

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 and the Diocese of NY & NJ
V. Rev. Dr. Matthew Searfoorce, Rector

Sub-Deacon Edward Dawson Sub-Deacon Vlashi
Parish Council President: Andrew Romanofsky Parish Council Vice President: Holly Dawson



Sunday, June 5, 2016

Gospel: John 9:1-38

Tone 5

Epistle: Acts 16:16-34

6th Sunday of Pascha; Sunday of the Blind Man

*Glory to
Jesus Christ!*



Sunday of the Blind Man

*Glory
Forever!*

*I come to You, O Christ,
Blind from birth in my spiritual eyes
And I call to You in repentance:
You are the most radiant light of those in darkness!
(Kontakion — Tone 4)*

Today's Commemorated Feasts and Saints

6th Sunday of Pascha — Tone 5. Blind Man. Hieromartyr Dorotheus, Bishop of Tyre (ca. 362). Translation of the Relics of Bl. Igor (George), tonsured Gabriel, Grand Prince of Chernígov and Kiev (1150). Bl. Constantine, Metropolitan of Kiev (1159). Repose of St. Theodore Yaroslavich, older brother of St. Alexander Nevsky (Novgorod—1233). Finding of the Relics of Ven. Bassian and Jonah, Monks of Pertomsk (Solovétsky Monastery—1599). Martyrs Marcian, Nicander, Hyperechius, Appolonius, Leonidas, Arius, Gorgias, Selenias, Irenius, and Pambo, of Egypt (4th c.). Ven. Theodore the Wonderworker, Hermit of the Jordan (ca. 6th c.). Ven. Anubius, Confessor and Anchorite, of Egypt (5th c.). Ven. Abba Dorotheus of Palestine (6th c.). St. Peter of Korcha (Albanian).

Prayer Requests

For Health of:

SDcn Ed Dawson on the completion of the OCA Board of Theological Education Diaconal Vocations Program (DVP) and graduation from St. Tikhon's Seminary, offered by SDcn Vlashi.

Brianna & Michael Hulshizer, on their wedding anniversary, offered by their parents Trudy and Phil Ellmore.

Paul & Linda Jankowski, on their 35th wedding anniversary, offered by their sons.

Bill & Maryann Kuzemchak, on their 56th wedding anniversary, offered by Billy D. and John.

Liturgical Schedule:

Sunday, June 5th

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

Wednesday, June 8th

6:30 pm: Vespertal Liturgy
w/Abp. Michael, for the
Ascension of our Lord

Saturday, June 11th

6:30 pm: Vespers

Sunday, June 12th

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

Saturday, June 18th

6:30 pm: Vespers

Sunday, June 19th

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

Saturday, June 25th

6:30 pm: Vespers

Sunday, June 26th

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

Bulletin Sponsors:

*Trudy & Phil Ellmore
The Jankowski's
Billy D. & John Kuzemchak*

Readings:



The Prokeimenon in the 8th Tone:

Pray and make your vows before the Lord, our God!

(Psalm 75:11)

vs. In Judah God is known; His name is great in Israel.

(Psalm 75:1)

Epistle: Acts 16:16-34

In those days, as we apostles were going to the place of prayer, we were met by a slave girl who had a spirit of divination and brought her owners much gain by soothsaying. She followed Paul and us, crying, "These men are servants of the Most High God, who proclaim to you the way of salvation." And this she did for many days. But Paul was annoyed, and turned and said to the spirit, "I charge you in the name of Jesus Christ to come out of her." And it came out that very hour. But when her owners saw that their hope of gain was gone, they seized Paul and Silas and dragged them into the market place before the rulers; and when they had brought them to the magistrates they said, "These men are Jews and they are disturbing our city. They advocate customs which it is not lawful for us Romans to accept or practice." The crowd joined in attacking them; and the magistrates tore the garments off them and gave orders to beat them with rods. And when they had inflicted many blows upon them, they threw them into prison, charging the jailer to keep them safely. Having received this charge, he put them into the inner prison and fastened their feet in the stocks. But about midnight Paul and Silas were praying and singing hymns to God, and the prisoners were listening to them, and suddenly there was a great earthquake, so that the foundations of the prison were shaken; and immediately all the doors were opened and every one's fetters were unfastened. When the jailer woke and saw that the prison doors were open, he drew his sword and was about to kill himself, supposing that the prisoners had escaped. But Paul cried with a loud voice, "Do not harm yourself, for we are all here." And he called for lights and rushed in, and trembling with fear he fell down before Paul and Silas, and brought them out and said, "Men, what must I do to be saved?" And they said, "Believe in the Lord Jesus, and you will be saved, you and your household." And they spoke the word of the Lord to him and to all that were in his house. And he took them the same hour of the night, and washed their wounds, and he was baptized at once, with all his family. Then he brought them up into his house, and set food before them; and he rejoiced with all his household that he had believed in God.

