

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 3 \(Resurrection\)](#)

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.

[Troparion in Tone 4 \(Nativity of St John the Baptist\)](#)

O Prophet and Forerunner of the coming of Christ, although we cannot praise thee worthily, we honor thee in love at thy nativity, for by it thou hast ended thy father's silence and thy mother's barrenness, proclaiming to the world the incarnation of the Son of God!

[Kontakion in Tone 3 \(Resurrection\)](#)

On this day Thou didst rise from the tomb, O Merciful One, leading us from the gates of death. On this day Adam exults as Eve rejoices; with the Prophets and Patriarchs they unceasingly praise the divine majesty of Thy power.

[Kontakion in Tone 3 \(Nativity of St John the Baptist\)](#)

Today the formerly barren woman gives birth to Christ's Forerunner, who is the fulfillment of every prophecy; for in the Jordan, when he laid his hand on the One foretold by the Prophets, he was revealed as Prophet, Herald, and Forerunner of God the Word.

Prayer Requests

For Health of:

Juliana, on her birthday, offered by the Inferrera family.

Presbyter Vasil Dubee, who has been diagnosed with Lyme disease, offered by Archbishop Michael and the Diocese of NY/NJ.

Archpriest Samuel Kedala; Pani (Matushka) Lesya Dubee and the child to be born to her; Danielle Geeza; Mark, Vera, Rocco, Lauren, Natalia and Valentina, offered by Archbishop Michael and the Diocese of NY/NJ.

Sharon Naughton, the mother of Matushka Jessica Evanina, who is very seriously ill and continues to receive hospice care, offered by Archbishop Michael and the Diocese of NY/NJ.

In Memory of:

Peter Taran, offered by the Dawson Family.

Adele Taran, offered by the Dawson Family.

The Newly Departed: **Kenneth, grandfather of Reader Robert West**, offered by Archbishop Michael and the Diocese of NY/NJ.

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SAINTS AND FEASTS OF THE DAY

JUNE 24, 2018

4TH SUNDAY AFTER PENTECOST: NATIVITY OF THE HOLY GLORIOUS PROPHET, FORERUNNER AND BAPTIST, JOHN



Nativity of the Holy Glorious Prophet, Forerunner and Baptist, John

The Nativity of the Holy Forerunner and Baptist of the Lord, John: The Gospel (Luke. 1: 5) relates that the righteous parents of Saint John the Baptist, the Priest Zachariah and Elizabeth (September 5), lived in the ancient city of Hebron. They reached old age without having children, since Elizabeth was barren. Once, Saint Zachariah was serving in the Temple at Jerusalem and saw the Archangel Gabriel, standing on the right side of the altar of incense. He predicted that Saint Zachariah would father a son, who would announce the Savior, the Messiah, awaited by the Old Testament Church. Zachariah was troubled, and fear fell upon him. He had doubts that in old age it was possible to have a son, and he asked for a sign. It was given to him, and it was also a chastisement for his unbelief. Zachariah was struck speechless until the time of the fulfillment of the archangel's words.

Saint Elizabeth came to be with child, and fearing derision at being pregnant so late in life, she kept it secret for five months. Then her relative, the Virgin Mary, came to share with her Her own joy. Elizabeth, "filled with the Holy Spirit," was the first to greet the Virgin Mary as the Mother of God. Saint John leaped in his mother's womb at the visit of the Most Holy Virgin Mary and the Son of God incarnate within Her.

Soon Saint Elizabeth gave birth to a son, and all the relatives and acquaintances rejoiced together with her. On the eighth day, in accordance with the Law of Moses, he was circumcised and was called John. Everyone was amazed, since no one in the family had this name. When they asked Saint Zachariah about this, he motioned for a tablet and wrote on it: "His name is John." Immediately his tongue was loosed, and Saint Zachariah glorified God. He also prophesied about the Coming into the world of the Messiah, and of his own son John, the Forerunner of the Lord (Luke. 1: 68-79).

