

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

V. Rev. Dr. Matthew Searfoorce, Rector

Sub-Deacon Edward Dawson

Sub-Deacon Vlashi

Parish Council President: Andrew Romanofsky

Parish Council Vice President: Dean Inferrera



Sunday, May 14, 2017

Gospel: John 4:5-42

Tone 4

Epistle: Acts 11:19-26, 29-30

5th Sunday of Pascha: Sunday of the Samaritan Woman

Martyr Isidore of Chios (251). Ven. Isidore, Fool-for-Christ, Wonderworker of Rostov (1474). St. Nikita, Bishop of Novgorod and Recluse, of the Kiev Caves. Martyr Maximus (ca. 250). Ven. Serapion of Egypt (5th c.). St. Leontius, Patriarch of Jerusalem (1175). First opening of the Relics of St. Tikhon of Zadonsk (1846).

Troparion – Tone 4

When the women Disciples of the Lord learned from the Angel the joyous message of the Resurrection, they cast away the ancestral curse and elatedly told the Apostles: “Death is overturned! Christ God is risen, // granting the world great mercy!”

Kontakion – Tone 8

The Samaritan Woman came to the well in faith; / She saw You, the Water of Wisdom, and drank abundantly / She inherited the Kingdom on High and is ever glorified!



Sunday of the Samaritan Woman

Prayer Requests

For Health of:

Phil Ellmore, on his birthday, offered by his wife Trudy.

Linda Dantinne, on Mother’s Day, offered by her grateful children & grandchildren.

MaryAnn Kuzemchak, offered by the Orthodox Church of the Mother of God.

All Mothers, on Mother’s Day, offered by the Orthodox Church of the Mother of God.

Marie Antoinette DeNaples, sister of Father Sophrony Royer, having surgery, offered by Archbishop Michael and the Diocese of NY/NJ.

In Memory of:

Christopher Michael Dawson, offered by Sub-Deacon Edward & Holly Dawson and family.

Protopresbyter Ronald Hazuda, Pastor Emeritus of Saint Nicholas Carpatho-Russian parish in Erie, Pennsylvania, offered by Archbishop Michael and the Diocese of NY/NJ.

Rev. Fr. William George, Pastor of Saints Peter and Paul Carpatho-Russian parish in Rockaway, New Jersey, offered by Archbishop Michael and the Diocese of NY/NJ.

Liturgical Schedule

Sunday, May 14th

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

Saturday, May 20th

6:30 pm: Vespers

Sunday, May 21st

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

Wednesday, May 24th

6:30 pm: Vesper/Liturgy:
Holy Day of the Ascension
of our Lord.

Saturday, May 27th

6:30 pm: Vespers

Sunday, May 28th

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

Saturday, June 3rd

6:30 pm: Vespers

Sunday, June 4th

9:30 am: No Sunday School
9:45 am: General
Confession
9:40 am: Hours
10:00 am: Divine Liturgy

Bulletin Sponsors

*Trudy Ellmore, Sub-
Deacon Edward & Holly
Dawson and family & The
Zimmerman Family*

Readings:

The Prokeimenon in the 3rd Tone:

Sing praises to our God, sing praises! Sing praises to our King, sing praises!
(*Psalm 46:7*)
vs. Clap thy hands, all peoples! Shout to God with loud songs of joy!
(*Psalm 46:1*)

Epistle: Acts 11:19-26, 29-30

In those days, those apostles who were scattered because of the persecution that arose over Stephen travelled as far as Phoenicia and Cyprus and Antioch, speaking the word to none except Jews. But there were some of them, men of Cyprus and Cyrene, who on coming to Antioch spoke to the Greeks also, preaching the Lord Jesus. And the hand of the Lord was with them, and a great number that believed turned to the Lord. News of this came to the ears of the church in Jerusalem, and they sent Barnabas to Antioch. When he came and saw the grace of God, he was glad; and he exhorted them all to remain faithful to the Lord with steadfast purpose; for he was a good man, full of the Holy Spirit and of faith. And a large company was added to the Lord. So Barnabas went to Tarsus to look for Saul; and when he had found him, he brought him to Antioch. For a whole year they met with the church, and taught a large company of people; and in Antioch the disciples were for the first time called Christians. Now in these days prophets came down from Jerusalem to Antioch. And one of them named Agabos stood up and foretold by the Spirit that there would be a great famine over all the world; and this took place in the days of Claudius. And the disciples determined, every one according to his ability, to send relief to the brethren who lived in Judea, and they did so, sending it to the elders by the hand of Barnabas and Saul.

Alleluia in the 4th Tone:

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

Gospel: John 4:5-42

At that time, Jesus came to a city of Samaria, called Sychar, near the field that Jacob gave to his son Joseph. Jacob's well was there, and so Jesus, wearied as he was with his journey, sat down beside the well. It was about the sixth hour. There came a woman of Samaria to draw water. Jesus said to her, "Give me a drink." For his disciples had gone away into the city to buy food. The Samaritan woman said to him, "How is it that you, a Jew, ask a drink of me, a woman of Samaria?" For Jews have no dealings with Samaritans. Jesus answered her, "If you knew the gift of God, and who it is that is saying to you, 'Give me a drink,' you would have asked him and he would have given you living water." The woman said to him, "Sir, you have nothing to draw with, and the well is deep; where do you get that living water? Are you greater than our father Jacob, who gave us the well, and drank from it himself, and his sons, and his cattle?" Jesus said to her, "Everyone who drinks of this water will thirst again, but whoever drinks of the water that I shall give him will never thirst; the water that I shall give him will become in him a spring of water welling up to eternal life." The woman said to him, "Sir, give me this water, that I may not thirst, nor come here to draw." Jesus said to her, "Go, call