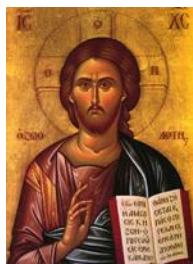
Alleluia in the 8th Tone:

Look upon me and have mercy on me! *(Psalm 118:132)*

vs. Guide my steps according to Your word! *(Psalm 118:133)*

Gospel: John 9:1-38

At that time, as Jesus passed by, he saw a man blind from his birth. And his disciples asked him, "Rabbi, who sinned, this man or his parents, that he was born blind?"



Jesus answered, "It was not that this man sinned, or his parents, but that the works of God might be made manifest in him. We must work the works of him who sent me, while it is day; night comes, when no one can work. As long as I am in the world, I am the light of the world." As he said this, he spat on the ground and made clay of the spittle and anointed the man's eyes with the clay, saying to him, "Go, wash in the pool of Siloam" (which means Sent). So he went and washed and came back seeing. The neighbors and those who had seen him before as a beggar, said, "Is not this the man who used to sit and beg?" Some said, "It is he"; others said, "No, but he is like him." He said, "I am the man." They said to him, "Then how were your eyes opened?" He answered, "The man called Jesus made clay and anointed my eyes and said to me, 'Go to Siloam and wash'; so I went and washed and received my sight." They said to him, "Where is he?" He said, "I do not know." They brought to the Pharisees the man who had formerly been blind. Now it was a sabbath day when Jesus made the clay and opened his eyes. The Pharisees again asked him how he had received his sight. And he said to them, "He put clay on my eyes and I washed, and I see." Some of the Pharisees said, "This man is not from God, for he does not keep the sabbath." But others said, "How can a man who is a sinner do such signs?" There was a division among them. So they again said to the blind man, "What do you say about him, since he has opened your eyes?" He said, "He is a prophet." The Jews did not believe that he had been blind and had received his sight, until they called the parents of the man who had received his sight, and asked them, "Is this your son, who you say was born blind? How then does he now see?" His parents answered, "We know that this is our son, and that he was born blind; but how he now sees we do not know, nor do we know who opened his eyes. Ask him; he is of age, he will speak for himself." His parents said this because they feared the Jews, for the Jews had already agreed that if anyone should confess him to be Christ he was to be put out of the synagogue. Therefore his parents said, "He is of age, ask him." So for the second time they called the man who had been blind, and said to him, "Give God the praise; we know that this man is a sinner." He answered, "Whether he is a sinner, I do not know; one thing I know, that though I was blind, now I see." They said to him, "What did he do to you? How did he open your eyes?" He answered them, "I have told you already and you would not listen. Why do you want to hear it again? Do you too want to become his disciples?" And they reviled him, saying, "You are his disciple, but we are disciples of Moses. We know that God has spoken to Moses, but as for this man, we do not know where he comes from." The man answered, "Why, this is a marvel! You do not know where he comes from, and yet he opened my eyes. We know that God does not listen to sinners, but if anyone is a worshiper of God and does his will, God listens to him. Never since the world began has it been heard that anyone opened the eyes of a man born blind. If this man were not from God, he could do nothing." They answered him, "You were born in utter sin, and would you teach us?" And they cast him out.

Jesus heard that they had cast him out, and having found him he said, "Do you believe in the Son of man?" He answered, "And who is he, sir, that I may believe in him?" Jesus said to him, "You have seen him, and it is he who speaks to you." He said, "Lord, I believe": and he worshiped him.