After the Nativity of our Lord Jesus Christ and the worship of the shepherds and the Magi, wicked king Herod gave orders to kill all male infants. Hearing about this, Saint Elizabeth fled into the wilderness and hid in a cave. Saint Zachariah was at Jerusalem and was doing his priestly service in the Temple. Herod sent soldiers to him to find out the abode of the infant John and his mother. Zachariah answered that their whereabouts were unknown to him, and he was killed right there in the Temple. Righteous Elizabeth continued to live in the wilderness with her son and she died there. The child John, protected by an angel, dwelt in the wilderness until the time when he came preaching repentance, and was accounted worthy to baptize the Lord.



Venerable Anthony the Abbot of Dymsk, Novgorod

Saint Anthony of Dymsk was born at Novgorod about the year 1157. Once in church he heard the words of Christ: "If anyone would come after Me, let him deny himself and take up his cross and follow Me" (Mt.16:24), the saint resolved to leave the world and receive monastic tonsure under Saint Barlaam of Khutyn (November 6) at his monastery.

When he was dying, Saint Barlaam appointed Saint Anthony as igumen in his place; but Anthony, shunning glory, left the monastery and settled at the shores of Lake Dyma, on the outskirts of the city of Tikhvin. Here he founded a monastery and struggled there until the end of his own life.

According to Tradition, Saint Anthony made a journey to Constantinople, and returned to his monastery on the day that the igumen Barlaam died. Saint Anthony fell asleep in the Lord on June 24, 1224. In the year 1330 his relics were found incorrupt, and from that time they were glorified by many miracles.

Saint Anthony of Dymsk is also commemorated on January 17.

Righteous Youths James and John of Meniugi, Novgorod

The Righteous Youths James and John of Meniugi were brothers by birth, children of the pious couple Isidore and Barbara. They were killed by miscreants (James at three years of age, and John at five years of age).

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Between the years 1682-1689 their relics were found incorrupt and were placed in a reliquary at the Trinity church in Meniugi village, Novgorod diocese, on the site of the former Trinity monastery.

Seven Martyred Brothers Orentius, Pharnacius, Eros, Firmus, Firminus, Cyriacus and Longinus in Georgia

The Seven Martyred Brothers Orentius, Pharnacius, Eros, Firmus, Firminus, Cyriacus and Longinus were Roman soldiers. During the reign of Maximian (284-305) the Scythians attacked the Greeks. Saint Orentius was ordered to fight against the Scythian champion Marothom, who was distinguished for his special strength of body. He was also a strong and brave warrior. Orentius was a Christian, as were his six brothers, who were also serving in the imperial army. Calling on the Lord for help, Saint Orentius defeated Marothom and so stopped the invasion of the Scythians.

The emperor intended to offer sacrifice to the pagan gods for this victory and he invited the victor, Saint Orentius, to participate. The saint refused, explaining that he was a Christian, and said that he vanquished the enemy by the power of the Lord Jesus Christ. Neither the promise of honors and riches, nor threats of punishment could induce the saint to renounce Christ. The fierce and ungrateful emperor gave orders to banish both the saint and his six brothers to the Caucasus. During the journey all seven brothers died from hunger or torture.

The first to die was Saint Eros on June 22 at Parembo; after him Saint Orentius suffered martyrdom. They tied a stone around his neck and cast him into the sea. The Archangel Raphael took him from the water to dry land at Riza, on the south shore of the Black Sea, where the holy martyr surrendered his soul to God. Saint Pharnacius went to the Lord on July 3 at Kordila.

Sts Firmus and Firminus died on July 7 at Aspara, on the eastern shore of the Black Sea. Saint Cyriacus departed this transitory life at Ziganeia on July 14, and Saint Longinus died on the ship on July 28. Battered by a storm, the ship went aground at Pitindeia (Pitsunda), where the body of the holy martyr was buried.

St. Athanasius Parios

Saint Athanasius Parios, the distinguished theologian and great teacher of the Greek nation, was born in the village of Kostos on the island of Paros around 1721—1722. His father, Apostolos Toulis, was from Siphnos, and his mother was a native of Paros.

The future saint was a leading member of the Kollyvades movement which began on Mount Athos in the middle of the eighteenth century. The movement derives its name from the koliva (boiled wheat) which is used during memorial services. Its proponents were Athonite monks who adhered strictly to holy Tradition, and were opposed to unwarranted innovations. They were in favor of the frequent reception of Holy Communion, and they practiced unceasing prayer of the heart. They insisted that memorial services should not be performed on Sundays, because that is the day of the Lord's Resurrection. In the Orthodox Church Saturday is the usual day for the commemoration of the dead.

