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# 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 Searforce, 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

### Resurrectional Troparion in Tone 8

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 for St John Climacus in Tone 1

O dweller of the wilderness and angel in the body,  
thou wast a wonderworker, O our God-bearing Father  
John. Thou didst receive heavenly gifts through  
fasting, vigil, and prayer, healing the sick and the  
souls of those drawn to thee by faith. Glory to Him  
Who gave thee strength! Glory to Him Who granted  
you a crown! Glory to Him Who grants healing to  
all!

### Kontakion for St John Climacus in Tone 4

The Lord truly set thee on the heights of abstinence,  
to be a guiding star, showing the way to the universe,  
O our father and teacher John.

## ГИМНЫ В ДЕНЬ

### Resurrectional Тропаря в тон 8

Ты спускаться с небес, О Милостивый! Ты принять  
три дня погребения, чтобы освободить нас от  
наших страданий! О, Господи, нашу жизнь и  
воскресение, Слава Тебе!

### Тропарь на St John Climacus в тон 1

О обитатель пустыни и ангел в теле, Ты совершен  
был в чудотворца, О наш Бог-Отец Иоанн. Ты  
получить небесную подарки через пост, бдение,  
молитва, исцеляя больных и души тех, кто  
обращается к тебе по вере. Слава Ему, кто дал  
тебе силу! Слава Ему, который предоставил вам  
корону! Слава тому, кто предоставляет исцеление  
всем!

### Кондак для St John Climacus в тон 4

Господь действительно, тебе на высотах  
воздержания, быть путеводной звездой, с  
указанием пути к вселенной, о наш отец и  
учитель Джон

## *Prayer Requests*

### *For Health of:*

**Lillian Stavrevsky** (Father Ken James Stavrevskys' aunt), who is in declining health at the age of 85 and entering hospice care, offered by Archbishop Michael & the Diocese of NY/NJ.

**Archpriest David Cowan, Barbara Nafranowicz, Kevin Sacco**, offered by Archbishop Michael & the Diocese of NY/NJ.

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## SAINTS AND FEASTS OF THE DAY

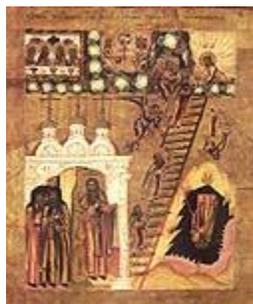
MARCH 18, 2018

FOURTH SUNDAY OF GREAT LENT: ST JOHN CLIMACUS (OF THE LADDER)

СВЯТЫЕ И ПРАЗДНИКИ ДЕНЬ

МАРТА 18, 2018

ЧЕТВЕРТОЕ ВОСКРЕСЕНЬЕ ВЕЛИКОГО ПОСТА: ST JOHN CLIMACUS (ЛЕСТНИЦЫ)



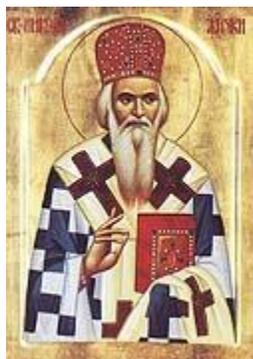
### *4th Sunday of Great Lent: St John Climacus (of the Ladder)*

The Fourth Sunday of Lent is dedicated to Saint John of the Ladder (Climacus), the author of the work, *The Ladder of Divine Ascent*.

The abbot of Saint Catherine's Monastery on Mount Sinai (6th century) stands as a witness to the violent effort needed for entrance into God's Kingdom (Mt.10: 12). The spiritual struggle of the Christian life is a real one, "not against flesh and blood, but against ... the rulers of the present darkness ... the hosts of wickedness in heavenly places ..." (Eph 6:12). Saint John encourages the faithful in their efforts for, according to the Lord, only "he who endures to the end will be saved" (Mt.24:13).

### **4-е воскресенье Великого Поста: Climacus Джон (лестницы)**

Четвертое воскресенье Великого Поста - святой Иоанн Лествичник (Climacus), автор работ по лестнице Божественного восхождения. Настоятель Святой Екатерины монастырь на горе Синай (6-й век) выступает в качестве свидетеля к насильственной усилия, необходимые для входа в Божье Царство (Мф.10: 12). Духовная борьба христианской жизни является реальной, "не против крови и плоти, но против... правители настоящей тьмы... Хозяева зло на небесах..." (Еф 6:12). Святой Иоанн призывает верующих в их усилиях, связанных, по словам Господа, только "тот, кто выдерживает до конца спасется" (Мф.24:13).