Sunday of the Blind Man

After the Midfeast (John 7:14), the Lord Jesus Christ came to the Temple again and taught the people who came to Him (John 8:2). After leaving the Temple, He opened the eyes of a man "who was blind from his birth (John 9:1).

The miracle described in today's Gospel (John 9:1-38) is even more remarkable than it might seem at first. St Basil and other Fathers tell us that this was not just a case of giving sight to a blind man born with eyes that did not function, but to someone who had no eyes at all! The second Exapostilarion for this Sunday says, "Along the way, our Savior found a man who lacked both sight

and eyes..."

The Gospel says, "Since the world began, it was not heard that any man opened the eyes of one who was born blind" (John 9:32). There are examples in the Old (Tobit 2:17) and New (Mark 8:22-26) Testaments of blind people receiving sight, but this is something completely unprecedented.

The Savior placed clay in the man's empty sockets and told him to wash in the pool of Siloam. When he obeyed these instructions, the eyes of clay became living eyes!

In his MENAION, St Demetrius of Rostov calls the blind man St Celidonius (see his account of St Lazarus in the Synaxis of the Seventy Apostles on January 4).



Bulletin Sponsors/Prayer Requests: 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. Bulletin Sponsors/Prayer Requests will be remembered during Divine Liturgy for the day/week that you signed up for.

Candles/Memorial Candles: Candles may 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 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:

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



Orthodox Church of the Mother of God: Parish News

Church School news: The 9:30 class will meet today Sunday June 5th. Our last class for the school year will be on Sunday June 12th.



NY/NJ Diocese News

DDB: Building a Bridge to Our Future

In offering vital financial support for our seminarians, mission parishes, and struggling parishes, **Distinguished Diocesan Benefactors** provide "building blocks" to construct a bridge to our future. The church of tomorrow will require priests, deacons, growing parishes and revitalized parishes that were founded during the last century. This year to date, 128 DDBs have generously contributed over \$83,000 to

meet the challenges and opportunities ahead. *If you are one of our DDBs, thank-you! If you would like to join them, find out more and accept our invitation at www.nynjoca.org/vision_for_future_2012.html*



Orthodox Church in America (OCA) News **June 12 designated Prison Ministry Awareness Sunday**

Sunday, June 12, 2016 has been designated “Prison Ministry Awareness Sunday” by the Assembly of Canonical Orthodox Bishops of the United States of America.

The day will highlight the work of the Orthodox Christian Prison Ministry [OCPM], an Assembly agency.

In a letter signed by His Eminence, Archbishop Mark of Philadelphia and Eastern Pennsylvania of the Orthodox Church in America, the Assembly’s Liaison to OCPM, and Archpriest Stephen Powley, OCPM Executive Director, parishes of all jurisdictions are asked to reflect on the words of Saint John of Kronstadt—“Never confuse the person, formed in the image of God, with the evil that is in him: because evil is but a chance misfortune, an illness, a devilish reverie. But the very essence of the person is the image of God, and this remains in him despite every disfigurement”—on that day.

“No matter how far someone has fallen, the image of God remains in them,” the letter reads. “We should see people not as they are, but as they could become through the Holy Orthodox Faith. The Church, through OCPM, offers those in prisons and jails across our country the Life that gives meaning to all life and that Life is able to bring healing to a broken humanity.

“By assisting Orthodox Christian Prison Ministry, each of us is able to visit Jesus in prison,” the letter continues. “Please remember ‘these the least of my brethren’ by assisting OCPM with this vital ministry. We ask you to please pass a second offering tray on Prison Ministry Awareness Sunday, June 12.”



Mr. Jesse Brandow
Serving in Guatemala

On April 21st, I flew into Guatemala to begin my two years of mission work. I currently am living in Nueva Concepcion, a hot and humid city close to the Pacific Coast. My primary task in Nueva Concepcion is to study language and culture for six months. In October or November, I plan to move into the mountains of Huehuetenango to minister in the rural villages that have converted to the Orthodox Church under the Ecumenical Patriarch. Please continue participating in this work through your prayers and support. For regular updates, sign up for my email newsletter (www.bit.ly/1wUfFhK). To support me visit my financial support page (www.bit.ly/1CzCKPb). You also can contact me at any time by sending an email to j.brandow@ocmc.org. I'm so grateful to all of you who are praying for Guatemala! Sending my love to all of you from the Pacific Coast of Guatemala!

