

Orthodox Church of the Mother of God

OCA – Diocese of New York-New Jersey

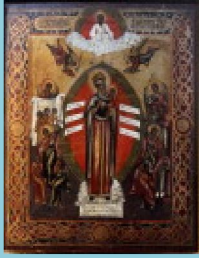
V. Rev. Dr. Matthew Searfoorce, Rector

Sub-Deacon Edward Dawson

Sub-Deacon Vlash

Parish Council President: Trudy Ellmore

Parish Council Vice President: Holly Dawson



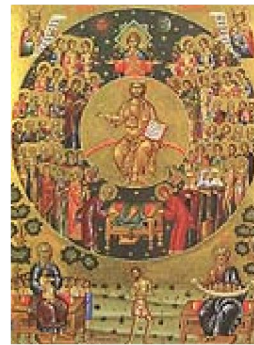
Sunday, June 7, 2015

Tone 8

Gospel: Matt.10:32-33,37-38,19:27-30 / Epistle: Heb.11:33-12:2

1st Sunday after Pentecost; Sunday of All Saints

**Glory to
Jesus Christ!**



Sunday of All Saints

**Glory
Forever!**

*The universe offers You the God-bearing martyrs,
As the first fruits of creation, O Lord and Creator.*

*Through the Theotokos,
and their prayers establish Your Church in peace!*

Today the Church Remembers

1st Sunday after Pentecost — Tone 8. All Saints. Hieromartyr Theodotus, Bishop of Ancyra (303). Hieromartyr Marcellinus, Pope of Rome, and with him Claudius, Cyrenus, and Antonina (304). Hieromartyr Marcellus, Bishop of Rome, and those with him: Sisinius and Cyriacus— Deacons, Smaragdus, Largus, Apronian, Saturninus, Papias, Maurus, Screcentian, Priscilla, Lucina, and Princess Artemia (304, 305, 306, 310). Martyrs Cyriaca, Caleria, and Mary, of Cæsarea in Palestine (284-305).

Weekly Bulletin Sponsors

For Health of:

Lore Stefy on her birthday; offered by her children Walter Stefy, Natalie Morris, & Lisa Matthew.

Alex Jankowski on his birthday (June 2, 27 yrs.); offered by mom, dad, brothers Andrew & Adam.

Bill & MaryAnn Kuzemchak on their 55th wedding anniversary; offered by sons Billy & John.

Liturgical Schedule:

Sunday, June 7th

9:30 am: No Church School
9:40 am: Hours
10:00 am: Divine Liturgy

Saturday, June 13th

6:30 pm: Vespers

Sunday, June 14th

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

Saturday, June 20th

6:30 pm: Vespers

Sunday, June 21st

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

Readings:

Epistle: Heb.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.

Gospel: Matt.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."



Bulletin Sponsor: Use the sign-up sheet at the candle stand for the health of, eternal memory of or a Pannikhida for a loved one or friend, for a donation of \$10. Sponsors will be remembered during Divine Liturgy for the day/week that you signed up for.

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

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

Pannikhida Service: The third Sunday of each month there will be a Pannikhida after Divine Liturgy. If you would like your loved ones to be remembered please give a list of names to Father Matthew before that Sunday for those to be remembered in the month.