### ***Repose of St Nikolai of Zhicha***

Saint Nikolai of Zhicha, "the Serbian Chrysostom," was born in Lelich in western Serbia on January 4, 1881 (December 23, 1880 O.S.). His parents were Dragomir and Katherine Velimirovich, who lived on a farm where they raised a large family. His pious mother was a major influence on his spiritual development, teaching him by word and especially by example. As a small child, Nikolai often walked three miles to the Chelije Monastery with his mother to attend services there.

Sickly as a child, Nikolai was not physically strong as an adult. He failed his physical requirements when he applied to the military academy, but his excellent academic qualifications allowed him to enter the Saint Sava Seminary in Belgrade, even before he finished preparatory school.

After graduating from the seminary in 1905, he earned doctoral degrees from the University of Berne in 1908, and from King's College, Oxford in 1909. When he returned home, he fell ill with dysentery. Vowing to serve God for the rest of his life if he recovered, he was tonsured at the Rakovica Monastery on December 20, 1909 and was also ordained to the holy priesthood.

In 1910 he went to study in Russia to prepare himself for a teaching position at the seminary in Belgrade. At the Theological Academy in Saint Petersburg, the Provost asked him why he had come. He replied, "I wanted to be a shepherd. As a child, I tended my father's sheep. Now that I am a man, I wish to tend the rational flock of my heavenly Father. I believe that is the way that has been shown to me." The Provost smiled, pleased by this response, then showed the young man to his quarters.

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After completing his studies, he returned to Belgrade and taught philosophy, logic, history, and foreign languages at the seminary. He spoke seven languages, and this ability proved very useful to him throughout his life.

Saint Nikolai was renowned for his sermons, which never lasted more than twenty minutes, and focused on just three main points. He taught people the theology of the Church in a language they could understand, and inspired them to repentance.

At the start of World War I, Archimandrite Nikolai was sent to England on a diplomatic mission to seek help in the struggle of the Serbs against Austria. His doctorate from Oxford gained him an invitation to speak at Westminster Abbey. He remained in England for three short months, but Saint Nikolai left a lasting impression on those who heard him. His writings "The Lord's Commandments," and "Meditations on the Lord's Prayer" impressed many in the Church of England.

Archimandrite Nikolai left England and went to America, where he proved to be a good ambassador for his nation and his Church.

The future saint returned to Serbia in 1919, where he was consecrated as Bishop of Zhicha, and was later transferred to Ochrid. The new hierarch assisted those who were suffering from the ravages of war by establishing orphanages and helping the poor.

Bishop Nikolai took over as leader of Bogomljcki Pokret, a popular movement for spiritual revival which encouraged people to pray and read the Bible. Under the bishop's direction, it also contributed to a renewal of monasticism. Monasteries were restored and reopened, and this in turn revitalized the spiritual life of the Serbian people.

In 1921, Bishop Nikolai was invited to visit America again and spent two years as a missionary bishop. He gave more than a hundred talks in less than six months, raising funds for his orphanages. Over the next twenty years, he lectured in various churches and universities.

When Germany invaded Yugoslavia on April 6, 1941, Bishop Nikolai, a fearless critic of the Nazis, was arrested and confined in Ljubostir Vojlovici Monastery. In 1944, he and Patriarch Gavriilo were sent to the death camp at Dachau. There he witnessed many atrocities and was tortured himself. When American troops liberated the prisoners in May 1945, the patriarch returned to Yugoslavia, but Bishop Nikolai went to England.

The Communist leader Tito was just coming to power in Yugoslavia, where he persecuted the Church and crushed those who opposed him. Therefore, Bishop Nikolai believed he could serve the Serbian people more effectively by remaining abroad. He went to America in 1946, following a hectic schedule in spite of his health problems which were exacerbated by his time in Dachau. He taught for three years at Saint Sava's Seminary in Libertyville, IL before he settled at Saint Tikhon's Monastery in South Canaan, PA in 1951.

He taught at Saint Tikhon's and also served as the seminary's Dean and Rector. He was also a guest lecturer at Saint Vladimir's Seminary in NY, and at Holy Trinity Monastery in Jordanville, NY.

On Saturday March 17, 1956 Bishop Nikolai served his last Liturgy. After the service he went to the trapeza and gave a short talk. As he was leaving, he bowed low and said, "Forgive me, brothers." This was something unusual which he had not done before.

On March 18, 1956 Saint Nikolai fell asleep in the Lord Whom he had served throughout his life. He was found in his room kneeling in an attitude of prayer. Though he was buried at Saint Sava's Monastery in Libertyville, IL, he had always expressed a desire to be buried in his homeland. In April of 1991 his relics were transferred to the Chetinje Monastery in Lelich. There he was buried next to his friend and disciple Father Justin Popovich (+ 1979).