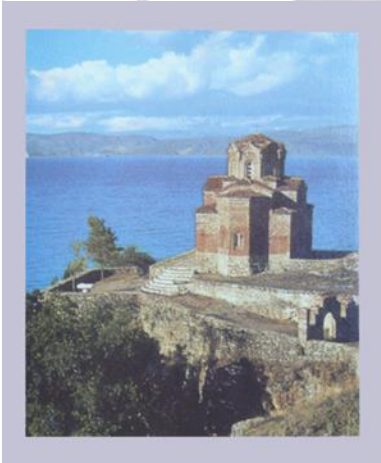
Jesse's full biography:

Jesse has lived throughout the United States but still finds his home in Michigan, where his parents and one brother live. Raised in the Orthodox Church, Jesse was inspired by his family to pursue a life of ministry. His father, Gerasimos, was born in India to missionary parents and now serves as a deacon; his mother, Abigail Lydia, is an artist and iconographer in the Church. For Jesse, the love of ministry and mission work drew him to Latin America.

Jesse first fell in love with Latin America in high school, where he befriended students from Mexico who had immigrated to Michigan. Through these friendships, Jesse felt the call to attend seminary and do ministry in the Spanish language. He attended college at Thomas More College in New Hampshire and, in 2009, he briefly traveled to Guatemala as a short-term missionary through OCMC.

After college, Jesse attended seminary, studying at both St. Vladimir's Seminary and Holy Cross Greek Orthodox School of Theology. In 2012, he returned to Guatemala—this time for a full summer—where he traveled with several indigenous Orthodox priests along treacherous mountain roads to minister in the Mayan villages. After finishing seminary, Jesse worked as a lay hospital chaplain in Reading, Pennsylvania, where he used his knowledge of Spanish among a majority-Hispanic population.

Now, through the continuing support of people throughout the United States, Jesse has returned to Guatemala as a long-term missionary. His love for Latin America fills him with hope that the ancient seed of Orthodox Christianity will not be merely transplanted from other cultures, but will sprout with fresh roots in the soil of the indigenous culture. Offering his theological training and his talents as a writer and photographer, Jesse will play a small part in the growth of an authentic—and beautiful—Mayan Orthodoxy.



Prayers by the Lake, St. Nikolai Velimirovich, LX:

The snows melt on the mountain when the sun shines, and the streams flow to cleanse the earth. What sun will melt the snow from the summits of your souls, O sons of men, and cleanse your earthliness?

Sin has made your souls as stiff as icy frost. Like last year's snow, upon which new snow falls, so does your sin of last year and the years before lie dead-still, providing a bed for the sin of today and tomorrow.

You would have no sins, if you had no sinfulness; if you did not have sinful souls, you would have no sins. Snow would not be able to remain on the mountain, if the earth were warm; if the earth were warm and if the cold fog that hides the sun were to dissipate, the snow would be unable to remain either on the mountain or in the valley.

The cold ground and the cold fog are piling up snow upon snow and ice upon ice between you and your sun.

Who will absolve your sins, and who will thaw your icy hatefulness?

In vain do you yourselves forgive your own sins. By forgiving your own sins you make ice out of the snow, providing an even smoother bed for new snow.

The light of the triradiate Godhead alone can absolve your sins, just as the sun alone can melt the snow on the mountain, thaw the snow and ice, and bring forth flowers out of the black earth.

"Your sins are forgiven you, arise!"¹ Do you know, O man, the One who has the authority to restore your health with these sweet words? I assure you that you will not find or meet Him on earth, even if you were to scour the entire world.

Even if you were to scour all the planets that orbit around the sun, you would not find Him. For He is not from earth, and the earth does not sustain Him.²

He is the Celestial Man and the Saviour of your soul. He is far away from anyone who forgives himself his own sins, but He is near, very near to anyone who despises his sins and cries out to heaven to blot them out.

