

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



ORTHODOX CHURCH OF THE MOTHER OF GOD

OCA – Diocese of New York & New Jersey

The Most Reverend Michael, Archbishop of NY & the Diocese of NY/NJ

V. Rev. Dr. Matthew Searfoorce, Temporary Rector

Sub-Deacon Edward Dawson Sub-Deacon Vlashi

Parish Council President: Andrew Romanofsky

Parish Council Vice President: Sub-Deacon Edward

HYMNS OF THE DAY

[Troparion \(Resurrection\) in Tone 5](#)

Let us, the faithful, praise and worship the Word, co-eternal with the Father and the Spirit, born for our salvation from the Virgin; for He willed to be lifted up on the Cross in the flesh, to endure death, and to raise the dead by His glorious Resurrection.

[Kontakion \(from the Pentecostarion\) in Tone 4](#)

I come to You, O Christ, blind from birth in my spiritual eyes, and call to You in repentance: “You are the most radiant Light of those in darkness.”

[Kontakion \(Pascha\) in Tone 8](#)

You descended into the tomb, O Immortal, You destroyed the power of death. In victory You arose, O Christ God, proclaiming: “Rejoice!” to the Myrrhbearing Women, granting peace to Your Apostles, and bestowing Resurrection on the fallen.

Prayer Requests

For Health of:

John Dantine, on his birthday, offered by his family with love.

Seth Mahaffey, son of His Grace, Bishop DAVID, who had surgery on Tuesday, May 8, offered by Archbishop Michael and the Diocese of NY/NJ.

SAINTS AND FEASTS OF THE DAY

MAY 13, 2018

6TH SUNDAY OF PASCHA: SUNDAY OF THE BLIND MAN



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. Saint 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...”.

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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, Saint Demetrius of Rostov calls the blind man Saint Celidonium (see his account of Saint Lazarus in the Synaxis of the Seventy Apostles on January 4).



Virginmartyr Glyceria at Heraclea

Saint Glyceria suffered as a martyr for her faith in Christ in the second century, during a persecution against Christians under the emperor Antoninus (138-161). She came from an illustrious family, and her father Macarius was a high-ranking Roman official. Later, the family moved to the Thracian city of Trajanopolis.

Saint Glyceria lost both her father and mother at an early age. Falling in with Christians, she converted to the true Faith, and she visited the church every day. Sabinus, the prefect of Trajanopolis, received the imperial edict ordering Christians to offer sacrifice to the idols, and so he designated a certain day for the inhabitants of the city to worship the idol Zeus.

Saint Glyceria firmly resolved to suffer for Christ. She told the Christians of her intention, and she begged them to pray that the Lord would give her the strength to undergo the sufferings. On the appointed day Saint Glyceria made the Sign of the Cross on her forehead, and went into the pagan temple.

The saint stood on a raised spot in the rays of the sun, and removed the veil from her head, showing the holy Cross traced on her forehead. She prayed fervently to God to bring the pagans to their senses and destroy the stone idol of Zeus. Suddenly thunder was heard, and the statue of Zeus crashed to the floor and smashed into little pieces.

In a rage, the prefect Sabinus and the pagan priests commanded the people to pelt Saint Glyceria with stones, but the stones did not touch the saint. They locked Saint Glyceria in prison, where the Christian priest Philocrates came to her and encouraged the martyr in the struggle before her.

In the morning, when the tortures had started, suddenly an angel appeared in the midst of the torturers, and they fell to the ground, overcome with terror. When the vision vanished, Sabinus, who was hardly able to speak, ordered them to throw the saint into prison.

They shut the door securely and sealed it with the prefect’s own ring, so that no one could get in to her. While she was in prison, angels of God brought Saint Glyceria food and drink. Many days afterwards, Sabinus came to the prison and he himself removed the seal. Going in to the saint, he was shaken when he saw her alive and well.

Setting off for the city of Heraclea in Thrace, Sabinus gave orders to bring Saint Glyceria there also. The Christians of Heraclea came out to meet her with Bishop Dometius at their head, and he prayed that the Lord would strengthen the saint to endure martyrdom.

At Heraclea they cast Saint Glyceria into a red-hot furnace, but the fire was extinguished at once. Then the prefect, in a mindless fury, gave orders to rip the skin from Saint Glyceria’s head. Then they threw the martyr into prison onto sharp stones. She prayed incessantly, and at midnight an angel appeared in the prison and healed her of her wounds.

