

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 8 (Resurrection)

Thou didst descend from on high, O Merciful One! Thou didst accept the three day burial to free us from our sufferings! O Lord, our Life and Resurrection, glory to thee!

Troparion in Tone 4 (from the Pentecostarion)

As with fine porphyry and royal purple, Thy Church has been adorned with Thy martyrs' blood shed through-out all the world. She cries to Thee, O Christ God: "Send down Thy bounties on Thy people, grant peace to Thy habitation and great mercy to our souls!"

Kontakion in Tone 8 (from the Pentecostarion)

The universe offers Thee the God-bearing Martyrs as the first fruits of creation, O Lord and Creator. By their prayers keep Thy Church, Thy habitation, in abiding peace through the Theotokos, O most Merciful One!

Prayer Requests

For Health of:

Bill Kraftician, presently hospitalized, offered by Archbishop Michael and the Diocese of NY/NJ.

Sharon Naughton, the mother of Matushka Jessica Evanina, presently receiving hospice care, offered by Archbishop Michael and the Diocese of NY/NJ.

In Memory of:

+ **Archpriest Joseph Kreshik**. Father Joseph, retired priest of our Diocese, fell asleep in the Lord on Monday, May 28, in the care facility where he had been residing in New Jersey, offered by Archbishop Michael and the Diocese of NY/NJ.

SAINTS AND FEASTS OF THE DAY

JUNE 3, 2018

1ST SUNDAY AFTER PENTECOST: ALL SAINTS



Synaxis of All Saints

The Sunday following Pentecost is dedicated to All Saints, both those who are known to us, and those who are known only to God. There have been saints at all times, and they have come from every corner of the earth. They were Apostles, Martyrs, Prophets, Hierarchs, Monastics, and Righteous, yet all were perfected by the same Holy Spirit.

The Descent of the Holy Spirit makes it possible for us to rise above our fallen state and to attain sainthood, thereby fulfilling God's directive to "be holy, for I am holy" (Lev. 11:44,

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1 Peter 1:16, etc.). Therefore, it is fitting to commemorate All Saints on the first Sunday after Pentecost.

This feast may have originated at an early date, perhaps as a celebration of all martyrs, then it was broadened to include all men and women who had borne witness to Christ by their virtuous lives, even if they did not shed their blood for Him.

Saint Peter of Damascus, in his "Fourth Stage of Contemplation," mentions five categories of saints: Apostles, Martyrs, Prophets, Hierarchs, and Monastic Saints (PHILOKALIA [in English] Vol. 3, p.131). He is actually quoting from the OCTOECHOS, Tone 2 for Saturday Matins, kathisma after the first stichology.

Saint Nicodemus of the Holy Mountain (July 14) adds the Righteous to Saint Peter's five categories. The list of Saint Nicodemus is found in his book THE FOURTEEN EPISTLES OF ST PAUL (Venice, 1819, p. 384) in his discussion of I Corinthians 12:28.

The hymnology for the feast of All Saints also lists six categories: "Rejoice, assembly of the Apostles, Prophets of the Lord, loyal choirs of the Martyrs, divine Hierarchs, Monastic Fathers, and the Righteous...."

Some of the saints are described as Confessors, a category which does not appear in the above lists. Since they are similar in spirit to the martyrs, they are regarded as belonging to the category of Martyrs. They were not put to death as the Martyrs were, but they boldly confessed Christ and came close to being executed for their faith. Saint Maximus the Confessor (January 21) is such a saint.

The order of these six types of saints seems to be based on their importance to the Church. The Apostles are listed first, because they were the first to spread the Gospel throughout the world.

The Martyrs come next because of their example of courage in professing their faith before the enemies and persecutors of the Church, which encouraged other Christians to remain faithful to Christ even unto death.

Although they come first chronologically, the Prophets are listed after the Apostles and Martyrs. This is because the Old Testament Prophets saw only the shadows of things to come, whereas the Apostles and Martyrs experienced them firsthand. The New Testament also takes precedence over the Old Testament.

The holy Hierarchs comprise the fourth category. They are the leaders of their flocks, teaching them by their word and their example.