His mind is purer than sunlight, and His word is more searing than the sun. He melts the snow off the soul of man and induces flowers to grow. All those thick layers of snow and ice can be melted by Him, and all the earth can be cleansed by Him. Call upon Him from the depths of your soul, and He will come.

When He exclaims: "Your sins are forgiven" -- your soul, now benumbed by the burden of sins, will become nimble and mobile, and the paralysis of the body will vanish.

The sins of the soul are the wounds of the soul. How can the body be healthy with a wounded soul?

A madman says: "Look at my neighbor, an inveterate sinner, and see how his body blossoms with good health! Surely the sin of the soul does not harm the body," says one who is out of his mind.

Just wait, madman, just wait a little longer, until the dung of the soul emerges from the body. Then you will shut your mouth and flee from sins as though you were fleeing fetid putridity. Wait until a worm devours the inside of an apple, and you will be distressed to see its outside all faded and pale.

Then you too will stand with the lepers along the road and cry out like a man near death: "O Son of God, have mercy on me!"³

And then you will hear -- and understand those salvation bearing words: "Your sins are forgiven; go in peace!"

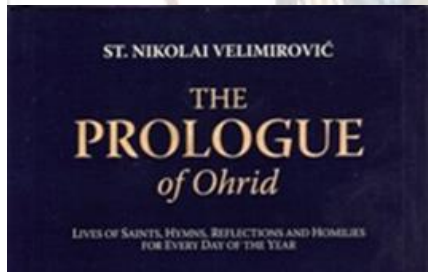
Sayings of the Ascetics of the Orthodox Church, LX:

II. The Realities of the Spiritual World

The Holy Scriptures

In all things that you find in the Holy Scriptures, seek out the purpose of the words, that you may enter into the depth of the thoughts of the saints and understand them with greater exactness. Do not approach the reading of the Divine Scriptures without prayer and asking the help of God. Consider prayer to be the key to the true understanding of that which is said in the Holy Scriptures.

+ *St. Isaac the Syrian, Sermon 1.85*



1. The Priestly-Martyr Dorotheus, Bishop of Tyre

Dorotheus was Bishop of Tyre from the time of Diocletian to the time of Julian the Apostate, under whom he was tortured and suffered for the Orthodox Faith. He lived on earth for one hundred seven years and, pleasing God, took up his habitation in life eternal in the year 361 A.D. Dorotheus was a very educated man and wrote many instructive works in Greek and Latin. Especially well known

is his Greek-Latin *Syntagma*.

2. The Venerable Theodore the Hermit

Theodore was a miracle-worker. Purifying his spirit through a long life of asceticism in the wilderness of Jordan, Theodore received from God the gift of working miracles. Traveling by boat to Constantinople, it happened that the boat wandered off course and they ran out of drinking water. All the travelers on the boat were at the point of death from thirst. Theodore raised his hands to heaven, prayed to God and traced the sign of the Cross over the sea water. After that, he told the boatmen to draw water from the sea and drink. When they drank it, the water was sweet. When they all began to bow down before Theodore, he beseeched them not to thank him but to thank the Lord God, Who had worked this miracle because of His love for mankind. Theodore died peacefully in the year 583 A.D.

3. The Venerable Anoub

Anoub was one of the great Egyptian monks. He suffered much for the True Faith. Prior to his death, three aged hermits visited him and he, "a discernor of the thoughts of man," revealed all the secrets of their hearts to them. Anoub died peacefully in the second half of the fifth century.

4. Blessed Igor

Igor was the Prince of Chernigov and Kiev. Persecuted by his kinsmen, he withdrew from the world and was tonsured a monk. The inhabitants of Kiev, dissatisfied with the Olgovitch dynasty, wanted to exterminate it. They charged the monastery, captured the young and innocent Schemamonk Igor and slew him. Many were the misfortunes that befell the inhabitants of Kiev as a result of this crime. But over the grave of this blessed monk candles were seen to light by themselves on several occasions, and a fiery pillar was seen over the church where he was buried. This occurred in the year 1147 A.D.