Saint Athanasius went to Mount Athos in 1752. There he was ordained to the holy priesthood by Saint Macarius of Corinth (April 17), but was forced to leave the Holy Mountain when some of the monks rose in opposition to the Kollyvades. The righteous one was unjustly slandered for his views on frequent Communion and for his opposition to memorial services on Sundays.

As the result of personal attacks and intrigues against him, Saint Athanasius was suspended from exercising his priestly office from 1776—1781, and was even accused of being a heretic. When the charges against him were later proven to be absurd and unfounded, his suspension was lifted, and he was restored to his former rank.

Saint Athanasius knew and influenced many of his fellow Kollyvades, such as Saint Macarius of Corinth, Saint Nicephorus of Chios (May 1), Saint Arsenius of Paros (January 31), and Saint Nicodemus of the Holy Mountain (July 14). He taught Saint Nicephorus, and he encouraged Saint Nicodemus to publish a collection of the writings of Saint Gregory Palamas (November 14). Unfortunately, his manuscript was lost before it could be printed.

After teaching at the Athonias Academy and in Thessalonica, Saint Athanasius journeyed to the island of Chios in 1788, where he taught in the gymnasium for twenty-five years, and also served as Director of schools. He was a leading educator and distinguished theologian who revived the art of eloquent speech on Chios by teaching logic, rhetoric, metaphysics, and theology. His TREATISE ON RHETORIC, an analysis of some of the orations of Demosthenes, was a most influential work.

Saint Athanasius wrote many other useful books and treatises on various topics such as A HANDBOOK OF APOLOGETICS, "The Great Blessing of Water," "On the Second Sunday of Great Lent," "The Kneeling Prayers on Pentecost," "On the Holy Icons," "On Memorial Services," "On the New Martyrs," "On the Angels and Divine

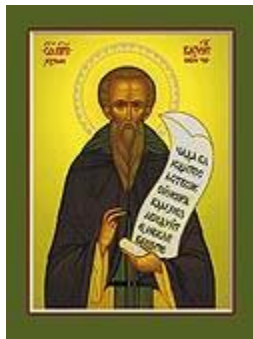
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Beauty,” as well as numerous letters dealing with diverse subjects. His most important book was the EPITOME, which deals with Orthodox dogma.

Saint Athanasius was also a prolific writer of saints’ Lives and of liturgical services in their honor. He wrote the lives of Saint Mark the New (June 5) and Saint Macarius of Corinth, among others. He also wrote the Preface for the NEW LEIMONARION (New Spiritual Meadow), a collection of saints’ lives and services begun by Saint Macarius, with additional material contributed by Saint Nicephorus of Chios and by Saint Athanasius himself.

Saint Athanasius retired as Director of schools in 1812, and went to join Saint Nicephorus at the Hermitage of Saint George at Resta, Chios where he spent his final days. He departed to the Lord on June 24, 1813 at the age of ninety.

Saint Athanasius was very zealous for the teachings of Christ and His Church, and patiently endured persecution and suffering during his life because of his beliefs. Since he was opposed to the so-called Age of Enlightenment and fought against the “progressive” spirit of his time, he was censured by some of his contemporaries. Although his detractors enjoyed a certain fame during their lifetime, they are all but forgotten today. On the other hand, Saint Athanasius has been glorified by God and was officially recognized as a saint of the Orthodox Church in 1995.



Venerable Barlaam of Khutin

The first Friday of the Apostles’ Fast.

In Slavonic practice, Saint Barlaam is commemorated during the Proskomedie along with the venerable and God-bearing Fathers who shone forth in asceticism (sixth particle).

Saint Barlaam is also commemorated on November 6 and February 10.