The Monastic Saints are those who withdrew from this world to live in monasteries, or in seclusion. They did not do this out of hatred for the world, but in order to devote themselves to unceasing prayer, and to do battle against the power of the demons. Although some people erroneously believe that monks and nuns are useless and unproductive, Saint John Climacus had a high regard for them: "Angels are a light for monks, and the monastic life is a light for all men" (LADDER, Step 26:31).

The last category, the Righteous, are those who attained holiness of life while living "in the world." Examples include Abraham and his wife Sarah, Job, Saints Joachim and Anna, Saint Joseph the Betrothed, Saint Juliana of Lazarevo, and others.

The feast of All Saints achieved great prominence in the ninth century, in the reign of the Byzantine Emperor Leo VI the Wise (886-911). His wife, the Holy Empress Theophano (December 16) lived in the world, but was not attached to worldly things. She was a great benefactor to the poor, and was generous to the monasteries. She was a true mother to her subjects, caring for widows and orphans, and consoling the sorrowful.

Even before the death of St Theophano in 893 or 894, her husband started to build a church, intending to dedicate it to Theophano, but she forbade him to do so. It was this emperor who decreed that the Sunday after Pentecost be dedicated to All Saints. Believing that his wife was one of the righteous, he knew that she would also be honored whenever the Feast of All Saints was celebrated.

Martyr Lucillian and those who suffered with him at Byzantium

Saint Lucillian was a pagan priest during the reign of the Roman emperor Aurelian (270-275). In his old age he became persuaded of the falseness of the pagan religion, and with all his heart he turned to the faith in Christ the Savior, and was baptized.

Under the influence of his preaching many pagans were converted to Christianity. Then certain Jews, seeing that he was spreading faith in Christ Whom they crucified, reported Lucillian to the Nicomedia prefect Silvanus, who urged the old man to return to idol-worship. When he refused, they smashed the saint's jawbone, beat him with rods and suspended him head downward, and then they locked him in prison. Here he met four youths who were confessors of Christianity, Claudius, Hypatius, Paul and Dionysius. Saint Lucillian urged them to stand firm in the Faith, and to fear neither tortures nor death.

After a while they brought them to trial and then threw them into a red-hot furnace. Suddenly, rain fell and extinguished the flames, and the martyrs remained unharmed. The governor sentenced them to death, sending them

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to Byzantium to be executed. The holy youths were beheaded by the sword, and the holy martyr Lucillian was nailed to a cross with many nails.

The holy virgin Paula witnessed the contest of the holy martyrs. She had dedicated herself to the service of those suffering for Christ. She provided food to Christian prisoners, washed their wounds, brought medications, and also buried the bodies of martyrs. After the death of Saint Lucillian and the four young men, she returned to Nicomedia and continued with her holy service. The holy virgin was arrested and cast into a furnace, but by the power of God she remained unharmed. Then they sent her off to Byzantium, where the holy martyr was beheaded.



Translation of the relics of slain Crown Prince Demetrius of Moscow

The Tsarevich Saint Demetrius, murdered on May 15, 1591, was glorified in the year 1606. The reason for this was the desire, in the expression of Tsar Basil Shuisky, “to stop lying lips and blind unbelieving eyes from saying that the Tsarevich had escaped alive from the hands of the murderers.” This was because of the appearance of a pretender, who declared himself to be the Tsarevich Demetrius.

The holy relics were solemnly transferred and placed in the Arkhangelsk cathedral of the Moscow Kremlin, “in the side altar of John the Forerunner, where his father and his brothers were buried.”

After numerous miracles of healing from the holy relics, three feastdays for the Tsarevich Demetrius were established during this same year of 1606, his birthday (October 19), his murder (May 15), and the transfer of his relics to Moscow (June 3).”

Martyr Claudius and those who suffered with him at Byzantium

The Holy Martyrs Claudius, Lucillian, the youths Paul, Hypatius, Dionysius, and Paula the Virgin suffered for Christ in the reign of the Roman emperor Aurelian (270-275).

Many pagans were converted to Christianity through the preaching of Saint Lucillian. Then certain Jews, seeing that he was spreading faith in Christ Whom they crucified, reported Lucillian to the Nicomedian prefect Silvanus, who urged the old man to return to idol-worship. When he refused, they smashed the saint’s jawbone, beat him with rods and suspended him head downward, and then they locked him in prison. Here he met four youths who were confessors of Christianity, Claudius, Hypatius, Paul and Dionysius. Saint Lucillian urged them to stand firm in the Faith, and to fear neither tortures nor death.