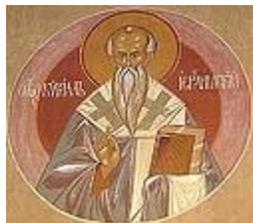
English readers are familiar with Saint Nikolai's PROLOGUE FROM OCHRID, THE LIFE OF ST SAVA, A TREASURY OF SERBIAN SPIRITUALITY, and other writings which are of great benefit for the whole Church. He thought of his writings as silent sermons addressed to people who would never hear him preach. In his life and writings, the grace of the Holy Spirit shone forth for all to see, but in his humility he considered himself the least of men.

Though he was a native of Serbia, Saint Nikolai has a universal significance for Orthodox Christians in all countries. He was like a candle set upon a candlestick giving light to all (MT 5:15). A spiritual guide and teacher with a magnetic personality, he attracted many people to himself. He also loved them, seeing the image of God in each person he met. He had a special love for children, who hastened to receive his blessing whenever they saw him in the street.

He was a man of compunctionate prayer, and possessed the gift of tears which purify the soul (Saint John Climacus, LADDER, Step 7). He was a true pastor to his flock protecting them from spiritual wolves, and guiding them on the path to salvation. He has left behind many soul-profiting writings which proclaim the truth of Christ to modern man. In them he exhorts people to love God, and to live a life of virtue and holiness. May we also be found

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worthy of the Kingdom of Heaven through the prayers of Saint Nikolai, and by the grace of our Lord Jesus Christ, to Whom be glory forever. Amen.



### ***St. Cyril the Archbishop of Jerusalem***

Saint Cyril, Archbishop of Jerusalem, was born in Jerusalem in the year 315 and was raised in strict Christian piety. Upon reaching the age of maturity, he became a monk, and in the year 346 he became a presbyter. In the year 350, upon the death of Archbishop Maximus, he succeeded him on the episcopal throne of Jerusalem.

As Patriarch of Jerusalem, Saint Cyril zealously fought against the heresies of Arius and Macedonius. In so doing, he aroused the animosity of the Arian bishops, who sought to have him deposed and banished from Jerusalem.

There was a miraculous portent in 351 at Jerusalem: at the third hour of the day on the Feast of Pentecost, the Holy Cross appeared in the heavens, shining with a radiant light. It stretched from Golgotha above the Mount of Olives. Saint Cyril reported this portent to the Arian emperor Constantius (351-363), hoping to convert him to Orthodoxy.

The heretic Acacius, deposed by the Council of Sardica, was formerly the Metropolitan of Caesarea, and he collaborated with the emperor to have Saint Cyril removed. An intense famine struck Jerusalem, and Saint Cyril expended all his wealth in charity. But since the famine did not abate, the saint pawned church utensils, and used the money to buy wheat for the starving. The saint's enemies spread a scandalous rumor that they had seen a woman in the city dancing around in clerical garb. Taking advantage of this rumor, the heretics forcibly expelled the saint.

The saint found shelter with Bishop Silvanus in Tarsus. After this, a local Council was held at Seleucia, at which there were about 150 bishops, and among them Saint Cyril. The heretical Metropolitan Acacius did not want to allow him to take a seat, but the Council would not consent to this. Acacius stormed out of the Council, and before the emperor and the Arian patriarch Eudoxius, he denounced both the Council and Saint Cyril. The emperor had the saint imprisoned.

When the emperor Julian the Apostate (361-363) ascended the throne he repealed all the anti-Orthodox decrees of Constantius, seemingly out of piety. Saint Cyril returned to his own flock. But after a certain while, when Julian had become secure upon the throne, he openly apostasized and renounced Christ. He permitted the Jews to start rebuilding the Temple of Jerusalem that had been destroyed by the Romans, and he even provided them part of the funds for the building from the state treasury.

Saint Cyril predicted that the words of the Savior about the destruction of the Temple down to its very stones (Luke. 21:6) would undoubtedly transpire, and the blasphemous intent of Julian would come to naught. Soon there was such a powerful earthquake, that even the solidly set foundation of the ancient Temple of Solomon shifted in its place, and what had been rebuilt fell down and shattered into dust. When the Jews resumed construction, a fire came down from the heavens and destroyed the tools of the workmen. Great terror seized everyone. On the following night, the Sign of the Cross appeared on the clothing of the Jews, which they could not remove by any means.

After this heavenly confirmation of Saint Cyril's prediction, they banished him again, and the bishop's throne was occupied by Saint Cyriacus. But Saint Cyriacus soon suffered a martyr's death (October 28).