When the jailer Laodicius came for the saint in the morning, he did not recognize her. Thinking that the martyr had been taken away, he feared he would be punished for letting her escape. He wanted to kill himself, but Saint Glyceria stopped him. Shaken by the miracle, Laodicius believed in the true God, and he entreated the saint to pray that he might suffer and die for Christ with her.

“Follow Christ and you will be saved,” the holy martyr replied. Laodicius placed upon himself the chains with which the saint was bound, and at the trial he told the prefect and everyone present about the miraculous healing of Saint Glyceria by an angel, then he confessed himself a Christian.

The newly chosen one of God was beheaded by the sword. Christians secretly took up his remains, and reverently buried them. Saint Glyceria was sentenced to be eaten by wild beasts. She went to execution with great joy, but the lioness set loose upon the saint meekly crawled up to her and lay at her feet.

Finally, the saint prayed to the Lord, imploring that He take her unto Himself. In answer she heard a Voice from Heaven, summoning her to heavenly bliss. At that moment, another lioness was set loose upon the saint. It pounced upon the martyr and killed her, but did not tear her apart. Bishop Dometius and the Christians of Heraclea reverently buried the holy martyr Glyceria. She suffered for Christ around the year 177. Her holy relics were glorified with a flow of healing myrrh.

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Saint Glyceria, whose name means “sweetness,” now rejoices in the unending sweetness of the heavenly Kingdom.

Martyr Laodicius the Keeper of the Prison

Saint Glyceria was tortured at Heraclea in Thrace during a persecution against Christians under the emperor Antoninus (138-161). The martyr was then thrown into prison onto sharp stones. She prayed incessantly, and at midnight an angel appeared in the prison and healed her of her wounds.

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Virginmartyr Glyceria of Novgorod

Righteous Virgin Glyceria of Novgorod, was the daughter of Panteleimon, a starosta of Legoscha Street in Novgorod. The saint died in the year 1522. Her incorrupt relics, according to the second Novgorod Chronicle, were uncovered on July 14, 1572 near the stone church of Saints Florus and Laurus. Archbishop Leonid of Novgorod, assisted by his clergy, buried the holy relics in this church. During the interment, healings occurred at the relics of the saint.



Venerable Macarius the Archimandrite of Obruch (Kanev)

The Relics of the Hieromartyr Macarius, Archimandrite of Kanev, were transferred on May 13, 1688 from Kanev to the city of Pereslavl because of the threat of enemy invasion. The main Feast commemorating Saint Macarius is on September 7.

Martyr Alexander of Rome

The Holy Martyr Alexander suffered for Christ at the beginning of the fourth century. He was a soldier serving in the regiment of the tribune Tiberian at Rome. When he was eighteen, the Roman emperor Maximian Hercules (284-305) issued an edict that all citizens were to go to the temple of Jupiter outside the city on a designated day to offer sacrifice.

The tribune Tiberian assembled his soldiers and he ordered them to go to this festival, but Alexander, raised from childhood in the Christian Faith, refused and said that he would not offer sacrifice to devils. Tiberian reported to the emperor Maximian that there was a soldier in his regiment who was a Christian. Soldiers were immediately sent to arrest Alexander.

Alexander was asleep, but an angel woke him and warned him of his impending martyrdom, saying that he would be with him during this time. When the soldiers arrived, Alexander came out to meet them. His face shone with a light so bright that the soldiers fell to the ground when they saw him. The saint upbraided them and told them to carry out their orders.

Standing before Maximian, Saint Alexander boldly confessed his faith in Christ and he refused to worship the idols. He said that he was not afraid of the emperor, nor of his threats. The emperor tried to persuade the young man with promises of honors, but Alexander remained steadfast in his confession, and denounced the emperor and all the pagans. They tortured the holy martyr, but he bravely endured all the sufferings.

Maximian remanded Saint Alexander to the tribune Tiberian, who was being sent to Thrace to persecute Christians there. So they brought the martyr to Thrace, fettered in chains. At this time an angel told Saint

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Alexander's mother, Pimenia, of her son's martyrdom. Pimenia found her son in Carthage, where he stood before Tiberian and again he steadfastly confessed himself a Christian.

They subjected him to torture before the eyes of his mother, and then they took the prisoner on his final journey, walking behind Tiberian's chariot. The brave Pimenia asked the soldiers to let her go to her son, and she encouraged him to undergo torments for Christ. The soldiers were astonished at the stoic strength of the martyr and they said one to another, "Great is the God of the Christians!"

