & wonderworker. Commemorated on June 25 (+ 1228).

Roman Olegovich, prince & martyr. Commemorated on July 19 (+ 1270).

Theodore of Murom, prince and wonderworker, the son of Constantine of Murom. May 21.



Synaxis of the Saints of Ryazan

Andrew, Igumen of Raphael (Tobolsk). He is commemorated on May 14 (+ 1820)

Anthony, Metropolitan of Tobolsk. He is commemorated on March 27. (+ 1740)

Arethas of Valaam & Verkhoturye. He is commemorated on May 15 (+ 1910)

Barlaam, Archbishop of Tobolsk. He is commemorated on December 27 (+ 1802)

Barlaam, desert-dweller of Chikoysk. He is commemorated on October 5 (+ 1846)

Basil of Mangazea. He is commemorated on March 22 (+1602), May 10 (Translation of his relics in 1670), May 23 (All Saints of Rostov and of Yaroslavl).

Cosmas of Verkhoturye. He is commemorated on November 1 (+ 1706)

Daniel of Achinsk. He is commemorated on April 15 (+ 1843)

Demetrius, Metropolitan of Rostov. He is commemorated on October 28 (+1709) and on September 21 (The uncovering of his relics in 1752)

Domna of Tomsk, Eldress, fool-for-Christ. She is commemorated on December 16 (+ 1872)

Gerasimus, Bishop of Astrakhan and Enotaeva. He is commemorated on June 24 (+1880)

Herman of Alaska. He is commemorated on December 13 (+ 1837) and on July 27/Aug. 9 (His Glorification in 1970)

Innocent, first Bishop of Irkutsk. He is commemorated on November 26 (+ 1731) and on February 9 (The uncovering of his relics in 1805)

Innocent, Metropolitan of Moscow, Enlightener of Alaska & Siberia. He is commemorated on March 31 (+ 1879), on Sept. 23 /Oct. 6 (His glorification in 1977), and on the Sunday before August 26 (All Saints of Moscow)

John, Metropolitan of Tobolsk, wonderworker. He is commemorated on June 10 (+ 1715)

John of Verkhoturye, fool-for-Christ. He is commemorated on April 16 (+ 1701)

Macarius of Altai. He is commemorated on May 16 (+ 1847)

Meletius, Bishop of Kharkov. He is commemorated on February 12 (+ 1840)

Meletius, Bishop of Ryazan. He is commemorated on January 14 (+ 1900)

Misael of Abalatsk, Hieromonk. He is commemorated on December 17 (+ 1797)

Nectarius, Archbishop of Tobolsk. (+ 1666)

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Peter, Metropolitan of Tobolsk. He is commemorated on March 4 (+ 1820)

Philaret, Metropolitan of Kiev. He is commemorated on December 2 (+ 1857)

Philotheus, Metropolitian of Tobolsk. He is commemorated on May 31 (+ 1727)

Simeon, Metropolitan of Smolensk. He is commemorated on January 4 (+ 1699)

Simeon of Verkhoturye. He is commemorated on September 12 (The transfer of his relics in 1704), and on December 18 (His glorification in 1694)

Sinesius of Irkutsk. He is commemorated on May 10 (+ 1787)

Sophronius, Bishop & wonderworker of Smolensk. He is commemorated on March 30 (+ 1771) and on June 30 (His glorification in 1918)

Stephen of Omsk. He is commemorated on June 30 (+ 1876)

Theodore Kuzmich, Elder of Tomsk. He is commemorated on January 20 (+ 1864)

St. Pansemmas, the former harlot of Antioch

No information available at this time.

GOSPEL AND EPISTLE READINGS

Prokeimenon, Tone 1:

Let Thy mercy, O Lord, be upon us / as we have set our hope on Thee! (*Psalm 32:22*)

vs. Rejoice in the Lord, O ye righteous! Praise befits the just! (*Psalm 32:1*)

Prokeimenon, Tone 7 (Saints):

Precious in the sight of the Lord is the death of His saints. (*Psalm 115:16*)

Epistle Reading

The reading is from the Epistle of the Holy Apostle Paul to the Romans 2:10-16

Brethren, glory and honor and peace for everyone who does good, the Jew first and also the Greek. For God shows no partiality. All who have sinned without the law will also perish without the law, and all who have sinned under the law will be judged by the law. For it is not the hearers of the law who are righteous before God, but the doers of the law who will be justified. When Gentiles who have not the law do by nature what the law requires, they are a law to themselves, even though they do not have the law. They show that what the law requires is written on their hearts, while their conscience also bears witness and their conflicting thoughts accuse or perhaps excuse them on that day when, according to my gospel, God judges the secrets of men by Christ Jesus.