GOSPEL AND EPISTLE READINGS

Prokeimenon, Tone 3:

Sing praises to our God, sing praises! / Sing praises to our King, sing praises! (*Psalm 46:7*)
vs. Clap your hands, all ye people, shout to God with loud songs of joy! (*Psalm 46:1*)

Prokeimenon, Tone 7 (Forerunner):

The righteous shall rejoice in the Lord and shall hope in Him. (*Psalm 62:11*)

Epistle Reading

The reading is from the Epistle of the Holy Apostle Paul to the Romans 6:18-23

Brethren, having been set free from sin, we have become slaves of righteousness. I am speaking in human terms, because of your natural limitations. For just as you once yielded your members to impurity and to greater and greater iniquity, so now yield your members to righteousness for sanctification. When you were slaves of sin, you were free in regard to righteousness. But then what return did you get from the things of which you are now ashamed? The end of those things is death. But now that you have been set free from sin and have become slaves of God, the return you get is sanctification and its end, eternal life. For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.

Romans 13:11-14:4 (Forerunner)

Brethren, now our salvation is nearer than when we first believed. The night is far spent, the day is at hand. Therefore let us cast off the works of darkness, and let us put on the armor of light. Let us walk properly, as in the day, not in revelry and drunkenness, not in lewdness and lust, not in strife and envy. But put on the Lord Jesus Christ, and make no provision for the flesh, to fulfill its lusts. Receive one who is weak in the faith, but not to disputes over doubtful things. For one believes he may eat all things, but he who is weak eats only vegetables. Let

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not him who eats despise him who does not eat, and let not him who does not eat judge him who eats; for God has received him. Who are you to judge another's servant? To his own master he stands or falls. Indeed, he will be made to stand, for God is able to make him stand.

Alleluia, Tone 3:

In Thee, O Lord, have I placed my hope; let me not be put to shame! (*Psalm 30:2*)
vs. Be Thou a God of protection for me, a house of refuge, in order to save me! (*Psalm 30:3*)

Alleluia, Tone 1 (Forerunner):

Blessed be the Lord God of Israel, for He has visited and redeemed His people. (*Luke 1:68*)

Gospel Reading

The Reading is from Matthew 8:5-13

At that time, as Jesus entered Capernaum, a centurion came forward to him, beseeching him and saying, "Lord, my servant is lying paralyzed at home, in terrible distress." And he said to him, "I will come and heal him." But the centurion answered him, "Lord, I am not worthy to have you come under my roof; but only say the word, and my servant will be healed. For I am a man under authority, with soldiers under me; and I say to one, 'Go,' and he goes, and to another, 'Come,' and he comes, and to my slave, 'Do this,' and he does it." When Jesus heard him, he marvelled, and said to those who followed him, "Truly, I say to you, not even in Israel have I found such faith. I tell you, many will come from east and west and sit at table with Abraham, Isaac, and Jacob in the kingdom of heaven, while the sons of the kingdom will be thrown into the outer darkness; there men will weep and gnash their teeth." And to the centurion Jesus said, "Go; be it done for you as you have believed." And the servant was healed at that very moment.

Luke 1:1-25, 57-68, 76, 80 (Forerunner)

Inasmuch as many have taken in hand to set in order a narrative of those things which have been fulfilled among us, just as those who from the beginning were eyewitnesses and ministers of the word delivered them to us, it seemed good to me also, having had perfect understanding of all things from the very first, to write to you an orderly account, most excellent Theophilus, that you may know the certainty of those things in which you were instructed. There was in the days of Herod, the king of Judea, a certain priest named Zacharias, of the division of Abijah. His wife was of the daughters of Aaron, and her name was Elizabeth. And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. But they had no child, because Elizabeth was barren, and they were both well advanced in years. So it was, that while he was serving as priest before God in the order of his division, according to the custom of the priesthood, his lot fell to burn incense when he went into the temple of the Lord. And the whole multitude of the people was praying outside at the hour of incense. Then an angel of the Lord appeared to him, standing on the right side of the altar of incense. And when Zacharias saw him, he was troubled, and fear fell upon him. But the angel said to him, "Do not be afraid, Zacharias, for your prayer is heard; and your wife Elizabeth will bear you a son, and you shall call his name John. And you will have joy and gladness, and many will rejoice at his birth. For he will be great in the sight of the Lord, and shall drink neither wine nor strong drink. He will also be filled with the Holy Spirit, even from his mother's womb. And he will turn many of the children of Israel to the Lord their God. He will also go before Him in the spirit and power of Elijah, 'to turn the hearts of the fathers to the children,' and the disobedient to the wisdom of the just, to make ready a people prepared for the Lord. And Zacharias said to the angel, "How shall I know this? For I am an old man, and my wife is well advanced in years." And the angel answered and said to him, "I am Gabriel, who stands in the presence of God, and was sent to speak to you and bring you these glad tidings. But behold, you will be mute and not able to speak until the day these things take place, because you did not believe my words which will be fulfilled in their own time." And the people waited for Zacharias, and marveled that he lingered so long in the temple. But when he came out, he could not speak to them; and they perceived that he had seen a vision in the temple, for he beckoned to them and remained speechless. So it was, as soon as the days of his service were completed, that he departed to his own house. Now after those days his wife Elizabeth conceived; and she hid herself five months, saying, Thus the Lord has dealt with me, in the days when He looked on me, to take away my reproach among people. Now Elizabeth's full time came for her to be delivered, and she brought forth a son. When her neighbors and relatives heard how the Lord had shown great mercy to her, they rejoiced with her. So it was, on the eighth day, that they came to circumcise the child; and they would have called him by the name of his father, Zacharias. His mother answered and said, "No; he shall be called John." But they said to her, "There is no one among your relatives who is called by this name." So