The angel appeared to the martyr several times, strengthening him. By night a fearsome angel appeared to Tiberian with sword in hand, and commanded the tribune to hasten to Byzantium, since the martyr's end was drawing near. Tiberian hurried on his way.

In the city of Philippopolis, Tiberian retried Saint Alexander in the presence of the city dignitaries gathered for this event. At this trial Saint Alexander remained steadfast. During his grievous journey the holy martyr had been repeatedly subjected to cruel tortures. He was strengthened by God, however, and he endured all the torments.

He gave strength to the soldiers weakened by thirst, asking the Lord to provide a spring of water for them. During the journey, the martyr prayed beneath a tree, asking for strength in his sufferings, and the fruit and leaves of this tree received a curative power. At a place named Burtodexion, the saint again met his mother Pimenia, who fell weeping at his feet. The holy martyr said to her, "Do not weep, my mother, for the day after tomorrow, the Lord shall help me finish matters."

In the city of Drizipera Tiberian imposed the death sentence on the saint. The holy martyr gave thanks to the Lord for giving him the strength to endure all the torments, and to accept martyrdom. The soldier who was supposed to carry out the execution asked the saint's forgiveness, and for a long time he could not bring himself to raise his sword, for he saw angels waiting to take the soul of the martyr.

The saint prayed and asked God to remove the angels, since he wanted to go to the Lord. Only then did he cut off the saint's holy head. The saint's body was cast into a river, but four dogs dragged it out of the water, and they would not let anyone near it, until Saint Alexander's mother Pimenia came. She took up the remains of her martyred son and reverently buried them near the River Ergina.

Healings began to take place at the grave of Saint Alexander. Soon the holy martyr appeared to his mother in a dream, in which he comforted her and said that soon she too would be transported to the heavenly habitations.

St. Pausicacus the Bishop of Synnada

Saint Pausicacus, Bishop of Synnada, lived at the end of the sixth century in the Syrian city of Apamea. He had been raised in the Christian Faith by his pious parents, and he began to lead an ascetic life of prayer, vigil and fasting in his youth.

The Lord gave him the gift of healing sicknesses of both soul and body. Patriarch Cyriacus of Constantinople (591-606) consecrated Saint Pausicacus as Bishop of Synnada. Saint Pausicacus wanted neither heretics nor dissolute people in his flock. He constantly taught his flock about the virtuous life, and his discourse was always powerful and lively.

Having come to Constantinople on affairs of the Church, he healed the emperor Mauricius of sickness, and on his return journey he asked the Lord for water to quench the thirst of his companions. After the prayer of the saint, a spring of pure water sprang up from the ground. Saint Pausicacus died peacefully in the year 606.

St. George the Confessor, with his wife and children of Constantinople

The Holy Confessor George suffered for the veneration of holy icons at Constantinople in the first half of the ninth century. The emperor Theophilus demanded that Saint George renounce the veneration of holy icons, but the brave confessor refused the order and told the impious emperor that in venerating holy icons, we offer worship to their eternal Prototype [i.e. Christ the Logos].

For his disobedience, the emperor ordered Saint George's property to be taken away and seized, and to drag him through the streets of Constantinople with a rope about his neck, and then cast him into prison. After this, Saint George was sent into exile with his wife Irene and their children. Saint George died after suffering many afflictions in exile.

St. Irene with her husband and children of Constantinople

Saint Irene lived in Constantinople in the first half of the ninth century. When her husband Saint George was sent into exile because he venerated the holy icons, she and their children went with him.

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St. Euthymius the New, Founder of the Iveron Monastery and His Fellow Georgian Saints of Mt. Athos

Our holy Father Euthymius was from the town of Tao in Georgia . He was the son of pious, noble and wealthy parents. When his father renounced the temporal and perishable splendor and glory of this world, preferring poverty in Christ which leads to heavenly riches, he donned the angelic schema of a monk, changed his name to John, and moved to Constantinople. Euthymius, who was still quite small, stayed with his grandfather (though some sources say that Euthymius was left with John's brother-in-law) a man renowned in glory and in virtue, who raised the child in the instruction and admonition of the Lord. After a little time had passed, he took Euthymius with him, and they went to Constantinople looking for John. When he found him, he urged him with many words and tears to come back to his country. Not only was John not persuaded by this, he tried in every way to keep his son with him, thereby causing the boy's grandfather great sadness.