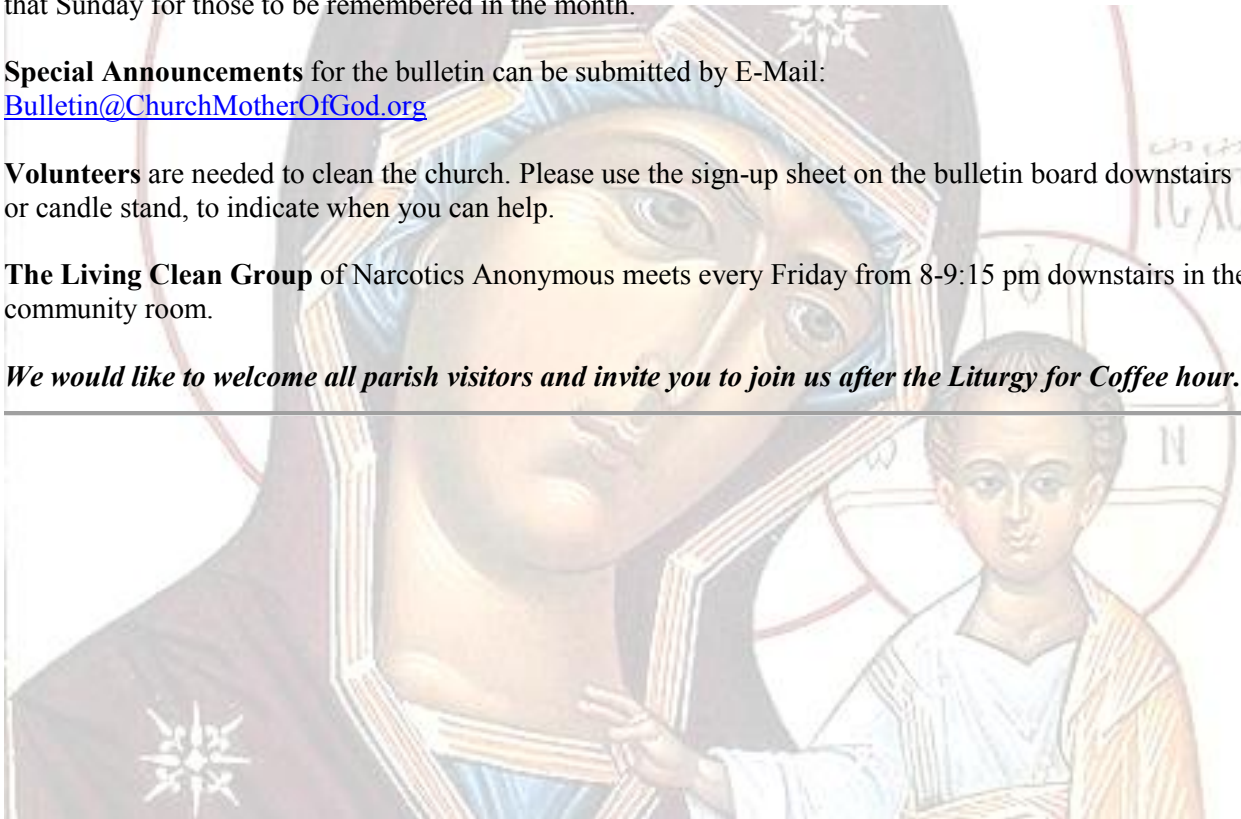
Special Announcements for the bulletin can be submitted by E-Mail:

Bulletin@ChurchMotherOfGod.org

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

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

We would like to welcome all parish visitors and invite you to join us after the Liturgy for Coffee hour.





Orthodox Church of the Mother of God: Parish News

Special Collection Today: Following Divine Liturgy a special collection will be taken for the benefit of SDcn. Vlash and his forthcoming mission trip to Albania. Please be generous and give from your heart to support this worthy cause.

Bulletin: Should you have something to submit for the bulletin during SDcn. Vlash's absence, please do so by Saturday, June 13th .

Church Membership: There has been some confusion regarding this matter. As a matter of clarification, there are three components to responsible membership in the Orthodox Church of the Mother of God. They are financial stewardship, spiritual stewardship, and talent stewardship.

Financial stewardship: the dues and assessment of \$200 a year is a per person over the age of 18 amount not a per family amount. For example: A family of four with two children under the age of 18 is asked to give \$400 per year (Husband=\$200; Wife=\$200; Children=\$0 Total \$400). A family of four with two children, one of whom is over the age of 18 (Husband=\$200; Wife=\$200; Child #1=\$200; Child #2=\$0 Total \$600).

Spiritual Stewardship: regular reception of the Sacraments of Holy Confession and Holy Eucharist.

Talent Stewardship: active participation at church event(s)

If any of these stewardship pieces are a legitimate hardship, please do not hesitate to speak to Fr. Matthew or Trudy (Council President) about them.

Coming Events for Your Calendar

June 13, 2015

NJ Deanery Church School Teachers Conference
Christ the Savior Church, Paramus, NJ

Teachers, please make every effort to attend!!

August 20, 2015

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

August 23, 2015

NJ Deanery Clergy Family Picnic

September 2-3, 2015

Clergy Conference
Assumption of the Virgin Church, Clifton, NJ



Sisterhood of the Protector of the Mother of God News

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



NY/NJ Diocese News

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

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

on 1 August.