After the emperor Julian perished in 363, Saint Cyril returned to his See, but during the reign of the emperor Valens (364-378) he was exiled for a third time. It was only under the holy emperor Saint Theodosius the Great (379-395) that he finally returned to his archpastoral activity. In 381 Saint Cyril participated in the Second Ecumenical Council, which condemned the heresy of Macedonius and affirmed the Nicea-Constantinople Symbol of Faith (Creed).

Saint Cyril's works include twenty-three Instructions (Eighteen are Catechetical, intended for those preparing for Baptism, and five are for the newly-baptized) and two discourses on Gospel themes: "On the Paralytic," and "Concerning the Transformation of Water into Wine at Cana."

At the heart of the Catechetical Instructions is a detailed explanation of the Symbol of Faith. The saint suggests that a Christian should inscribe the Symbol of Faith upon "the tablets of the heart."

"The articles of the Faith," Saint Cyril teaches, "were not written through human cleverness, but they contain everything that is most important in all the Scriptures, in a single teaching of faith. Just as the mustard seed contains all its plethora of branches within its small kernel, so also does the Faith in its several declarations combine all the pious teachings of the Old and the New Testaments."

Saint Cyril, a great ascetic and a champion of Orthodoxy, died in the year 386.

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### ***Martyr Trophimus of Nicomedia***

The Holy Martyrs Trophimus and Eucarpion were soldiers at Nicomedia during the persecution against Christians under the emperor Diocletian (284-305). They distinguished themselves by their great ferocity in carrying out all of the emperor's decrees.

Once, when these soldiers had caught up with some Christians, they suddenly saw a large fiery cloud which had come down from the sky, thickening in form as it drew close to them. From out of the cloud came forth a Voice: "Why are you so zealous in threatening My servants? Don't be deluded! No one can suppress those believing in Me through their own strength. It is better to join them and discover the Heavenly Kingdom yourselves."

The soldiers fell to the ground in fright, not daring to lift up their eyes, and only said to one another, "Truly this is the great God, Who has manifested Himself to us. We would do well to become His servants." The Lord then spoke saying, "Rise up, repent, for your sins are forgiven." As they got up, they beheld within the cloud the image of a Radiant Man and a great multitude standing about Him.

The astonished soldiers cried out with one voice, "Receive us, for our sins are inexpressibly wicked. There is no other God but You, the Creator and true God, and we are not yet numbered among Your servants." But just as they spoke this, the cloud receded and rose up into the sky.

Spiritually reborn after this miracle, the soldiers released all the jailed Christians from the prisons. For this Saints Trophimus and Eucarpion were handed over to terrible torments: they suspended the saints and tore their bodies with iron hooks. They gave thanks unto God, certain that the Lord would forgive them their former sins. When a fire had been lit, the holy martyrs went willingly into the fire and there gave up their souls to God.



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### ***Venerable Aninas of the Euphrates***

Saint Aninas was born at Chalcedon into a Christian family. After the death of his parents, he withdrew at age fifteen into a monastery, where he received monastic tonsure. In search of complete solitude, he went off into the heart of the desert where the River Euphrates separates Syria from Persia. There he came upon an Elder named Maium and settled there with him. Both ascetics led a very strict life. During the forty days of the Great Fast they ate nothing, taking delight and joy instead in spiritual nourishment.

Every day Saint Aninas carried drinking water from afar. Once, he returned with full water pitchers earlier than usual, since an angel had filled the vessels with water. The Elder Maium realized that his disciple had attained to high level of spiritual accomplishment, and he in turn asked Saint Aninas to become his guide, but he refused out of humility. Later, the Elder went to a monastery, and Saint Aninas remained alone in the wilderness.

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By constant struggles the saint conquered the passions within himself, and he was granted gifts of healing and clairvoyance. Even the wild beasts became docile and served him. Wherever the saint went, two lions followed after him, one of which he had healed of a wound on its paw.

Accounts of the saint spread throughout all the surrounding area, and the sick and those afflicted by evil spirits began to come to him, seeking healing. Several disciples also gathered around the saint. Once, in his seventeenth year as an ascetic, several men had come to the saint and asked for something to quench their thirst. Relying on the power of God, the saint sent one of his disciples to a dried-up well. The well miraculously filled up to its very top, and this water remained for many days. When the water ended, the saint did not dare to ask for a miracle for himself, and so he began to carry water from the Euphrates at night.