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they made signs to his father – what he would have him called. And he asked for a writing tablet, and wrote, saying, “His name is John.” So they all marveled. Immediately his mouth was opened and his tongue loosed, and he spoke, praising God. Then fear came on all who dwelt around them; and all these sayings were discussed throughout all the hill country of Judea. And all those who heard them kept them in their hearts, saying, “What kind of child will this be?” And the hand of the Lord was with him. Now his father Zacharias was filled with the Holy Spirit, and prophesied, saying: “Blessed is the Lord God of Israel, for He has visited and redeemed His people, And you, child, will be called the prophet of the Highest; for you will go before the face of the Lord to prepare His ways, So the child grew and became strong in spirit, and was in the deserts till the day of his manifestation to Israel.



Daily Inspirations by Abbott Tryphon

The Dark Side

When we experience the “dark side” of the Church



For those who have experienced what has been called the “dark side” of the Church, the struggle to remain faithful to the Orthodox Faith can seem daunting. The dark side is the result of the sinful, fallen nature of all of us who make up the Body of Christ. It is that part of each of us that is yet to have been transformed, and made whole. This is especially difficult for pious believers when that dark side rears its ugly head through those who serve the Church as her clergy. But if we see this dark side for what it is, and know that it is not actually coming from the Life of the Church, but from the great Enemy of our souls, we realize that our common fallen nature is vulnerable to the attacks of Satan, who as the enemy of God. Satan attacks those who serve the Church with an especially hardened hatred. When priests and bishops are seen as operating in a shameful way, and we see no love in them, we can find ourselves wondering if there is anything to the Church. When the Church fails us, be it her clergy, or fellow members of a parish, we can feel especially betrayed, and wonder why we remain at all.

Like all human institutions, the Church can fall short of her calling, and her special vocation as hospital of the soul, can appear no different than any other human institution. Rather than receiving the needed love, and the resulting healing of the soul, the parishioner may feel as though they’ve been abused. Parish intrigue can turn the hospital into an insane asylum, and we come away feeling hurt and disrespected. We look at political organizations, businesses, institutions of higher education, and other human based institutions, and see this dark side of the human condition, and we can see that this dark side is really not about the divinely instituted Church, nor her clergy, but about the Evil One.

When we look at our common enemy, we see that this dark side is really not about the Church, but about ourselves, and our own common failure to submit our whole selves, and all our life, into the hands of Our Saviour. It is in this submission to Christ, that healing will take place, and we will be made whole. That is the point in which we can stop blaming our clergy, or our bishops, and take the blame upon ourselves. The dark side is coming from within our own fallen nature, and it is we who are in need of acting according to the gospel message. We are the enemy of Christ, and it is our sin that is responsible for the dark side that resides within the life of Christ’s Church.

