

Orthodox Church of the Mother of God

OCA – Diocese of New York-New Jersey

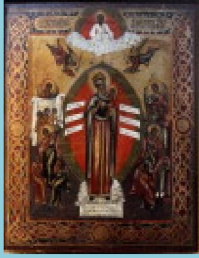
V. Rev. Dr. Matthew Searfoorce, Rector

Sub-Deacon Edward Dawson

Sub-Deacon Vlash

Parish Council President: Trudy Ellmore

Parish Council Vice President: Holly Dawson



Sunday, June 14, 2015

Gospel: Matt. 4:18-23

Saints: Matt. 4:25-5:12

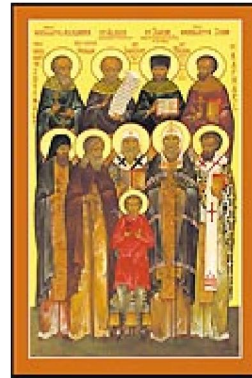
Tone 1

Epistle: Rom. 2:10-16

Saints: Heb. 11:33-12:2

2nd Sunday after Pentecost; All Saints of America (All Saints of Russia)

**Glory to
Jesus Christ!**



All Saints of America

**Glory
Forever!**

*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.!*

Today the Church Remembers

2nd Sunday after Pentecost — Tone 1. All Saints of America (All Saints of Russia). Prophet Elisha (9th c. B.C.). St. Methodius, Patriarch of Constantinople (847). St. Mstislav (George), Prince of Novgorod (1180). Ven. Methodius “Peshnosha” (1392). Ven. Elisha of Sumsk (Solovétsky Monastery—15th-16th c.). Ven. Niphon (Mt. Athos—1330).

Weekly Bulletin Sponsors

For Health of:

My lovely wife, **Babes** on her birthday; offered by her thankful husband.

Linda on her birthday; offered by her family.

Gregory on his birthday, son-in-law of Andrew and Maribeth.

Liturgical Schedule:

Sunday, June 14th

9:30 am: Church School
9:40 am: Hours
10:00 am: Divine Liturgy

Saturday, June 20th

6:30 pm: Vespers

Sunday, June 21st

9:40 am: Hours
10:00 am: Divine Liturgy

Saturday, June 27th

6:30 pm: Vespers

Sunday, June 28th

9:40 am: Hours
10:00 am: Divine Liturgy

Readings:

Epistle: Rom. 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.

Saints: Heb. 11:33-12:2

Who through faith 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.

Gospel: Matt. 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.



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, for a donation of \$10. Sponsors will be remembered during Divine Liturgy for the day/week that you signed up for.

Memorial Candles: Candles be purchased at the candle stand, suggested donation of \$10 for a large one and \$2 for a small one.

Private Confessions: Can be heard a half hour before any service. See Father Matthew for other times and **General Confession:** Will be at 9:45 am on the first Sunday of the month.

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:
Bulletin@ChurchMotherOfGod.org

Volunteers are needed to clean the church. Please use the sign-up sheet on the bulletin board downstairs or candle stand, to indicate when you can help.

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

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: Parish News

Pannikhida Service: There will be a Pannikhida Service for Adele Taran next Sunday, June 21st.

Coming Events for Your Calendar

August 20, 2015
Orthodox Youth Day
Nativity of the Virgin Mary Church, Jackson, NJ
Six Flags Great Adventure

August 23, 2015
NJ Deanery Clergy Family Picnic

September 2-3, 2015
Clergy Conference
Assumption of the Virgin Church, Clifton, NJ



Sisterhood of the Protector of the Mother of God News

There will be a Sisterhood meeting on Sunday July 5th after Divine Liturgy and coffee hour downstairs in the community room.



NY/NJ Diocese News

SAINT ANDREW’S CAMP: Campers & Staff Make Ready for the 2015 Season!

The summer programs at **Saint Andrew’s Camp in Jewell NY** are “gearing-up” for another summer of faith, fun, and fellowship. Currently the camp is **seeking additional male counselors**, and there’s always room for dedicated volunteers to support the activities of the five-week resident camping schedule in the beautifully rustic setting along the shore of Lake Oneida. Programs begin on 28 June and

conclude on 1 August.

DIACONAL FORMATION PROGRAM - 06/05/15

The Diocesan Diaconal Formation Program immerses students in the life of the Orthodox Church through serving in the altar, singing in the choir, and studying Scripture, Church History, Liturgics, and Spirituality. The Diaconal Formation program meets every Saturday from September to December (Fall Semester) and January to May (Spring Semester). Students attend one of two campuses: Endicott NY or Philadelphia PA. Completion of the course of studies fulfills the necessary academic requirements for ordination to the Holy Diaconate. In accordance with Canon Law, all decisions regarding ordination rest with the diocesan hierarch. *Men among the laity interested in pursuing theological study, spiritual formation, and liturgical training, and sense they might be called to the diaconal ministry, are encouraged to seek guidance from their parish priest.*





Orthodox Church in America (OCA) News

St. Tikhon’s Seminary to sponsor annual Clergy Continuing Ed Symposium June 16-18

[Saint Tikhon’s Seminary](#) here will host its annual Clergy Continuing Education Symposium June 16-18, 2015. The seminary is pleased to provide the symposium to assist priests and deacons of the Orthodox Church in America fulfill the 20 hours of continuing education studies mandated each year by the Holy Synod of Bishops.