Bishop Patrick of Neocaesarea repeatedly visited the monk and ordained him presbyter, although the humble ascetic was resolved not to accept the priestly office. When he learned that the saint himself carried water from a distance, Bishop Patrick twice gave him donkeys, but each time Saint Aninas gave them away to the poor and continued to carry the water himself. Then the bishop ordered that a large well be dug, which they filled from time to time, bringing donkeys from the city.

Saint Aninas discerned the desire of a certain stylite monk, who struggled far from him, to come down off his pillar and make a complaint in court against a robber who had hurt him with a stone. Saint Aninas wrote a letter to the stylite, advising him not to carry out his intent. The letter was brought to the stylite by a trusty lion, and it brought him to his senses.

A certain pious woman, who had fallen ill, went to Saint Aninas to ask for his prayers. Along the way a robber chanced upon her. Since the woman had no money, he decided to assault her and force her into sin. The woman called on the saint's help and cried out, "Saint Aninas, help me!" Terror suddenly overcame the robber, and he let go of the woman.

The woman went to Saint Aninas and told him everything, and she also received healing. The robber also came to the monk in repentance, was baptized, and then tonsured as a monk. A spear which he had thrust into the ground when he attacked the woman, grew into a mighty oak.

At the age of 110 the saint predicted the time of his death, and he directed his successor as igumen to assemble the brethren.

Before his death, Saint Aninas conversed with the holy Prophets Moses, Aaron and Or [or Hur: Ex. 24:14]. He fell asleep in the Lord saying, "O Lord, receive my soul."

### ***St. Cyril of Astrakhan***

No information on the life of this saint is available at this time.

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### ***Orthodox Quote of the Day***

God deserts those engaged in spiritual warfare for three reasons:  
because of their arrogance, because they censure others, and  
because they are so cock-a-hoop about their own virtue.  
The presence of any of these vices in the soul prompts God  
to withdraw; and until they are expelled and replaced by  
radical humility, the soul will escape just punishment.

### **St. Niketas Stethatos**

Prayer is the test of everything; prayer also is the source of  
everything; prayer is the driving force of everything; prayer  
is also the director of everything. If prayer is right, everything  
is right. For prayer will not allow anything to go wrong.

### **St. Theophan the Recluse**

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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 7 (for St John Climacus):**

Let the saints exult in glory; let them sing for joy on  
their couches! (*Psalm 149:6*)

### **Epistle Reading**

#### **The reading from the Epistle of the Holy Apostle Paul to the Hebrews 6:13-20:**

**Brethren**, when God made a promise to Abraham, since he had no one greater by whom to swear, he swore to himself, saying, "Surely I will bless you and multiply you." And thus Abraham, having patiently endured, obtained the promise. Men indeed swear by a greater than themselves, and in all their disputes an oath is final for confirmation. So when God desired to show more convincingly to the heirs of the promise the unchangeable character of his purpose, he interposed with an oath, so that through two unchangeable things, in which it is impossible that God should prove false, we who have fled for refuge might have strong encouragement to seize the hope set before us. We have this as a sure and steadfast anchor of the soul, a hope that enters into the inner shrine behind the curtain, where Jesus has gone as a forerunner on our behalf, having become a high priest for ever after the order of Melchizedek.

#### **Ephesians 5:9-19 (St John Climacus)**

**Brethren**, the fruit of light is found in all that is good and right and true. Try to learn what is pleasing to the Lord. Take no part in the unfruitful works of darkness, but instead expose them. For it is a shame even to speak of the things that they do in secret; but when anything is exposed by the light it becomes visible, for anything that becomes visible is light. Therefore it is said, "Awake, O sleeper, and arise from the dead, and Christ shall give you light." Look carefully then how you walk, not as unwise men but as wise, making the most of the time, because the days are evil. Therefore do not be foolish, but understand what the will of the Lord is. 18 And do not get drunk with wine, for that is debauchery; but be filled with the Spirit, addressing one another in

## ЕВАНГЕЛИЕ И ПОСЛАНИЯ ЧТЕНИЙ

### **Prokeimenon, глас 8:**

Молитесь и сделать ваш обеты / перед тем, как  
Господь Бог наш! (**Псалтирь 75:12**)

Против в Иудее Бог; его имя в Израиле. (**Псалтирь  
75:2**)

### **Prokeimenon, глас 7 (для St John Climacus):**

Пусть святые радоваться в славе; пусть они поют  
от радости на диваны!