Doing the Work of the Gospel

Seven Trenton NJ churches were awarded monies presented by Mayor Eric Jackson at City Hall on May 28, 2015. **Saint Vladimir Orthodox Church** was awarded \$9,000 (\$8,000 from this program and an additional \$1,000 from another source) to cooperate with the “*Faithful Families Eating Smart Moving More*” program. Saint Vladimir Church is the only Orthodox Christian parish to be awarded the grant that supports and engenders many possibilities for the parish. Among them we will be partnering with ISLES, a non-profit organization specializing in planting community gardens.

It is the hope of the faithful of the parish that with the expert advice and assistance of ISLES they will have a sustainable garden which many local Trenton residents and parishioners will help tend and harvest. “*This is a simple, practical way of offering the extra space we are blessed with on our church grounds,*” said Father John Diamantis (parish rector), “*to help those on a tight budget to provide extra healthy meals for their families.*”

The need to be a presence in this way is tangible. The parish of Saint Vladimir regularly offers assistance to people who make use of their young food pantry because, despite their efforts, they cannot afford to feed their families. “*Sometimes we hear stories from people like this and think ‘Yeah right, just tell me you want money already,’ but I visit the homes of these people and meet their families. They are in need and we need to respond to that reality,*” Father John commented.

Beginning in June, education about healthy eating, fitness, shopping on a budget, and meal preparation will be offered in both Spanish and English for six weeks by lay leaders Tahara Ortiz (English) and Sofia Benitez (Spanish) in the parish hall. The Faithful Families Eating Smart Moving More curriculum is self-contained, led by a leader from that program and a lay-leader from the given parish. “*Those who created the program did a nice job of making it simple to navigate and low stress for the leaders,*” said Tahara Ortiz.

This program is essential for the residents of Trenton and the surrounding communities that deal with serious issues of poverty and the many complications that are either compounded or result in it. “*We are thrilled to have the opportunity to re-emphasize to our own faithful and the greater Trenton area that this*

parish is doing the work of the Gospel, looking out for the well-being of our neighbors and sharing the love of Christ,” said Father John. “That is what this parish and our Orthodox Christian faith are about.”

One of the unique opportunities of this program is for the trainers to include in the healthy eating classes our holistic Orthodox Christian approach of the person. Along with the educational classes, cooking demonstrations, and fitness programs, it is the parish’s intention to be offering services of healing: to pray for those who would receive it, and even to offer education about keeping a healthy diet during fasting seasons by focusing on vegan diets. One of the real blessings of the program is that those who awarded the grant understand the importance of faith-based communities incorporating values congruous with the curriculum being offered and the faith-based community offering it.

To learn more about the program and other good work being done at Saint Vladimir Church in Trenton NJ, please visit www.saintvladimir.org



Orthodox Church in America (OCA) News

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

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

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

- “Practical Issues in the Life of an Orthodox Priest with Guidance from the Holy Fathers” by His Eminence, Archbishop Michael, Rector of Saint Tikhon’s Seminary and Professor of Scripture, will be held at 1:30 p.m. on Tuesday, June 16. Specific aspects of the Holy Priesthood, with direction gleaned from the writings of Saints Ambrose of Milan, Gregory the Great and John Chrysostom, will be explored.
- “The Concept of Healing as Found in the Dynamic of the Treatment Team Model” by Archpriest John Kowalczyk, Director of Field Education at Saint Tikhon’s Seminary and Chaplain at SCI Waymart, will be presented at 6:30 p.m. on Tuesday, June 16. How various disciplines work together in a harmonious way to bring care for the total person will be examined. Also to be reviewed will be ways this treatment model can bring healing to the priest in his personal life and pastoral work.
- “Palliative Care” by Dr. George Giokas, a Schenectady, NY physician who specializes in Geriatric, Hospice and Palliative Medicine, will be presented at 9:00 a.m. on Wednesday, June 17. Palliative Care is a specialty of medicine caring for seriously ill people using an interdisciplinary team approach. Medical perspectives on current challenges to caring for adults with life-threatening illnesses will be discussed, as will issues related to advance care planning, including advanced directives.
- “Pastoral Care in the Lives of the Saints” by Archpriest Joseph Frawley, Saint Martin Chapel at West Point Academy, will be presented at 1:00 p.m. on Wednesday, June 17. Pastoral Care will be examined from two perspectives—as reflected in the Lives of the saints (i.e. the various categories of saints) and as exemplified in the lives of more contemporary God-pleasers.
- “Caring for the Elderly and Disadvantaged” by Matushka Marion Swencki, Director of Long Term Care, Wayne Woodlands Manor, Waymart, PA, will be offered at 9:00 a.m. on Thursday,