When we confront our own fallen nature, and blame only ourselves for the debilitating dark side, we usher in the Light of Christ, and all is made whole. When we’ve done that, we are no longer able to see the sin of others, and we look upon everyone that seems to have failed us, in a new light. We look at them as Christ. Be it Christ crucified, or Christ glorified, we see only Christ. It is then that we emerge out of the long, dark tunnel, having been purified by the action of the Holy Spirit. We are made whole (holy), and the failures of others are no longer noticed by us, and we see only the love of Christ in the faces of our brothers and sisters. The dark side is transformed, and we are made stronger for having suffered as we did, and we will have experienced the truth in the saying that God allows difficulties, humiliations, and hardships, as the way to draw us closer to Him, and make us stronger.

When this happens, we will know that God is Our Father, and He desires His children to grow in wisdom and strength. Because of His great love for us, He allows us to experience pain and rejection, knowing it will make us stronger. Just as an earthly father knows an overprotected child does not grow in wisdom and strength, God, as the good father, changes us into loving, compassionate, and giving persons, and the darkness shall be no more.

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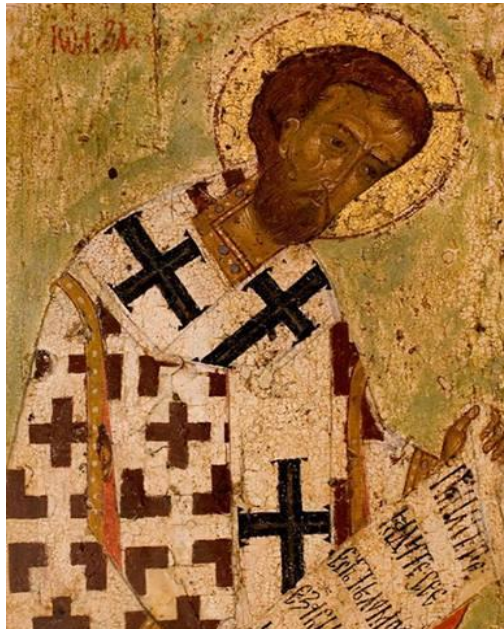
Daily Reflection
Repentance, a Great Opportunity



*“Then he began to upbraid the cities where most of his mighty works had been done, because they did not repent. ‘Woe to you, Chorazin! woe to you, Bethsaida! for if the mighty works done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I tell you, it shall be more tolerable on the day of judgment for Tyre and Sidon than for you. And you, Capernaum, will you be exalted to heaven? You shall be brought down to Hades. For if the mighty works done in you had been done in Sodom, it would have remained until this day. But I tell you that it shall be more tolerable on the day of judgment for the land of Sodom than for you.’”
(Mt 11: 20-24)*

In our Church’s reading for today, the Lord reminds me of the great opportunity we are given, in the era of the Church, – an opportunity not given to the ancient, heathen cities that hadn’t seen “His mighty works,” – to “repent” (i.e., to change our “minds” or our focus) on a daily basis, and follow Him. In our beautiful Tradition, I have a variety of tools that I can pick up daily, like the nurturing word of God, like prayer, fasting, and contemplation, like the fellowship or communion of the saints, throughout the invigorating cycle of feasting and fasting of our Church calendar. These “tools” help me to replace fear with faith, and meaninglessness with purpose, on the light-bringing, cross-carrying Way that’s been paved for us by Christ.

As I start my day on this third Wednesday of the Apostles’ Fast, let me not approach my responsibilities and challenges alone, because I don’t have to. I have a com-passionate Companion, able and willing to be there with me, whenever I (re)focus on Him. Let me open my heart to Him in a bit of prayer, in gratitude and “repentance,” replacing self-reliance with God-reliance, and self-justification with handing judgment over to Him. “Forgive us our debts, as we forgive our debtors,” Lord, “and lead us not into temptation, but deliver us from the evil one.” Amen!



For even if we do not seek virtue, but at least praise it, we shall perhaps be able to attain it; and even if we do not avoid evil, but at least censure it, we shall perhaps be able to escape it.

St. John Chrysostom

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PARISH NEWS & ANNOUNCEMENTS

LITURGICAL SCHEDULE

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

Sunday, July 8th

9:40 am: Hours

10:00 am: Liturgy of St. John Chrysostom

After Communion: Sunday School pre-K – Grade 3

Saturday, July 14th

6:30 pm: Vespers

Sunday, July 15th

9:40 am: Hours

10:00 am: Liturgy of St. John Chrysostom

After Communion: Sunday School pre-K – Grade 3

Saturday, July 21st

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.