After a while they brought them to trial and then threw them into a red-hot furnace. Suddenly, rain fell and extinguished the flames, and the martyrs remained unharmed. The governor sentenced them to death, sending them to Byzantium to be executed. The holy youths were beheaded by the sword, and the holy martyr Lucillian was nailed to a cross with many nails.



Martyr Paula and those who suffered with her at Byzantium

Saint Paula lived in the third century, and was martyred during the reign of the Roman emperor Aurelian (270-275).

The holy virgin Paula witnessed the contest of the holy martyrs Lucillian, the youths Claudius, Hypatius, and Dionysius. She had dedicated herself to the service of those suffering for Christ. She brought food to Christian prisoners, washed their wounds, gave them medicine, and also buried the bodies of martyrs.

After the death of Saint Lucillian and the four young men, Saint Paula returned to Nicomedia and continued with her holy service. The holy virgin was arrested and cast into a furnace, but by the power of God she remained unharmed. Then they sent her to Byzantium, where she was beheaded.



Hieromartyr Lucian the Bishop at Beauvais in France

The Hieromartyr Lucian lived in Rome, and his pagan name was Lucius. He was converted to Christ by the Apostle Peter, and was baptized. After Saint Peter’s death, Saint Lucian preached the Gospel in Italy. Saint Dionysius the Areopagite (October 3), a disciple of Saint Paul, arrived in Rome at this time. At the request of Saint Clement, Pope of Rome (November 25), he agreed to preach the Gospel in the West, and gathered companions and helpers for this task. Saint Clement consecrated Saint Lucian a bishop, then sent him off with Saint Dionysius, Saints Marcellinus and Saturninus, the Presbyter Maximian, and the Deacon Julian.

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The holy preachers sailed from Italy to Gaul (modern France). Saint Marcellinus and those accompanying him continued on to Spain. Saint Saturninus went to Gaul, and Saint Dionysius and the others went to the region of Paris. From there Saint Lucian went to Belgium with Maximian and Julian.

Saint Lucian's preaching was very successful. By the power of his words and the example of his life, he converted a large number of pagans to Christianity. Saint Lucian was a strict ascetic, and all day long he ate only a morsel of bread and some water. Towards the converted he was kindly, always joyful and cheerful of face. Soon almost all the settlements of Belgium were converted to Christ.

During this period, the Roman emperor Dometian (81-96) initiated a second persecution against Christians (after that of Nero, 54-68), and he issued an edict prescribing torture and execution for anyone who refused to offer sacrifice to the pagan gods.

Three officials were sent to Belgium to carry out the edict. The Lord revealed to Saint Lucian the ordeal facing him. He gathered the flock together, urging them not to fear threats, tortures or death, and then he gave thanks to God for granting him the possibility of joining the company of the holy martyrs. After praying, Saint Lucian and the priest Maximian and Deacon Julian withdrew to the summit of a hill, where he continued to teach the people who came with him.

Here the soldiers of the emperor came upon the saints and led them away for trial. Saints Maximian and Julian were urged to renounce Christ and offer sacrifice to idols, but both refused and were beheaded.

Then the judge began to interrogate Saint Lucian, accusing him of sorcery and disobedience to the emperor and Senate. The saint replied that he was not a sorcerer, but rather a servant of the true God, the Lord Jesus Christ, and he refused to offer sacrifice to idols made by human hands.

The saint was subjected to fierce beatings, during which he repeated, "Never will I cease to praise Christ, the Son of God, in my heart, and with my lips." Then the holy martyr was beheaded. A heavenly light shone over his body, and the Voice of the Savior was heard, summoning the valiant sufferer into the heavenly Kingdom to receive the martyr's crown. By the power of God the saint stood up, picked up his severed head, and crossed over the river. Reaching the burial spot he had chosen, he lay down upon the ground and reposed in peace.

Because of this great miracle about 500 pagans were converted to Christ. Later, a church was built over Saint Lucian's grave, to which the relics of the martyrs Maximian and Julian were transferred.