### **Читать послание**

#### **Чтение из послания святого апостола Павла к Евреям 6:13-20**

**Братья и сестры**, когда Бог дал обещание Аврааму, поскольку он не должен быть больше на кого ругаться, он поклялся самому себе, говоря: "Несомненно, Я благословлю вас и размножиться." и таким образом Авраам, терпеливо носили, получил обещание. Мужчины действительно, клянусь, больше, чем они сами, и все их споры клятва является окончательным для подтверждения. Поэтому, когда Бог желал показать более убедительно с наследниками обетования неизменным характером его цель, он раз подавали с клятвою, так что через два неизменной вещи, в которых невозможно, чтобы Бог окажется ложным, мы, которые бежали в убежище, возможно, сильный призыв к захвату надежду, перед нами. У нас это как уверены, неизменной и anchor души, надежда на то, что поступает на внутренний святилище за завесу, где Иисус отправился в качестве предтечи от нашего имени, став первосвященником навсегда после чину Мелхиседека.

#### **Ефесянам 5:9-19 (Св. Иоанна) Climacus**

**Братья и сестры**, Плод легких встречается во всех в том, что хорошее, а право и правда. Попробуйте узнать, что приятно Господу. Не принимать участие в Непогодотворных дела тьмы, но вместо того, чтобы разоблачить их. Это стыдно даже говорить вещи, которые они делают в тайне; но, когда что-нибудь не покажется свет становится видимым, для всего, что становится видимым. Поэтому он сказал: "Проснись, спишь, и

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psalms and hymns and spiritual songs, singing and making melody to the Lord with all your heart.

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**Alleluia, Tone 8:**

Go forth, prosper and reign, for the sake of meekness, righteousness and truth! (*Psalms 44:5*)  
vs. For Thou lovest righteousness, and hatest iniquity. (*Psalms 44:8*)

**Alleluia, Tone 4 (St John Climacus):**

They that are planted in the house of the Lord shall flourish in the courts of our God. (*Psalms 91:13*)

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**Gospel Reading**

**The Reading is from Mark 9:17-31**

At that time, a man came to Jesus kneeling and saying: "Teacher, I brought my son to you, for he has a dumb spirit; and wherever it seizes him it dashes him down; and he foams and grinds his teeth and becomes rigid; and I asked your disciples to cast it out, and they were not able." And he answered them, "O faithless generation, how long am I to be with you? How long am I to bear with you? Bring him to me." And they brought the boy to him; and when the spirit saw him, immediately it convulsed the boy, and he fell on the ground and rolled about, foaming at the mouth. And Jesus asked his father, "How long has he had this?" And he said, "From childhood. And it has often cast him into the fire and into the water, to destroy him; but if you can do anything, have pity on us and help us." And Jesus said to him, "If you can! All things are possible to him who believes." Immediately the father of the child cried out and said, "I believe; help my unbelief!" And when Jesus saw that a crowd came running together, he rebuked the unclean spirit, saying to it, "You dumb and deaf spirit, I command you, come out of him, and never enter him again." And after crying out and convulsing him terribly, it came out, and the boy was like a corpse; so that most of them said, "He is dead." But Jesus took him by the hand and lifted him up, and he arose. And when he had entered the house, his disciples asked him privately, "Why could we not cast it out?" And he said to them, "This kind cannot be driven out by anything but prayer and fasting." They went on from there and passed through Galilee. And he would not have any one know it; for he was teaching his disciples, saying to them, "The Son of man will be delivered into the hands of men, and they will kill him; and when he is killed, after three days he will rise."

**Matthew 4:25-5:12 (St John Climacus)**

возникают из мертвых, Христос дает вам света." внимательно то, как вы ходите, а не глупо мужчины, но как мудрые, что большую часть времени, потому что дни злы. Поэтому не быть глупым, но понять, что волю Господа. И не напиваться с вином, что является развратом, но наполнится Духом, обращаясь друг с другом в псалмы и гимны и духовные песни, песни и мелодии к Господу всем своим сердцем.

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**Аллилуйя, глас 8:**

Иди, процветать и царствовать, ради кротости, праведность и истину! (*Псалтирь 44:5*)  
против, ты любишь правду, hatest и нечестие. (*Псалтирь 44:8*)

**Аллилуйя, глас 4 (St John Climacus):**

Они в том, что посажены в доме Господа будет процветать в судах наш Бог. (*Псалтирь 91:13*)