This year’s program will focus extensively on the theological foundations for and the practice of pastoral care by parish clergy. The list of this year’s speakers and topics includes the following.

- “Practical Issues in the Life of an Orthodox Priest with Guidance from the Holy Fathers” by His Eminence, Archbishop Michael, Rector of Saint Tikhon’s Seminary and Professor of Scripture, will be held at 1:30 p.m. on Tuesday, June 16. Specific aspects of the Holy Priesthood, with direction gleaned from the writings of Saints Ambrose of Milan, Gregory the Great and John Chrysostom, will be explored.
- “The Concept of Healing as Found in the Dynamic of the Treatment Team Model” by Archpriest John Kowalczyk, Director of Field Education at Saint Tikhon’s Seminary and Chaplain at SCI Waymart, will be presented at 6:30 p.m. on Tuesday, June 16. How various disciplines work together in a harmonious way to bring care for the total person will be examined. Also to be reviewed will be ways this treatment model can bring healing to the priest in his personal life and pastoral work.
- “Palliative Care” by Dr. George Giokas, a Schenectady, NY physician who specializes in Geriatric, Hospice and Palliative Medicine, will be presented at 9:00 a.m. on Wednesday, June 17. Palliative Care is a specialty of medicine caring for seriously ill people using an interdisciplinary team approach. Medical perspectives on current challenges to caring for adults with life-threatening illnesses will be discussed, as will issues related to advance care planning, including advanced directives.
- “Pastoral Care in the Lives of the Saints” by Archpriest Joseph Frawley, Saint Martin Chapel at West Point Academy, will be presented at 1:00 p.m. on Wednesday, June 17. Pastoral Care will be examined from two perspectives—as reflected in the Lives of the saints (i.e. the various categories of saints) and as exemplified in the lives of more contemporary God-pleasers.
- “Caring for the Elderly and Disadvantaged” by Matushka Marion Swencki, Director of Long Term Care, Wayne Woodlands Manor, Waymart, PA, will be offered at 9:00 a.m. on Thursday, June 18. Topics to be discussed include Alzheimer’s disease and related dementias; simple solutions to major problems; person centered care and the corresponding right to dignity and respect; multi-pharmacy and effects on well being; Medicare, Medicaid, Private insurance, Managed Care, and Supplemental Insurance; and elder abuse identification, prevention, and reporting.
- “Pastoral Counseling in the Parish” by Archpriest Steven Voytovich, Dean, Associate Professor of Pastoral Arts and Praxis, Saint Tikhon’s Seminary, will be presented at 1:00 p.m. on Thursday, June 18. Among the topics to be considered are grief and loss, marriage, addictions, family system orientation helpful in family counseling, and other related topics.

All courses are available for [Clergy Continuing Education](#) credit, as approved by Archpriest Ian Pac-Urar. The cost, which includes lecture registration, room and board (in the Metropolitan Leonty Dormitory), is \$100.00 per person. For an additional charge, a block of rooms has been reserved at the Pioneer Plaza Hotel, Carbondale, PA. Please contact the seminary directly at 570-561-1818 or by writing to teresa.vauxmichel@stots.edu for questions and/or to make reservations.

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. St 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, St 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 St Innocent Veniaminov (March 31 and October 6) and St Jacob Netsvetov (July 26), who translated Orthodox services and books into the native languages. Father Jacob Netsvetev 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 St 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.

St 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, St 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.

St 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. St 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.

St 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 St Nicholas Cathedral in New York on March 13, 1904. As Bishop of Brooklyn, St Raphael was a trusted and capable assistant to St Tikhon in his archpastoral ministry. St 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. Sts John Kochurov (October 31) and Alexander Hotovitzky (December 4 and August 7) both served the Church in North America before going back to Russia. St John became the first clergyman to be martyred in Russia on October 31, 1917 in St Petersburg. St 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.

Patristic Wisdom for Daily Living with the Church Fathers:

Look for truth in every way, find it in Christ

Arguing that a well-rounded education is good for a Christian, St. Clement of Alexandria tells us that there are many ways of looking for truth. But the only way to find the whole truth is in Christ.

When many men drag the ship down to the water, we can’t call them many causes, but one cause made up of many. For each man by himself is not the cause of the ship’s being dragged, but along with the rest.

In the same way, philosophy, the search for truth, contributes to our understanding truth. It is not the cause of our understanding, but it is a cause along with other things—a cooperater, perhaps a joint cause. The different virtues are causes of happiness in one person; the sun, a fire, a bath, and clothing are the causes of our getting warm.

So there is one truth, but many things contribute to investigating it. But we find it by the Son.

—St. Clement of Alexandria, *Miscellany*, 1.20

In God’s Presence, consider....

When I search for “truth,” is it leading me toward or away from Christ?

Closing Prayer:

Lord, be pleased to send me your light and your truth. Enlighten the eyes of my mind, so that I may understand your divine oracles.