Hieromartyr Maximian the Presbyter, Martyr Julian the Deacon, Martyr Marcellinus and Hieromartyr Saturninus at Beauvais in France

Saint Maximian the priest, Saint Julian the deacon, Saint Marcellinus and Saint Saturninus were companions of Saint Lucian, and assisted him in proclaiming the Gospel in the West.

The holy preachers sailed from Italy to Gaul (modern France). Saint Marcellinus and those accompanying him continued on to Spain. Saint Saturninus went to Gaul, and Saint Dionysius and the others went to the region of Paris. From there Saint Lucian went to Belgium with Maximian and Julian.

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Here the soldiers of the emperor came upon the saints and led them away for trial. Saints Maximian and Julian were urged to renounce Christ and offer sacrifice to idols, but both refused and were beheaded.

Afterwards, a church was built over the grave of Saint Lucian, to which the relics of the martyrs Maximian and Julian were transferred.

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GOSPEL AND EPISTLE READINGS

Prokeimenon, Tone 8:

Pray and make your vows / before the Lord our God! (*Psalm 75:12*)
vs. In Judah God is known; His Name is great in Israel. (*Psalm 75:2*)

Prokeimenon, Tone 4 (Saints):

God is wonderful in His saints, the God of Israel. (*Psalm 67:35*)

Epistle Reading

The reading is from the Epistle of the Holy Apostle Paul to the Hebrews (11:33-12:2)

Brethren, who through faith conquered kingdoms, enforced justice, received promises, stopped the mouths of lions, quenched raging fire, escaped the edge of the sword, won strength out of weakness, became mighty in war, put foreign armies to flight. Women received their dead by resurrection. Some were tortured, refusing to accept release, that they might rise again to a better life. Others suffered mocking and scourging, and even chains and imprisonment. They were stoned, they were sawn in two, they were killed with the sword; they went about in skins of sheep and goats, destitute, afflicted, ill-treated - of whom the world was not worthy - wandering over deserts and mountains, and in dens and caves of the earth. And all these, though well attested by their faith, did not receive what was promised, since God had foreseen something better for us, that apart from us they should not be made perfect. Therefore, since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight, and sin which clings so closely, and let us run with perseverance the race that is set before us, looking to Jesus the pioneer and perfecter of our faith, who for the joy that was set before him endured the cross, despising the shame, and is seated at the right hand of the throne of God.

Alleluia, Tone 4:

The righteous cried and the Lord heard them and delivered them out of all their troubles. (*Psalm 33:18*)
vs. Many are the afflictions of the righteous; the Lord will deliver them out of them all. (*Psalm 33:20*)

Gospel Reading

The Reading is from Matthew (10:32-33, 37-38; 19:27-30)

The Lord said to his disciples, "Everyone who acknowledges me before men, I also will acknowledge before my Father who is in heaven; but whoever denies me before men, I also will deny him before my Father who is in heaven. He who loves father or mother more than me is not worthy of me; and he who loves son or daughter more than me is not worthy of me; and he who does not take his cross and follow me is not worthy of me." Then Peter said in reply, "Lo, we have left everything and followed you. What then shall we have?" Jesus said to them, "Truly, I say to you, in the new world, when the Son of man shall sit on his glorious throne, you who have followed me will also sit on twelve thrones, judging the twelve tribes of Israel. And every one who has left houses or brothers or sisters or father or mother or children or lands, for my name's sake, will receive a hundredfold, and inherit eternal life. But many that are first will be last, and the last first."



Daily Inspirations by Abbott Tryphon

Love Everyone?

How can we possibly love everyone?



"I am the light of the world, whoever believes in me shall not walk in darkness but shall walk in the light of life." We all know this vivid image of Christ, given to us by Our Lord Himself, tells us that it is He who is the source of light, and whose love and truth shines forth in our world. The Lord also reminds all of us a fundamental truth, that not only is He the light of the world, but that WE are the light of the world... "Let YOUR light shine before others, that they may see your good works and glorify your Father in heaven."

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That this heavenly light radiates through us is demonstrated by our love, for we are instructed by Christ to love our neighbors as ourselves, and even to love our enemies. There are always individuals who come into our lives that we find difficult to like, let alone love, so how do we follow the commandment of Christ to love everyone?