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**Евангельское чтение**

**Показание от Марка 9:17-31**

В то время, Человек пришел к Иисусу, стоя на коленях и сказал: "Учитель, я принес мой сын, он немой дух; и где бы она захватывает его черточки его вниз, и он пены и скрежещет зубами и становится жесткой, и я спросил, ученики Твои бросить его, и они были не в состоянии." И он ответил им: "О faithless, как долго мне быть с вами? Сколько времени я с вами? Привлечь его к мне." И принесли к нему; и когда Дух увидел его, сразу же convulsed мальчик, и он упал на землю и покатился, пеной у рта. И Иисус спросил его отец, "Как долго он это?" И он сказал: "с детства. И часто бросили его в огонь и в воду, чтобы уничтожить его; но если вы можете сделать что-нибудь, не пожалеет нас и помощи нам", и Иисус сказал ему: "Если вы можете! Все возможно для того, кто верит". Сразу же отца ребенка воскликнул и сказал: "Я верю; помочь моей неверия!" И когда Иисус увидел, что толпа пришла работать вместе, он упрекнул нечистый дух, говоря, "Вы тупые и глухих духа, я приказываю вам, выйти из него, и ни в коем случае не вводить его снова." и после плача и потрясающих ему страшно, он вышел, и мальчик был похож на труп, так что большинство из них говорит: "Он мертв." Но Иисус взял его за руку, поднял его вверх, и он встал. И, когда он вошел в дом, его ученики спросили его, в частном

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**At that time**, great crowds followed him from Galilee and the Decap'olis and Jerusalem and Judea and from beyond the Jordan. Seeing the crowds, he went up on the mountain, and when he sat down his disciples came to him. And he opened his mouth and taught them, saying: "Blessed are the poor in spirit, for theirs is the kingdom of heaven. "Blessed are those who mourn, for they shall be comforted. "Blessed are the meek, for they shall inherit the earth. "Blessed are those who hunger and thirst for righteousness, for they shall be satisfied. "Blessed are the merciful, for they shall obtain mercy. "Blessed are the pure in heart, for they shall see God. "Blessed are the peacemakers, for they shall be called sons of God. "Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven. "Blessed are you when men revile you and persecute you and utter all kinds of evil against you falsely on my account. Rejoice and be glad, for your reward is great in heaven, for so men persecuted the prophets who were before you.

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#### **Hymn to the Theotokos:**

All of creation rejoices in thee, O Full of Grace: the assembly of Angels and the race of men. O sanctified temple and spiritual paradise, the glory of virgins, from whom God was incarnate and became a Child: our God before the ages. He made thy body into a throne, and thy womb He made more spacious than the heavens. All of creation rejoices in thee, O Full of Grace. Glory to thee!

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#### **Communion Hymn:**

Praise the Lord from the heavens, praise Him in the highest!  
The righteous shall be in everlasting remembrance.  
He shall not fear evil tidings. Alleluia, Alleluia, Alleluia!

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порядке, "Почему бы нам не брось его?" И он сказал им: "Такого не может быть, ничего, кроме молитвы и поста." Они пошли оттуда, проходили через галилею. И он не знает, он, он учил своих учеников, сказав им: "Сын Человеческий будет доставлена в руки мужчин, и они убьют его, и, когда он погиб, после трех дней он будет расти".

#### **Матфея 4:25-5:12 (Иоанна) Climacus**

**В то время**, Большие толпы людей следовали за ним из Галилеи и Декаполиса и Иерусалима, и Иудеи, и из-за Иордана. Видя толпы, он поднялся на гору, и когда он сел его ученики приходили к нему. И он открыл свой рот, и учил их, говоря: "Блаженны бедные духом, за их есть Царство Небесное. "Блаженны плачущие, ибо они должны быть спокойны. "Блаженны кроткие, ибо они должны наследовать землю. "Блажен, кто голод и жажду праведности, ибо они будут довольны. "Блаженны милостивые, ибо они помилованы. "Блаженны чистые сердцем, ибо они Бога узрят. "Блаженны миротворцы, ибо они будут наречены сынами Божиими. "Блаженны те, кто подвергаются гонениям за правду, за их есть Царство Небесное. "Блаженны вы, когда мужчины поносить вас, и гнать вас и произнести злословить на мой счет. Радоваться и радоваться, за вознаграждение, на Небесах, так мужчин преследовать пророков, которые были до вас.

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#### **Гимн Богородицы:**

Все творение ликует в тебе, полное благодати: ассамблея ангелов и расы людей. О освятил храм и духовный рай, славу дев, от которых Бог воплотился и стал ребенок: наш Бог прежде веков. Он сделал твоё тело в троне, твою матку он сделал более просторные, чем небеса. Все творение ликует в тебе, полный благодати. Слава Тебе!

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#### **Причастие гимн:**

Хвалите Господа с небес, хвалите Его в самых высоких!  
Праведники будут в вечной памяти. Он должен не бояться зла  
весть.  
Аллилуйя, Аллилуйя, Аллилуйя!

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## PARISH NEWS & ANNOUNCEMENTS

Today is the last day to sign-up to donate to our 3 Paschal baskets. The basket raffle will be held next Sunday, March 25. Please see Lore Stefy to arrange your donation or to purchase raffle tickets. All parishioners are asked to sell 10 tickets for the raffle. Tickets are \$1.00 each.