***Prayers by the Lake, St. Nikolai
Velimirovich, IX:***

O Lord, my soul's most cherished mystery, how light this world is, when I weigh it on a scale with You!

On one side of the scale is a lake of molten gold, and on the other a cloud of smoke.

All my cares, along with my body and its foolish convulsions of sweetness and bitterness-what are they except smoke, beneath which my soul is swimming in a golden lake?

How can I confess to people the mystery that I see through the rings of Your archangels? How can I tell particles about totality? How can fingernails understand the circulation of blood in the body? It is truly painful for one struck dumb with wonder to speak to those deafened by noise.

First comes begetting and then creating. Just as a miraculous thought is quietly and mysteriously begotten in a man, and the begotten thought thereafter creates, so also did the Ultimate Man, the Only-Begotten, appear in You, and thereafter created everything that God can create.

In Your inviolate chastity, through the activity of the All-Holy Spirit, the Son was begotten. This is the begetting of God from above.

As above, so below—the ancients used to say. What happened in heaven happened also on earth. What happened in eternity happened also in time.

You are dear to me, my love, because You are a mystery to me. Every love burns without burning out as long as the mystery lasts. Mystery revealed is love burned out. I promise myself to You with eternal love even as You pledge Yourself to me with eternal mystery.

You have clothed Yourself with seven heavens; You have hidden Yourself too deep for any eyes. If all the suns were to merge into a single eye, they would be unable to burn through all Your

veils. You have not concealed Yourself intentionally, O Great Lord, but because of our imperfection. A divided and dissected creature does not see You. You are unhidden only to one who has become one with You. You are unhidden only to one for whom the wall between "I" and "You" has been razed.

O Lord, my soul's most cherished mystery, how light this world is, when I weigh it on a scale with You!

On one side of the scale is a lake of molten gold, and on the other a cloud of smoke.

***Sayings of the Ascetics of the Orthodox
Church***

God and Us – How to Come to Know God?

As it is impossible to verbally describe the sweetness of honey to one who has never tasted honey, so the goodness of God cannot be clearly communicated by way of teaching if we ourselves are not able to penetrate into the goodness of the Lord by our own experience.

St. Basil the Great, Conversations on the
Psalms, 29

***The Prologue of Ohrid
St. Nikolai Velimirovic***

Reflection

The all-wise St. John Chrysostom said: "A place will not save us if we do not carry out the will of God." It is told of a monk who lived in a monastery where five brethren loved him and one brother offended him. Because of this one brother who offended him, he moved to another monastery. However, in this monastery eight of the brethren loved him and two of the brethren offended him. He then fled to a third monastery. But here, seven of the brethren loved him and five of the brethren offended him. He set out for a fourth monastery but along the way he thought: "How long will I flee from place to place? I will never find peace in the whole world. It would be better for me to become

patient." He pulled out a piece of paper and wrote in bold letters: "I will endure all for the sake of Jesus Christ, the Son of God." When he entered the fourth monastery here also some love him and others offended him. But he patiently began to endure the offenses. As soon as someone offended him, he would take out that piece of paper and read: "I will endure all for the sake of Jesus Christ, the Son of God." So with patience he succeeded and all loved him and he remained in that monastery until his death.

Contemplation

To contemplate the Lord's miraculous walking on the water as though on dry land: "But in the fourth watch of the night Jesus came to them walking upon the sea" (St. Matthew 14:25):

1. How the Lord walking alone on top of the water called Peter also: "And He said, Come!" (St. Matthew 14:29). Peter sets out but because of little faith began to sink;
2. How the Lord also calls me to walk over the passionate dampness and tempest and how I set out but sink because of my little faith.
- 3.

Homily:

About humility as a precursor of glory [honor]

"...And humility goes before honors [glory]" (Proverbs 15:33).

Here, the word is about true glory and not false glory; about glory that is eternal and not about glory that dies. Glory that is of man is glory that dies, and glory that is of God is eternal. Those whom men glorified are not glorified and those whom God glorifies are glorified. Our Lord said to the Jewish scribes: "How can you believe who receive glory [honor] from one another and do not seek the glory [honor] which is from the only God?" (St. John 5:44). See how our Lord makes a distinction between the glory from men and the glory from God. And about Himself, He said: "I do not receive glory from men" (St. John 5:41). He who seeks glory from men travels the path of pride and he who seeks glory from God travels the path of humility. No one is glorified

by God without humility. The saints of God were the most humble servants of God. The Most Holy Birth-giver of God [Theotokos] was adorned with overwhelming humility. To her great humility, she ascribed her being chosen as the Mother of God: "Because He has regarded the lowliness of His handmaid" (St. Luke 1:48). But the humblest of the most humble, our Lord Jesus Christ Himself, was the founder of asceticism. During His earthly life, humility always preceded glory.

Brethren, it must also be that way in our life if we desire true glory. For if humility does not precede glory, glory will never come.

O Lord Jesus, Model and Teacher of humility, our only glory and the Glorifier of all the humble and meek, inspire us with Your inexpressible humility.

To You be glory and thanks always. Amen.