5. The Venerable Father Peter of Koriš

Peter was born in the village of Koriš, beyond the Monastery of St. Mark near Prizren. (According to another tradition he was from a village near Peć.) As a young man, he ploughed with a one-eyed ox. Peter was exceptionally meek and mild tempered. He withdrew at an early age to lead a life of asceticism, as did his sister Helen. He was very strict and persistent in his ascetic labors. In difficult combat with demonic temptations, Peter proved himself victorious. He was a teacher to the many monks who gathered around him. Fleeing the glory of men, he hid himself for a period of time by the Black River, where St. Janićije of Devič later lived in asceticism. Peter died in old age in his cave at Koriš. On the night he died, a light from many candles was seen in his cave and angelic singing was heard. This wondrous saint probably lived in the thirteenth century. Over his miracle-working relics Tsar Dušan built a church, which was a dependency (metochion) of Hilandar. In more recent times the remains of the relics of St. Peter were secretly translated to the Black River where they repose today.

6. Blessed Constantine, Metropolitan of Kiev

In the days of Blessed Prince Igor, when there was great quarrelling and confusion among the Russian princes, there was also disorder in the Church and frequent changes on the thrones of the hierarchs. Thus, after the death of Metropolitan Michael of Kiev, Prince Izyaslav brought in the famous and learned monk Klim as metropolitan without seeking the blessing of the patriarch of Constantinople, contrary to the age-old tradition. The patriarch sent Metropolitan Constantine to investigate the matter. Constantine removed Klim and deposed all those clerics that he had ordained. Because of this the people were divided: some adhered to Klim and others adhered to Constantine. Then, according to the wishes of the Russian princes, the patriarch sent a third, Theodore, and both Klim and Constantine were removed. When Constantine died, in the year 1159 A.D. they opened his will, and in it he had requested that he not be buried but that his body be thrown in a field to be consumed by dogs, because he considered himself to have been the culprit responsible for the confusion in the Church. Not daring to disobey his testament, but nevertheless with great fear, men took the body of the metropolitan and threw it into a field, where it lay for three days. For three days there was a terrible thunder over Kiev, lightening flashed all around and struck, and the earth quaked. Eight men perished from the lightning. Three fiery pillars appeared over Constantine's lifeless body. Seeing all of this, the prince of Kiev ordered that the body of Constantine be taken and honorably buried in the church where the tomb of Igor was located. Immediately afterward a calm ensued in nature. Thus God justified His humble servant.

Hymn of Praise

Saint Anoub

"Anoub, in just three dark nights,
To God you will go for reckoning.
Give us a profitable word!"
Three elders asked him, the three together.
Anoub to the elders replied:
"To persecution, I was exposed
For the honorable Cross and for the True Faith.

To the Lord I wanted to offer my head,
But from that, the Lord turned me;
The martyr's wreath, He did not want to give me.
Never, the earthly, seek from God.
With every good the Lord has eased me.
Radiant angels, to me, have appeared;
Heavenly food have they brought me.
Whatever I asked of God I received.
Many mysteries I saw and comprehended;
I saw the heavens and the faces of angels,
Apostles, saints, martyrs,
Holy and joyful, heavenly faces.
And Paradise wondrous, wondrous and sweet.
I saw Hades and the torments of sinners,
And all the dark satanic hosts.
A lie from my lips, never issued forth;
All earthly delights I renounced.
The face of Christ, for me, shines greater than the sun.
Forgive me, Elders, Anoub the sinner!"

Reflection

Do not ever violate the fast on Wednesday and Friday. This fast is commanded by the Church and is well founded. If you have ever in your life violated this fast, pray to God that He forgive you, and sin no more. Pious men do not consider themselves exempt from this fast when traveling, or even in sickness. St. Pachomius met some men carrying a corpse and he saw two angels in the funeral procession. He prayed to God to reveal to him the mystery of the presence of the angels at the burial of this man. What good did this man do that the holy angels of God accompanied him in procession to the grave? According to God's providence, both angels approached Pachomius and explained this to him: "One of us is the angel of Wednesday and the other is the angel of Friday. Seeing how this man always, even until death, fasted on Wednesdays and Fridays, we are honorably accompanying his body. As he kept the fast until death, so are we glorifying him."