Since they quarreled a great deal about this, and because John tried to take his son and his father would not allow him to do this, the Emperor Nikephorus Phokas (r. 963-969) learned of it, and commanded that both men appear before him and bring Euthymius with them. After the three presented themselves to the Emperor and he had heard the argument they had about the youth, the sovereign decreed that neither of them should take him by force. They were to leave it to God to decide what to do with him. He also told them to let the youth go to whomever he freely chose to go. He ran at once into his father's arms, though he had never seen or known him until that moment. This action evoked wonder and tears in all those who were present.

The blessed John received his son as if from the hands of God and soon clothed him in the monastic schema, then gave him to teachers in order to be educated. The good Euthymius, having a sharp mind, much fervor and diligence, soon learned worldly wisdom and also the inner wisdom of God from his instructors. So he appeared as a river of the teachings of the Spirit. After this, he fell gravely ill, but he recovered through the care and help of the Most Holy Lady Theotokos. He excelled in virtue, wisdom, and grace, and in many other wondrous things from which it was apparent to all what sort of prodigy he would become.

The blessed one despised the glory of men as something contrary to the glory of God, so he left and went to Mount Athos with his father John. After meeting Saint Athanasius (July 5), they desired to live with him in the holy Lavra. The divine Athanasius, seeing with the clear-sighted eye of his soul the grace of the Holy Spirit dwelling in Euthymius, urged him to receive the dignity of the priesthood. At first he did not wish to do so, saying that he was not worthy of it. Finally, he obeyed the words of the holy Athanasius and was ordained as a priest. From that time he began to add struggles upon struggles, abstinence on top of abstinence, and greatly increased all the virtues that he had. As a result, he became a vessel of the All-Holy Spirit, and translated all the Holy Scriptures into the Georgian language. He also wrote many books filled with his teachings on morality and virtue. Saint George of Mount Athos (May 13 & June 27), the author of the Life of Saint Euthymius, says that the saint translated the Holy Scriptures, and more than fifty other works, into the Georgian language. He also rebuilt many churches and hospitals, and adorned the Holy Mountain with hermitages.

With what words can one describe worthily the kindness which he showed toward all or his incomparable humility when for fourteen years he cared for the great Athanasius and his father who were ill? Once these two had gone to the Lord, the blessed Euthymius was given the protection of the Holy Lavra, and not just the Lavra, but all of the Holy Mountain . In this he was willing and quick in his dual healing of the souls and bodies of the brethren. His divine mouth always spouted forth rivers of wisdom and instruction to the glory of God. Since he was overcome by the love of extreme tranquility, he made his cousin George the igumen of the Lavra. Euthymius remained alone, pleasing God night and day. No one knew of his spiritual struggles and their fruits, because he strove to accomplish them in secret, so that no one should know of them but God, Who wished to reveal the many accomplishments by which His servant shone forth.

Once there was a drought on the Holy Mountain, and all the Fathers were immeasurably sad because of the lack of water, so they begged the saint to pray to God about this. The blessed one was persuaded only with great difficulty. He climbed to the chapel of the Prophet Elias, which is near the Holy Monastery of Iveron, praying with tears to the All-Merciful God, offering to Him the rational and bloodless Sacrifice. Immediately, so much rain fell that the ground was saturated. Everybody glorified God, Who glorifies those who glorify Him.

It is customary for the monks on the Holy Mountain to ascend to the summit of the mountain during the all-radiant Feast of the Transfiguration of the Savior (August 6), and to serve the all-night Vigil. The next day they celebrated the Divine Liturgy, and then came back down. Once, when this Great Feast had arrived, Euthymius

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ascended the mountain with many others just when it time for the Divine Liturgy to be celebrated. With one voice they all begged him to serve the Divine Liturgy and he fulfilled their request with great humility.

He came to the exclamation where the priest says, "Singing the triumphant hymn, shouting, proclaiming, and saying..." Suddenly a blinding light flashed about all of them and the earth quaked, and everyone fell face down upon the ground. Only the blessed Euthymius remained standing motionless before the altar, appearing as a pillar of fire. This wondrous event made him even more renowned everywhere.

When the Archbishop of Cyprus departed unto the Lord, the Emperor Basil II (976-1025) sent envoys with letters, fervently entreating Euthymius to accept the position. The saint would not even consent to hear the whole message, saying that he was not worthy of the appointment. Indeed, he said, he felt more worthy to be shepherded than to shepherd others. So Euthymius, in a God-pleasing manner, remained alone in stillness and quiet both day and night. In his heart was rooted humility, the mother of all virtues.

Meanwhile, the apostate devil, who always bears malice and works against all good and God-pleasing works, could not tolerate seeing the saint's virtues. He progressed each day and was very pleasing to God, and everything he did was for the glory of Christ God.