June 18. Topics to be discussed include Alzheimer’s disease and related dementias; simple solutions to major problems; person centered care and the corresponding right to dignity and respect; multi-pharmacy and effects on well being; Medicare, Medicaid, Private insurance, Managed Care, and Supplemental Insurance; and elder abuse identification, prevention, and reporting.

- “Pastoral Counseling in the Parish” by Archpriest Steven Voytovich, Dean, Associate Professor of Pastoral Arts and Praxis, Saint Tikhon’s Seminary, will be presented at 1:00 p.m. on Thursday, June 18. Among the topics to be considered are grief and loss, marriage, addictions, family system orientation helpful in family counseling, and other related topics.

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



Synaxis of 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, 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.

St 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.

St Nicodemus of the Holy Mountain (July 14) adds the Righteous to St Peter’s five categories. The list of St 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. St 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, St 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, Sts Joachim and Anna, St Joseph the Betrothed, St 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 StTheophano 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.

*Patristic Wisdom for Daily Living with
the Church Fathers:*

Use what God gave you the way God intended

God granted the universe, and it was very good. But that doesn't mean every use of every created thing is good, says Tertullian. When we use God's creation to do evil, the fault is ours, not God's.

Everyone is ready with the argument that everything—as we teach—was created by God and given to man for his use, so it all must be good, because it comes from so good a source.

Now, no one denies what everyone knows, for nature herself teaches it: that God is the Creator of the universe, and that it is good, and

that it belongs to humanity by the free gift of its Creator.

But there is a vast difference between the corrupted state and of primal purity, just as there is a vast difference between the Creator and the corruptor.

All kinds of bad things—which even the heathens prohibit and guard themselves from, because they are undeniably bad—come from the works of God. Take murder, for instance, whether it's done by iron, poison, or magic. Iron, herbs, and demons are all equally creations of God. Then did the Creator provide these things so we could destroy each other? No. He prohibits every kind of manslaughter with that one summary commandment, “You shall not kill.”

We ourselves, though we're guilty of every sin, are not just a work of God: we're image. Yet we have cut ourselves off from our Creator in both soul and body. Did we get eyes to serve lust, the tongue to speak evil, ears to hear evil, a throat for gluttony, a stomach to be gluttony's ally, hands to do violence, genitals for unchaste excesses, feet for an erring life? Was the soul put in the body to think up traps, fraud, and injustice? I don't think so.

—Tertullian, *On the Shows*, 2

In God's Presence, consider....

Do I use the things God gave me—both my own body and soul and the goods of creation—in the way God intended them to be used?

Closing Prayer:

*Father, Author of grace, Creator of worlds,
Founder of knowledge, Giver of wisdom,
Treasure of holiness: scatter the darkness in my
soul, and enlighten the eyes of my under-
standing, so that I may make use of your
creation as you intended.*

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

*Worlds swarm around You, like bees around a
cherry tree in blossom. One world pushes the
other aside; one contests the patrimony of the
other; one looks upon the other as an intruder in*

his home. All claim a greater right to You than You Yourself do.

From the effusion of Your fullness swarms are nourished, O inexhaustible Sweetness. All overeat, and all go away hungry.

Of all the swarms the human swarm leaves the most hungry. Not because You did not have food for men, O Master, but because they fail to recognize their nourishment, and so they contend with caterpillars for the same foliage.

Before all creatures, and before all time and sorrow. You, O Lord, formed man in Your heart. You conceived of man first, even though You manifested him last in the rosaries of creation—even as a gardener thinks about the blooming of a rose all the time he is digging and planting the dry rose stems -even as a builder experiences the joy of the domes while planning a church, even though he builds them last.

You gave birth to man in Your heart, before You began creating.

Help my mortal tongue to name this man, this radiance of Your glory, this song of Your blessedness. Should I call him the Ultimate Man? For just as He was contained in Your heart, so also was all the manifested world, including man and the heralds of man, contained in His mind.