Contemplation

To contemplate the miraculous healing of the paralytic: *And, behold they brought to him a man sick of the palsy, lying on a bed; and Jesus seeing their faith said unto the sick of the palsy: 'Son, be of good cheer; your sins are forgiven you.'* (St. Matthew 9:2):

1. How the good Lord restored health to the paralytic saying to him: *Arise and walk!* (St. Matthew 9:6);
2. How the Church brings my palsied [paralytic] soul before the Lord, that the Lord might restore it to health, if only I desire it.

Homily: About the justification of almsgiving

"Withhold not good from them to whom it is due, when it is in the power of your hand to do it" (Proverbs 3:27).

Do not ever say: "These beggars annoy me!" So many millions of men live on earth, and all are beggars before the Lord; emperors as well as laborers, the wealthy as well as servants, all are beggars

before the Lord. And the Lord never says: "These beggars annoy me!" O man, give thanks to God that someone seeks something good from you, be it material or spiritual! This means that you are a man of God's trust: God has entrusted some of His goods to you, for all goods belong to God. Show yourself worthy of this trust; show yourself worthy in lesser things so that you may be entrusted with greater things.

O Lord most rich, soften our hearts and enlighten our understanding, that we may be merciful in the goods that You, the All-merciful, have entrusted to us.

To Thee be glory and praise forever. Amen.



The Morning Offering – Daily Inspiration with Abbott Tryphon

The Church's Next Generation

Keeping our youth in the Church

We are living in an age that has witnessed changes on a massive scale as never before. The way we communicate has changed with the coming of the internet, with information available that would have required a library and advanced degrees to access in the past. Ideas and information are available that leave our youth with choices that were never available a generation ago.

Moral norms have changed, with values and lifestyles that would have never been seen as acceptable in the past becoming part of mainstream. Gay marriage, the high divorce rate, children being raised by unwed parents, and profane music that sounds like it came from the underworld (which inspired it, I'm sure). Child sexual abuse is reaching shocking numbers, with clergy, boy scout leaders, coaches and police officers under arrest. With the environmental crisis increasing and political unrest spreading, hope is fading. Our world is polarized in ways that are mind boggling, and the economy has lowered the hopes and expectations of a whole generation.

With all that has changed in our world, is it any wonder young people are abandoning the Christian faith in droves? With the youthful questioning of authority, it is not enough to simply expect them to accept the authority of bishops, priests, and the traditions and teachings of the Church. There needs to be a change in the way we of the older generations communicate with our youth.

In this age of information we must demonstrate to our youth the difference between information and wisdom. Wisdom is that which is passed down from the past and which imparts substance and enlightenment. Wisdom is not about information, and does not compete with worldly knowledge. Wisdom need not be in conflict with science, nor be linked to narrow mindedness. Wisdom is that which not only connects us to the best of human knowledge and experience, but links us to that which is eternal. Wisdom gives us the ability to relate to our Creator, to our culture and to others. The urgency of imparting this message is great, for we have a whole generation that is in danger of losing faith in God.

It is not enough to expect our young people to attend services if we do not listen to them, respect them, and try to understand the world that is confronting them. They are growing up in a different world than people of my generation experienced, and this important difference must be acknowledged and respected. We can't simply teach the truth to our youth, we must live it in a way that makes it real for them. We must be patient with them, be open to their struggles and non-confrontational when they disagree with us, or we will lose them forever to Christ.


Today's young people have the same hopes and dreams that previous generations held, but this fast changing world is depriving them of hope. Nihilism has become the religion of countless numbers of our youth, with the result that life has become meaningless. The information age has driven God out of societal, cultural and governmental prominence, resulting in mass disbelief.

We who are of the older generations must witness to the wealth of truth that is in the ancient knowledge and wisdom of the Church by demonstrating it's worth in how we live. If young people do not see a genuine living out of the Faith in us, they will keep looking for truth in directions that will take them

far from it. Young people are worthy of our love and respect, and worthy of sharing with us the life in Christ that is their heritage as well. The Church will not be a draw to our youth unless her members demonstrate holiness of life and reach out with love, patience and understanding, offering something that is seen as real by today's young people.