The devil grieved out of envy and malice. So, when he found a man who, by his dress, appeared to be a monk, but had a defiled and unclean heart. Since he was such a suitable dwelling place for the devil, he entered into him and persuaded him to kill the saint. He whispered into his ears, just as he had whispered to Eve of old, "If you kill this Euthymius, I give you my word that you will receive great favor."

The wretched one was willing to commit this act of murder. He got his knife ready and he climbed to the tower where the saint had his cell. Seeing that the man was completely dominated by the devil, and that he held a knife in his hand, the saint's disciple closed the door to the cell and would not let him in. The murderer, not finding the saint in order to satisfy the rage which overcame him, immediately wounded the disciple and left that place amidst wild cries and shouts. He encountered another disciple of the saint and attacked him in the same manner. He went a little farther, and then fell face down on the ground. After confessing his sin and revealing all the words that the devil had spoken to him, he violently gave up his foul soul. By the grace of the Holy Spirit, the saint recognized that the accident which had befallen his disciples occurred with the devil's collaboration. Quickly he descended from the tower, hastening to perfect his disciples with the Great monastic schema. Shortly after he tonsured them, they both departed unto the Lord.

The devil could not stand to see the saint's accomplishments which he performed for the glory of God. Therefore, he incited a gardener to slay the saint. The man had the knife ready, and approached the saint, stabbing him in the abdomen, but the saint remained unharmed. The edge of the knife bent like wax, and the hand that struck the saint withered and remained unmoving. Falling at the saint's feet, the gardener confessed the demon's plan, and he pleaded earnestly with Euthymius for forgiveness and healing. Being compassionate, the saint entreated God on his behalf, and so the gardener received both spiritual and bodily health.

What words suffice to recount the virtues of the saint, the sympathy he had for all, his compassion, his cheerfulness, his lack of anger, his tranquility, his all-night vigils, his ceaseless prayer, and his humility, the poor quality of his food and clothing which inured his body to hardship? He also wore heavy iron chains on his body. To put it plainly, he was truly an angel in an earthly body, an unwavering beacon to the world, reflecting in his own person the word of life.

Because there are scandals everywhere, and the earth is the principal place for scandal, some troubles also occurred on the Holy Mountain . Because of this, the Fathers pleaded with the saint to go to Constantinople to ask for an imperial decree to put an end to the scandals, and to restore peace on Mount Athos. Heeding their words, the blessed one went to Constantinople. The whole Senate and the nobility received him with great courtesy and much reverence. At once, his request was granted.

One day, as the blessed one was riding a mule through Constantinople . He and another monk were going to the section of the city called Platia for some necessities. A beggar sat in the road asking for alms. Seeing him, the saint felt compassion and was about to give him something. The mule he was riding became startled when it saw the beggar, and it became wild. Violently carrying the saint away, the mule galloped off and did not halt until it had thrown the saint to the ground and crushed him. Some Christians ran and picked him up, bringing him back to the home where he was staying. A few days later, on May 13, 1028 he received the Holy Mysteries, and then gave his holy soul into the hands of God. During the burial of his holy body, many healings and miracles took place. These were seen as proof of his holiness and boldness before God, and they were performed for the glory of the Lord.

Later, his holy relics were moved to the Holy Mountain , and were buried in the venerable monastery of the honorable, glorious prophet, Forerunner, and Baptist John. Later, the monastery was renamed the Iveron (Georgian) Monastery which had been rebuilt by the blessed Euthymius to the glory of the Father, and the Son, and the Holy Spirit, one Godhead, to Whom is due glory, honor and worship, now and ever, and unto ages of ages. Amen.

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Monkmartyrs John, George and Gabriel of the Iveron Monastery on Mt Athos

No information available at this time.



Martyrs killed by the Latins at the Iveron Monastery on Mt. Athos

Georgian monks began to settle on Mt. Athos in the middle of the 10th century, and a Georgian monastery, Iveron, was founded there not long after.

At that time foreign armies were constantly invading Mt. Athos. In the 13th century the Crusaders stormed through the region, and between 1259 and 1306 the pope's private army devastated Mt. Athos several times. Monks of Zographou and Vatopedi monasteries and the Protaton were martyred for the Orthodox Faith, and the monks of the Iveron Monastery eventually met the same fate.

During this period Georgian and Greek ascetics labored together at the Iveron Monastery, and many young ascetics of the new generation began to arrive from Georgia.