There will be special collections for Paschal flowers on Sunday March 25 and Sunday April 1st. Please be generous with your donations so that our church can be beautiful for Pascha.

Next Council Meeting: Sunday, March 25, 2018 (St. Mary Of Egypt), following Divine Liturgy.

Annual Clean-up is on Saturday, March 31, 2018. Volunteers are needed; there is a sign-up sheet downstairs.

### LITURGICAL SCHEDULE

#### Sunday, March 18<sup>th</sup>

9:30 am: Sunday School  
9:40 am: Hours  
10:00 am: Liturgy of St. Basil the Great  
After Communion: Sunday School pre-K - Grade 3

#### Wednesday, March 21<sup>st</sup>

6:30 pm: Liturgy of Presanctified Gifts

#### Saturday, March 24<sup>th</sup>

6:30 pm: Vespers

#### Sunday, March 25<sup>th</sup>

9:30 am: Sunday School  
9:40 am: Hours  
10:00 am: Liturgy of St. Basil the Great  
After Communion: Sunday School pre-K - Grade

#### Wednesday, March 28<sup>th</sup>

6:30 pm: Liturgy of Presanctified Gifts

#### Saturday, March 31<sup>st</sup>

6:30 pm: Vespers

#### Sunday, April 1<sup>st</sup>

9:30 am: No Sunday School  
9:40 am: Hours  
10:00 am: Liturgy of St. Basil the Great  
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](mailto: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.

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### **Daily Inspirations by Abbott Tryphon**

#### **The Proof of Love**

*Faith without works is dead*



The very moment faith enters the soul is that moment when we turn toward God in repentance and recognize we cannot live without Him. As we grow in our faith we come to realize we must remain in a continual state of repentance, for grace abounds in the heart of the man who is repenting. We come to see the truth that the saints were those who never ceased to call upon the Lord in repentance. Never did they think themselves worthy of anything but God's wrath, and their continued plea was for mercy.

This humility spawned God's love in the hearts of these saints, and works of love and mercy grew out of God's indwelling love within their hearts. Their works showed forth that their love and good works came out of that deep state of repentance, and their love was the proof of God's indwelling Spirit in their hearts. Saint Gregory the Great said, "The proof of love is in the works. Where love exists, it works great things. But when it ceases to act, it ceases to exist."

If we do not do good works, love does not dwell in our heart, and we have no faith. "Yea, a man may say, You have faith, and I have works: show me your faith without your works, and I will show you my faith by my works (James 2:18)." The Liturgy reminds us, only those with faith and love may draw near to receive the Holy Mysteries. Our participation in the Body and Blood of the Lord provides each of us with the opportunity to be Christ-bearers in the world in which we live, and others will know we belong to Christ, "by our love" (John 13:35).



### **Daily Reflection Through Faith & Patience**



*"Though we speak thus, yet in your case, beloved, we feel sure of better things that belong to salvation. For God is not so unjust as to overlook your work and the love which you showed for his sake in serving the saints, as you still do. And we desire each one of you to show the same earnestness in realizing the full assurance of hope until the end, so that you may not be sluggish, but imitators of those who through faith and patience (μακροθυμίας) inherit the promises." (Hebr 6: 9-12)*

What promises? The many promises made to us by our Lord, of growth in true life, peace, hope and wisdom, on our cross-carrying journey in communion with Him. "Take my yoke upon you, and learn from me," He invites us, "for I am meek and humble in heart, and you will find rest for your souls." (Mt 11: 28)

So I'm invited to "learn" from Him; to a learning-process, which is gradual. That is to say, it requires both faith and "patience," as the Apostle reminds me above. I'm particularly grateful to be reminded of patience on this fourth Saturday of Lent, with just two weeks to go until Great Week, that I not become "sluggish" despite any setbacks or slips from my Lenten focus. In Christ, I learn and grow as I confront the "waves" of my own shortcomings, when I duck under them, into His meekness and humility. Thank You, Lord, for the gift of time, and the grace of Your patience, as we go through the Lenten learning-process. This morning, once again, I open my heart to patience, with myself and others, and re-focus on the "better things that belong to salvation." Glory be, O Lord, to Your honorable cross and resurrection!

### **Orthodox Quote of the Day**

Repentance is the renewal of life. This means we must free ourselves of all negative traits and turn toward absolute good. No sin unforgivable except for the sin of unrepentance.

**Elder Thaddeus Vitovnica  
Our Thoughts Determine Our Lives 103**