Finally, today's young people need to see joy in the hearts of those of us who have taken on Christ. If we do not have joy in our hearts the youth will see nothing that is attractive to them, and will continue in the wasteland of consumerism, materialism, nihilism, and all hope for the future of our planet will have died.


With love in Christ,
Abbot Tryphon



Daily Reflection

Patience

"In your patience possess/acquire your souls." (Lk 21: 19)



What is patience? It is the power to wait. In Greek the word "patience," ὑπομονή, literally means a "remaining behind"; a holding out, while awaiting someone or something – regardless, I might add, whether one knows who/what that someone or something is.

I must "acquire" my soul, my very life, our Lord tells me, through patience. That is to say, I become alive to God, responsive to God, and am able to grow in Him, through a willingness to await whatever He sends next, amidst the ambivalences and "not yet's" of my here and now. "Hence," writes the inimitable Hans Urs von Balthasar, *"the importance of patience in the New Testament, which becomes the basic constituent of Christianity, more central even than humility: the power to wait, to persevere, to hold out, to endure to the end, not to transcend one's own limitations, not to force issues by playing the hero or the titan, but to practice the virtue that lies beyond heroism, the meekness of the lamb which is led."*

The Philokalia: Daily Readings

The outcome of every affliction endured for the sake of virtue is joy, of every labor rest, and of every shameful treatment glory; in short, the outcome of all sufferings for the sake of virtue is to be with God, to remain with Him forever and to enjoy eternal rest.

+ *St Maximus the Confessor, 500 Various Texts*

Daily Readings with Early Church Fathers and Mothers

"What to Ask of God"

A hermit said, "Ask God to give you inner grief of heart and humility. Always look at your sins, and do not judge another's. Be the servant of all. Do not make friends with a woman, or a boy or a heretic. Do not be self-confident. Control your tongue and appetite, and do not drink wine. If anyone speaks to you on a controversial matter, do not argue with him. If he speaks well, say, "Yes." If he speaks ill, say, "I don't know anything about that." Don't argue with what he has said, and then your mind will be at peace."

June – 2016

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
			1	2	3 8:00-9:15pm –Living Clean NA Group Mtg.	4 6:30pm Vespers
5 Blind Man 9:30am Sunday School 9:40am Hours 10:00am Divine Liturgy/Social	6	7 7:00-8:00pm – The Grey Book Study Mtg. NA Grp	8 Leavetaking Pascha/Forefeast Ascension 6:30 pm: Vespers Liturgy w/Abp. Michael, for the Ascension of our Lord	9 Ascension of Our Lord and Savior Jesus Christ	10 8:00-9:15pm –Living Clean NA Group Mtg.	11 Holy Apostles Bartholomew and Barnabas 6:30pm Vespers
12 Fathers of the 1st Ecumenical Council 9:30am Sunday School (Last class for the school year) 9:40am Hours 10:00am Divine Liturgy/Social	13	14 7:00-8:00pm – The Grey Book Study Mtg. NA Grp	15 Marianica Icon	16	17 Leavetaking Ascension 8:00-9:15pm –Living Clean NA Group Mtg.	18 Memorial Saturday/Bogoliubskaya Icon 6:30pm Vespers
19 Feast of the Holy Trinity/Holy Apostle Jude, Brother of the Lord 9:40am Hours 10:00am Divine Liturgy / Social	20 Holy Spirit/Hodogitrfa Icon at Mt Athos	21 3rd Day Holy Trinity 7:00-8:00pm – The Grey Book Study Mtg. NA Grp	22	23 Vladimir Icon	24 Nativity of St John the Baptist 8:00-9:15pm –Living Clean NA Group Mtg.	25 Leavetaking Pentecost 6:30pm Vespers
26 All Saints/Tikhvin & Sedmiyezerskaya Icon 9:40am Hours 10:00am Divine Liturgy / Social	27	28 Three Hands Icon 7:00-8:00pm – The Grey Book Study Mtg. NA Grp	29 Holy Apostles Peter and Paul	30 Balykinskaya Icon		