The Crusaders demanded that the Iveron monks convert to Catholicism and acknowledge the primacy of the Roman pope. But the monks condemned their fallacies and anathematized the doctrine of the Catholics.

According to the Patericon of Athos, the Iveron monks were forcibly expelled from their monastery. Nearly two hundred elderly monks were goaded like animals onto a ship that was subsequently sunk in the depths of the sea. The younger, healthier monks were deported to Italy and sold as slaves to the Jews.

Some sources claim this tragedy took place in the year 1259, while others record that the Georgian monks of the Holy Mountain were subject to the Latin persecutions over the course of four years, from 1276 to 1280.



St. Euthymius of Athos the translator

The venerable Euthymius of Mt. Athos was the son of Saint John of Mt. Athos, a military commander during the reign of King Davit Kuropalates, who abandoned the world to enter the monastic life.

While Saint John was laboring on Mt. Olympus, the Byzantine emperor returned a large portion of the conquered Georgian lands, but in exchange for this benefaction he ordered that the children

of certain eminent aristocrats be taken to Constantinople as surety.

Among his hostages was Saint John's young son, Euthymius. When John discovered that his son was being held captive in Constantinople, he departed immediately to appeal to the emperor for his release. Eventually John's request was granted, and he took Euthymius back with him to the monastery. However, by this time the young Euthymius had already forgotten his native language.

Soon Saint John's name was known in every monastery on Mt. Olympus, so the holy father withdrew with his son and several disciples to Mt. Athos, to the Lavra of Saint Athanasius the Great, to escape the homage and praise.

From his youth Euthymius received great grace from the Holy Spirit. While still a child he fell deeply ill, and his father, losing hope in his recovery, sent for a priest to bring him Holy Communion. Then he went into a church, knelt before the icon of the Most Holy Theotokos, and began to pray for his son. When he returned to his cell he was greeted by the pleasant scent of myrrh and the sight of his son, standing in perfect health.

Euthymius told his father that a magnificent Queen had appeared to him and asked him in Georgian, "What has happened to you? What has disturbed you so, Euthymius?"

"I am dying, my Queen," he had said.

Then the Queen embraced him, saying, "Arise, do not be afraid, but speak freely in your native Georgian tongue!"

After this miraculous healing the Georgian language flowed from Euthymius's mouth like water pouring forth from a clear spring, and the young man surpassed all others in eloquence.

Venerable John gave great thanks to God and explained to his son the meaning of the vision: "My son! Our country is suffering from a terrible shortage of books. But the Lord has bestowed upon you a gift, and now you must labor diligently in order to more abundantly recompense the Lord."

Saint Euthymius began his new task with great joy, and many people marveled at his success. Saint Giorgi of Mt. Athos recorded the life of Saint Euthymius, and his account mentions more than fifty works that he translated from the original Greek into Georgian.

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After Saint John's death, Euthymius succeeded him as abbot of the Iveron Monastery on Mt. Athos. (Saint John had founded the Iveron Monastery with Saint John-Tornike.) His leadership of the monastery brought with it many responsibilities, and Euthymius was obliged to continue his translations at night.

Saint Euthymius performed many miracles. Once, while his father was still living, Byzantium was struck by a terrible drought. The earth became cracked, trees and vineyards withered, and all the vegetation dried up after four months without rain. Saint John sent Euthymius and his brothers to the Church of the Prophet Elijah to celebrate an All-Night vigil. (During periods of drought Orthodox Christians have traditionally turned to the Prophet Elijah to bring rain as he did in the Old Testament.) During the Gospel reading a dark cloud formed in the sky, and at the moment Euthymius received Holy Communion it began to rain.

Once, during the Feast of the Transfiguration, the faithful of Mt. Athos saw Fr. Euthymius embraced by divine fire. The crowd of witnesses fell on their knees before him, but the saint calmed them, saying, "Do not be afraid, my brothers; God has looked down on us, and Christ has glorified His feast!"

But the devil could not tolerate the godly labors of the venerable Euthymius and his brothers at the monastery, so he persuaded a certain beggar, who resembled a monk, to kill the holy father.

When the killer approached Fr. Euthymius's cell, two monks blocked his way. So the assassin slashed them with his sword. Upon hearing the noise, Father Euthymius came outside and served Holy Communion to his fallen brothers. The two monks were fatally wounded and crowned as martyrs of the Church, while the killer confessed his sin and died, greatly afflicted in spirit.