Hebrews 11:33-12:2 (Saints)

Brethren, by faith, the saints subdued kingdoms, worked righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, became valiant in battle, turned to flight the armies of the aliens. Women received their dead raised to life again. Others were tortured, not accepting deliverance, that they might obtain a better resurrection. Still others had trial of mockings and scourgings, yes, and of chains and imprisonment. They were stoned, they were sawn in two, were tempted, were slain with the sword. They wandered about in sheepskins and goatskins, being destitute, afflicted, tormented – of whom the world was not worthy. They wandered in deserts and mountains, in dens and caves of the earth. And all these, having obtained a good testimony through faith, did not receive the promise, God having provided something better for us, that they should not be made perfect apart from us. Therefore we also, since we are surrounded by so great a cloud of witnesses, let us lay aside every weight, and the sin which so easily ensnares us, and let us run with endurance the race that is set before us, looking unto Jesus, the author and finisher of our faith, who for the joy that was set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God.

Alleluia, Tone 1:

God giveth vengeance unto me, and subdues people under me. (*Psalm 17:48*)

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vs. He magnifies the salvation of the King and deals mercifully with David, His anointed, and his seed forever.
(*Psalm 17:51*)

Alleluia, Tone 1 (Saints):

Rejoice in the Lord and be glad, O ye righteous! (*Psalm 31:11*)

Gospel Reading

The Reading is from Matthew 4:18-23

At that time, as Jesus walked by the Sea of Galilee, he saw two brothers, Simon who is called Peter and Andrew his brother, casting a net into the sea; for they were fishermen. And he said to them, "Follow me, and I will make you fishers of men." Immediately they left their nets and followed him. And going on from there he saw two other brothers, James the son of Zebedee and John his brother, in the boat with Zebedee their father, mending their nets, and he called them. Immediately they left their boat and their father, and followed him. And he went about all Galilee, teaching in their synagogues and preaching the gospel of the kingdom and healing every disease and every infirmity among the people.

Matthew 4:25-5:12 (Saints)

Great multitudes followed Him – from Galilee, and from Decapolis, Jerusalem, Judea, and beyond the Jordan. And seeing the multitudes, He went up on a mountain, and when He was seated His disciples came to Him. Then He opened His mouth and taught them, saying: "Blessed are the poor in spirit, for theirs is the kingdom of heaven. Blessed are those who mourn, for they shall be comforted. Blessed are the meek, for they shall inherit the earth. Blessed are those who hunger and thirst for righteousness, for they shall be filled. Blessed are the merciful, for they shall obtain mercy. Blessed are the pure in heart, for they shall see God. Blessed are the peacemakers, for they shall be called sons of God. Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven. Blessed are you when they revile and persecute you, and say all kinds of evil against you falsely for My sake. Rejoice and be exceedingly glad, for great is your reward in heaven, for so they persecuted the prophets who were before you.



Daily Inspirations by Abbott Tryphon

Silence

Entering into the Silence



All Orthodox Christians are aware of the importance of prayer, fasting, and almsgiving, in our journey to God. These three practices are at the heart of the four major fast periods of the Church. Prayer is our way of communicating with God on a daily basis, and fasting days (Wednesday and Friday) are called for throughout the Church Year. As Christians, we are also obligated to give alms to the poor, as demonstrated throughout the New Testament. Yet we often overlook the great spiritual practice of entering into the Silence as a way to discover ourselves, and deepen our experience with God's presence.

Today's technological advancements have introduced noise into our lives in ways unthinkable to the ancients. Not more than a hundred years ago, most families found silence as an everyday experience, for when the sun went down, families nestled into warm corners of their parlors, and their kitchens, often reading books, or simply watching a crackling fire. Along with this quieting down of the day, silence was part of every evening. Orthodox families were especially cognisant of the need to spend quiet time on the eve of the Sunday Liturgy, as well as great feasts of the Church, knowing that this silence served as a preparation time for receiving Christ's Body and Blood, during the celebration of the upcoming Liturgy.