As Christians we venerate icons of the saints, knowing that Christ's light shines forth in His saints. Each time the priest or deacon censens the church during the services, he also censens the people, recognizing the image of God in everyone, and calling us, by this liturgical action, to recognize the image of God in others.

If we see everyone as Christ, even those who are unlovable, unkind, hurtful, or even evil, can be seen as created in the image of God, though their sin obscures that image. They, by their unrepentant lives, are Christ crucified. Yet they are loved by God, and we are commanded to do the same.

But how? This is where grace comes in! Like Saint Paul, we can say that anything good we do is Christ in us. Loving one's enemies is perhaps one of the most difficult of Christ's commandments to keep, but with Christ all things are possible. As we struggle to love others we must do so with a prayerful heart, asking that the Lord give us the grace needed to truly love others.

It is the same grace from God that is needed to forgive those who offend or hurt us. Because God has forgiven us, and loves us, we can also forgive and love others. It is all about grace, for if we seek out the aid of the Holy Spirit, all things good can be ours, including holiness.



Daily Reflection **Mutually Encouraged**

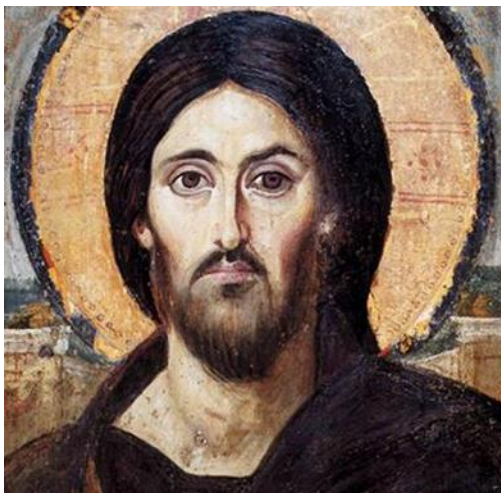


“To all God’s beloved in Rome, who are called to be saints: Grace to you and peace from God our Father and the Lord Jesus Christ. First, I thank my God through Jesus Christ for all of you, because your faith is proclaimed

in all the world. For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I mention you always in my prayers, asking that somehow by God’s will I may now at last succeed in coming to you. For I long to see you, that I may impart to you some spiritual gift to strengthen you, that is, that we may be mutually encouraged by each other’s faith, both yours and mine.” (Rom 1: 7-12)

St. Paul regards his ministry to these Romans with such joy and gratitude, praying for them “without ceasing” and thanking God for “all of” them, as their faith “encourages” his. Indeed, our great or small service(s) to others, even “just” praying for them daily, somehow strengthens our own faith, and also our love and gratitude for one another.

So today let me be “encouraging” to others, by remembering them gratefully in my prayers, that I may also be “encouraged” in God’s grace, which connects us all. “Remembering our most holy and most pure, most blessed and glorious Lady, the Theotokos and ever-virgin Mary, together with all the saints, let us commend ourselves and one another and our whole life to Christ our God!”



When Christ is in our heart, we are contented with everything: what has been discomfort to us becomes the greatest comfort, what was bitter to us becomes sweet, poverty becomes wealth, our hunger is satisfied, and our sorrow turns into joy!

St. John of Kronstadt
My Life in Christ p.153

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PARISH NEWS & ANNOUNCEMENTS

At noon on June 16, 2018, Khouria Fredericka Mathewes-Green will be at St. Michael Russian Orthodox Church, 4th and Fairmount Sts., Philadelphia. She will be giving a talk and also be available to sign any of her books. The talk will be on "East, West, East. A Personal Spiritual Journey or How I Became a Christian When I was a Hindu Hippie" If you are interested in going, please let Matushka Barbara know.

LITURGICAL SCHEDULE

Sunday, June 3rd

9:30 am: No Sunday School
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, June 9th

6:30 pm: Vespers

Sunday, June 10th

9:30 am: Sunday School
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, June 16th

6:30 pm: Vespers

Sunday, June 17th

9:30 am: Sunday School
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, June 23rd

6:30 pm: Vespers

Sunday, June 24th

9:30 am: Sunday School
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

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.