Later a monastery gardener attempted to murder Saint Euthymius, but when he lifted his hand to strike the saint, it withered suddenly, and only the prayers of Fr. Euthymius could heal it.

Saint Euthymius labored as abbot of the Iveron Monastery on Mt. Athos for fourteen years. His literary endeavors demanded much time and great effort, so, according to his father's will, he appointed a certain George (later Saint George of Mt. Athos, the Builder) his successor.

Then he locked himself in his cell and dedicated himself exclusively to his translations.

Once the Byzantine Emperor Constantine VIII (1027-1039) summoned Fr. Euthymius to his court. Before departing for Constantinople, the venerable father gathered his brothers, prepared for them a meal, and asked them for their prayers. Then, just before he left on his journey, he visited his childhood friend, the elder Theophan. When they were bidding each other farewell, Theophan embraced him tearfully, crying out, "What grief I am suffering, O holy Father, for I will not see you again in the flesh!" The elder's prophecy was soon fulfilled.

The emperor received Saint Euthymius with great honor. On May 8th, following the Liturgy for the feast of Saint John the Theologian, Saint Euthymius set off to visit a certain iconographer from whom he had earlier commissioned an icon. He was seated on a young mule and sent on his way. But along the road he was approached by a beggar, clad all in black, who asked alms of him. The venerable father reached into his pocket, but when the mule suddenly noticed the strange man by the roadside, he was frightened, lurched violently, and cast the holy father to the ground, killing him.

All of Byzantium mourned the death of Saint Euthymius. His holy relics are buried in the Church of Saint John the Baptist at the Iveron Monastery on Mt. Athos.

GOSPEL AND EPISTLE READINGS

Prokeimenon, Tone 8:

Pray and make your vows / before the Lord, our God! (*Psalms 75:12*)

vs. In Judah God is known; His name is great in Israel. (*Psalms 75:2*)

Epistle Reading

The reading from the Acts (16:16-34) of the Holy Apostles

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

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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, Tone 8:

Look upon me and have mercy on me! (*Psalm 118:132*)
vs. Guide my steps according to Your word! (*Psalm 118:133*)

Gospel Reading

The Reading is from 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,

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"Lord, I believe": and he worshiped him.



Daily Inspirations by Abbott Tryphon

Happiness

Gratefulness makes us happy



We all know that money can't buy happiness, yet many are not aware that practicing simple gratitude does bring about happiness. Being grateful for the people we have in our lives, and for the things that we have, brings about a happiness that cannot come about by endlessly trying to acquire things. Researchers testing gratefulness in laboratories have discovered that gratitude actually changes the brain, and makes us happier because it allows us to be happier. Gratitude changes more than brain chemistry, for it makes us better, happier, and kinder to others.

If we practice being thankful for the compliments we receive from our friends, and for those dinners they treat us to, the gifts they give us, the flowers they bring to our home, or for just being there when we need them, we will find that our gratitude brings about more friendships, for others will be drawn to us.

Dr. Robert A. Emmons conducted a study on gratitude at the University of California at Davis which proved measurable benefits on psychological, physical, and interpersonal health for subjects who practice gratitude. "Evidence on gratitude contradicts the widely held view that all people have a 'set-point' of happiness that cannot be reset by any known means." Translated, this simply means that if we practice gratitude we can actually be happier than we've ever thought possible.

Gratitude is an affirmation of goodness, for in our being grateful we affirm that there are good things in the world, and good people that are part of our lives. Our being grateful does not mean that everything in life is perfect, but it does mean that we look at life as a whole, and receive with gratitude all the goodness that is in our life. In turn, our gratitude becomes the foundation for building up those around us, for in being happy ourselves, we are more likely to bring about happiness in others.

Being happy nurtures those random acts of kindness that everyone loves to experience, and promotes goodness and kindness among even strangers. People love it when other people are good to random people. This happiness becomes like a magnet, and even strangers are drawn to us, and our list of friends proliferates. There is nothing that brings about satisfaction like being grateful for our life, for the lives of those around us, for the things in our lives, and for the love God has for us. Remember, it is not happiness that makes us grateful, but gratefulness that makes us happy.