Keeping silence by turning off radios and television sets, muting iPods, and turning off computers, is a splendid way of allowing everyone in the family to experience the silence that allows us to listen for the voice of God, speaking in our hearts. Refraining from conversation, music, and all forms of entertainment for just an hour or two, helps open us to an experience of God that has become foreign to most modern Americans.

Silence is the means by which we may access and deepen our relationship with God, and develop self-knowledge. Silence allows us to live more harmoniously in our world, and actually listen for the voice of God speaking to our hearts. Saint Theophilus, Patriarch of Alexandria, placed the virtue of silence on par with the faith itself in a synodal letter from AD 400. "Monks—if they wish to be what they are called—will love silence and the

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catholic faith, for nothing at all is more important than these two things.” This invitation into the silence is not for monks only.



Daily Reflection **A New Kind of Fasting**



“Then the disciples of John came to him, saying, ‘Why do we and the Pharisees fast much, but your disciples do not fast?’ And Jesus said to them, ‘Can the wedding guests mourn as long as the bridegroom is with them? The days will come, when the bridegroom is taken away from them, and then they will fast. And no one puts a piece of unshrunk cloth on an old garment, for the patch tears away from the garment, and a worse tear is made. Neither is new wine put into old wineskins; if it is, the skins burst, and the wine is spilled, and the skins are destroyed; but new wine is put into fresh wineskins, and so both are preserved.’” (Mt 9: 14-17)

The “Bridegroom” of the Church, Jesus Christ, was “taken away,” – and yet in nowise abandoned us, – when He ascended into heaven, in order to send us Another Comforter, the Holy Spirit, and to inaugurate by and through Him a new era of the Church. In this new era, we have a new rhythm and also a new meaning of feasting and fasting, in the sacramental life of the Church. Our times of fasting, like this Apostles’ Fast, are interspersed among times of feasting, – like the celebration(s) of the Eucharist, like the recently-celebrated great feast of Pentecost, and like the upcoming great feast of Sts. Peter and Paul, – at which we are given to enjoy a particular abundance of the gifts of the Holy Spirit. So, our times of fasting are not primarily about “mourning,” as they were in the Old Testament, when God’s people primarily lamented in the “shadows” of the closed doors of paradise. Our times of fasting are about taking pause, in voluntary and temporary “exile” from the “wedding-feast,” to refresh our gratitude and “thirst” for the gifts of the Holy Spirit. We need these fasting-periods, these times of taking pause, because in this world we exist within time, and within time we tend to get “used to” our blessings and to “forget” to be grateful for them.

As we complete this first week of the Apostles’ Fast, let me continue the fast in humility and gratitude, for the ever-new adventure and diversity of the Church’s feasting-and-fasting rhythm. “Create in me a clean heart, O God, and renew the right Spirit within me.” (Ps 50/51: 10)



Try not to skip your prayer rule, morning or evening. But if you skip it sometime for some reason, especially if it is due to circumstances beyond your control, do not be upset, but humbly reproach yourself for your weakness; for self-reproach is an unseen ascent, while getting upset, in the words of Elder Ambrose, is not listed anywhere in the virtues.

St. Nikon of Optina

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PARISH NEWS & ANNOUNCEMENTS

Last Sunday school classes before summer break will be held today, Sunday, June 10th. Thank you!

LITURGICAL SCHEDULE

Sunday, June 10th

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, June 16th

6:30 pm: Vespers

Sunday, June 17th

9:40 am: Hours
10:00 am: Liturgy of St. John Chrysostom

Saturday, June 23rd

6:30 pm: Vespers

Sunday, June 24th

9:40 am: Hours
10:00 am: Liturgy of St. John Chrysostom

Saturday, June 30th

6:30 pm: Vespers

Sunday, July 1st

9:40 am: Hours
9:45 am: General Confession
10:00 am: Liturgy of St. John Chrysostom
After Communion: Sunday School pre-K – Grade 3

Saturday, July 7th

6:30 pm: Vespers

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.