And no one knows the Father except the Son, nor does anyone know the Son except the Father.¹ You were like nirvana," O Lord, until the Son was conceived within You, You were without number or name.

How shall I magnify You in the midst of a swarm of hungry caterpillars, which one wind blows onto the blossoming cherry tree and another blows off, and whose entire lifetime is spent between two winds?

O Lord, my dream day and night, help me to magnify You, so that nothing may become great in my heart except You.

Let all creatures magnify You, O Lord, lest they make themselves great instead of You.

Sayings of the Ascetics of the Orthodox Church

God and Us – How to Come to Know God?

If a person wants to get an idea about the pyramids of Egypt, he must either trust those who have been in immediate proximity to the pyramids, or he must get next to them himself. There is no third option. In the same way a person can get an impression of God: He must either trust those who have stood and stand in immediate proximity to God, or he must take pains to come into such proximity himself.

St. Nicholas of Serbia, Thoughts on Good and Evil

The Prologue of Ohrid

St. Nikolai Velimirovic

Reflection

Among the saints exists a very sharp [acute] conscience. That which average people consider a minor sin, the saints consider to be a great transgression. It is said of the Abba Daniel that on three occasions robbers captured him and took him into the forest. Fortunately, on two occasions he saved himself from slavery but the third time when he wanted to escape, he struck one of them with a stone, killed him and fled. This murder preyed on his conscience as heavy as lead. Perplexed as to what he should do, he went to the Alexandrian Patriarch Timothy, confessed to him and sought advice. The patriarch consoled him and absolved him from any epitimija [penance]. But his conscience still worried him and he went to the pope in Rome. The pope told him the same thing as did Patriarch Timothy. Still dissatisfied, Daniel visited in succession the other patriarchs in Constantinople, Antioch and Jerusalem confessing to all of them and seeking advice. But, he remained unsatisfied. Then he returned to Alexandria and declared himself to the authorities as a murderer. The authorities arrested him. When the trial was held before the prince, Daniel related everything that had happened and begged to be killed in order to

save his soul from eternal fire. The prince was amazed at all of this and said to him: "Go, Father, and pray to God for me even though you kill seven more!" Dissatisfied with this, Daniel then decided to take a leperous man into his cell and to serve him until his death and when this one dies to take another. Thus he did and so, in this manner, quieted his conscience.

Contemplation

To contemplate the miraculous healing of the woman with the issue of blood:

"And, behold a woman which was diseased with an issue of blood twelve years, came behind Him and touched the hem of His garment. For she said within herself, if I may but touch His garment, I shall be whole. But Jesus turned around and when He saw her, He said, daughter, be a good comfort; your faith has made you whole. And the woman was made whole from that hour" (St. Matthew 9:20-22):

1. How, with great faith, the woman with the issue of blood touched the hem of the garment of the Lord Jesus and was made whole;
2. How my soul is also like a woman with the issue of blood as long as it is a slave to the flesh and blood;
3. How, with one touch by Christ the Lord, my soul can be healed and spiritualized.

Homily: About emulating the ant

"Go to the ant, O sluggard, study her ways and learn wisdom" (Proverbs 6:6).

It is the will of the Creator who sent us into this world that we work as long as we are in this world. The Lord Jesus Himself commanded: "Work; Keep Watch!" He praises those who multiply their given talents and condemns the slothful who bury their talents. He calls His time on earth, service and says that He did not come to be served but to serve. He uses as an example His Heavenly Father and says: "My Father works even until now, and I work" (St. John 5:17). He commands His disciples: "Work while

you still have light."

O what a terrible shame for man when an ant, an irrational creature, is used to emphasize an example of diligence. But when man does not know how to look up to the diligence of God, it is necessary to direct him, at least, to emulate the ant. An ant works all summer and prepares food for itself for winter. Brethren, do we also prepare winter stores that we will open and display after death? O, may we not come with empty hands before Him Who, with full hands, gives to us as long as we are in this life.

Slothfulness is one of the deadly sins for it deadens the soul in man. A slothful soul is the nest of vices; the slothful soul is the habitation of the devils.

O Lord Almighty, You Who are, at the same time, all peace and all work, deliver us from destructive slothfulness and move us by Your Holy Spirit toward all good works for the sake of the salvation of our souls.

To You be glory and thanks always. Amen.