Daily Reflection

Parenting and Over-Parenting



"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." (Jn 9: 18-22)

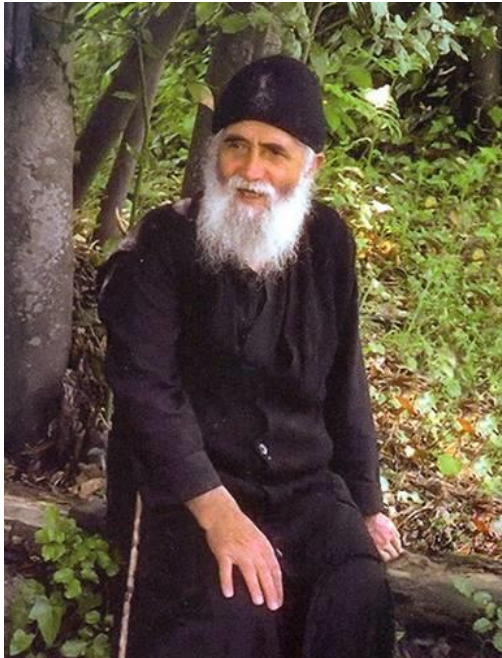
I know, these parents of the blind man healed by Jesus do "throw him under the bus," by saying, "Ask him; he is of age..." This doesn't bother me, however, except for their "unspoken" reason for doing so, "because they feared the Jews."

But I think that their "spoken" reason for doing so is quite reasonable, and quite refreshing, particularly for our time: "He is of age," they say, so "ask him." In our day, parents are often burdened with over-parenting, having their 20+ and 30+ "children" (still) living in their basements, and assuming responsibility for the lives and living-costs of these "children." Because, in our age, influenced by Freudian psychology, we often assume that all our "issues," also in our adult-lives, stem from our childhood (i.e., in our modern-day understanding, from our parents and their

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parenting). This view not only places an unbearable weight on parents and their “parenting” success or failure, as if anything their offspring will ever do is their responsibility; it also deflates any of our expectations of ourselves as adults, in our capacities for growth or change, as adults. But, as Carl Jung noted, – when he bemoaned “the age of the child” in which we live, and in his important revisions of Freud’s work, – while we certainly have “issues” that stem from our parents, – we can and do change, and grow, and experience formative influences, also in our adult-years.

So let me let myself (and my children, if I have any) grow, and change, also in my (or their) adult-years, however and whatever my/their parents are or were. Lord, grant me the grace to accept the things I cannot change, from both my past and present; the courage to change the things I can, today; and the wisdom to know the difference.



—
You see, if one doesn't cut away passions
while young, then as one matures,
the self-will is weakened and
the passions increase.

St. Paisios of Mount Athos
Spiritual Councils IV: Family Life p.146



—
If your heart has been softened either by
repentance before God or by learning the
boundless love of God towards you, do
not be proud with those whose hearts are
still hard. Remember how long your
heart was hard and incorrigible.

Bishop Nikolai Velimirovic

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PARISH NEWS & ANNOUNCEMENTS

Archbishop Michael will be visiting our parish on Wednesday May 16th for the Ascension of our Lord Vespers Liturgy.

Nest council meeting will be on Sunday, May 20th.

LITURGICAL SCHEDULE

Sunday, May 13th

9:30 am: Sunday School
9:40 am: Hours
9:45 am: General Confession
10:00 am: Liturgy of St. John Chrysostom
After Communion: Sunday School pre-K – Grade 3

Wednesday, May 16th

6:30 pm: Ascension of Our Lord: Vespers Liturgy with Archbishop Michael.

Saturday, May 19th

6:30 pm: Vespers

Sunday, May 20th

9:30 am: Sunday School
9:40 am: Hours
9:45 am: General Confession
10:00 am: Liturgy of St. John Chrysostom
After Communion: Sunday School pre-K – Grade 3

Saturday, May 26th

6:30 pm: Vespers

Sunday, May 27th

9:30 am: Sunday School
9:40 am: Hours
9:45 am: General Confession
10:00 am: Liturgy of St. John Chrysostom
After Communion: Sunday School pre-K – Grade 3

Saturday, June 2nd

6:30 pm: Vespers

Sunday, June 3rd

9:30 am: No Sunday School
9:40 am: Hours
9:45 am: General Confession
10:00 am: Liturgy of St. John Chrysostom
After Communion: Sunday School pre-K – Grade 3

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

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

Private Confessions: Can be heard a half hour before any service. See Father Matthew for other times.

General Confession: Will be at 9:45 am on the first Sunday of the month.

Receiving Holy Communion: Holy Communion is offered to those baptized Orthodox Christians who have prepared themselves for the reception of the Sacrament by prayer and fasting. Blessed Bread is available for all our visitors at the very end of the Divine Liturgy.

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

Special Announcements for the bulletin can be submitted by E-Mail: OrthodoxChurchMotherOfGod@outlook.com

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

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