your husband, and come here." The woman answered him, "I have no husband." Jesus said to her, "You are right in saying, 'I have no husband'; for you have had five husbands, and he whom you now have is not your husband; this you said truly." The woman said to him, "Sir, I perceive that you are a prophet. Our fathers worshiped on this mountain; and you say that Jerusalem is the place where men ought to worship." Jesus said to her, "Woman, believe me, the hour is coming when neither on this mountain nor in Jerusalem will you worship the Father. You worship what you do not know; we worship what we know, for salvation is from the Jews. But the hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth, for such the Father seeks to worship him. God is spirit, and those who worship him must worship in spirit and truth." The woman said to him, "I know that the Messiah is coming (he who is called Christ); when he comes, he will show us all things." Jesus said to her, "I who speak to you am he." Just then his disciples came. They marvelled that he was talking with a woman, but none said, "What do you wish?" or, "Why are you talking with her?" So the woman left her water jar, and went away into the city and said to the people, "Come, see a man who told me all that I ever did. Can this be the Christ?" They went out of the city and were coming to him. Meanwhile the disciples besought him, saying "Rabbi, eat." But he said to them, "I have food to eat of which you do not know." So the disciples said to one another, "Has anyone brought him food?" Jesus said to them, "My food is to do the will of him who sent me, and to accomplish his work. Do you not say, 'There are yet four months, then comes the harvest'? I tell you, lift up your eyes, and see how the fields are already white for harvest. He who reaps receives wages, and gathers fruit for eternal life, so that sower and reaper may rejoice together. For here the saying holds true, 'One sows and another reaps.' I sent you to reap that for which you did not labor; others have labored, and you have entered into their labor." Many Samaritans from that city believed in him because of the woman's testimony. "He told me all that I ever did." So when the Samaritans came to him, they asked him to stay with them; and he stayed there two days. And many more believed because of his word. They said to the woman, "It is no longer because of your words that we believe, for we have heard ourselves, and we know that this is indeed Christ the Savior of the world."

Sunday of the Samaritan Woman



The Holy Martyr Photina (Svetlana) the Samaritan Woman, her sons Victor (named Photinus) and Joses; and her sisters Anatola, Phota, Photis, Paraskeva, Kyriake; Nero's daughter Domnina; and the Martyr Sebastian: The holy Martyr Photina was the Samaritan Woman, with whom the Savior conversed at Jacob's Well (John. 4:5-42).

During the time of the emperor Nero (54-68), who displayed excessive cruelty against Christians, Saint Photina lived in Carthage with her younger son Joses and fearlessly preached the Gospel there. Her eldest son Victor fought bravely in the Roman army against barbarians, and was appointed military commander in the city of Attalia (Asia Minor). Later, Nero called him to Italy to arrest and punish Christians.

Sebastian, an official in Italy, said to Saint Victor, "I know that you, your mother and your brother, are followers of Christ. As a friend I advise you to submit to the will of the emperor. If you inform on any Christians, you will receive their wealth. I shall write to your mother and brother, asking them not to preach Christ in public. Let them practice their faith in secret."

Saint Victor replied, "I want to be a preacher of Christianity like my mother and brother." Sebastian said, "O Victor, we all know what woes await you, your mother and brother." Then Sebastian suddenly felt a sharp pain in his eyes. He was dumbfounded, and his face was somber.

For three days he lay there blind, without uttering a word. On the fourth day he declared, "The God of the Christians is the only true God." Saint Victor asked why Sebastian had suddenly changed his mind. Sebastian replied, "Because Christ is calling me." Soon he was baptized, and immediately regained his sight. Saint Sebastian's servants, after witnessing the miracle, were also baptized.

Reports of this reached Nero, and he commanded that the Christians be brought to him at Rome. Then the Lord Himself appeared to the confessors and said, "Fear not, for I am with you. Nero, and all who serve him, will be vanquished." The Lord said to Saint Victor, "From this day forward, your name will be Photinus, because through you, many will be enlightened and will believe in Me." The Lord then told the Christians to strengthen and encourage Saint Sebastian to persevere until the end.

All these things, and even future events, were revealed to Saint Photina. She left Carthage in the company of several Christians and joined the confessors in Rome.

“Orthodox Church of the Mother of God: Joy of all the Sorrowful” founded in 1966

At Rome the emperor ordered the saints to be brought before him and he asked them whether they truly believed in Christ. All the confessors refused to renounce the Savior. Then the emperor gave orders to smash the martyrs’ finger joints. During the torments, the confessors felt no pain, and their hands remained unharmed.

Nero ordered that Saints Sebastian, Photinus and Joses be blinded and locked up in prison, and Saint Photina and her five sisters Anatola, Phota, Photis, Paraskeva and Kyriake were sent to the imperial court under the supervision of Nero’s daughter Domnina. Saint Photina converted both Domnina and all her servants to Christ. She also converted a sorcerer, who had brought her poisoned food to kill her.

Three years passed, and Nero sent to the prison for one of his servants, who had been locked up. The messengers reported to him that Saints Sebastian, Photinus and Joses, who had been blinded, had completely recovered, and that people were visiting them to hear their preaching, and indeed the whole prison had been transformed into a bright and fragrant place where God was glorified.

Nero then gave orders to crucify the saints, and to beat their naked bodies with straps. On the fourth day the emperor sent servants to see whether the martyrs were still alive. But, approaching the place of the tortures, the servants fell blind. An angel of the Lord freed the martyrs from their crosses and healed them. The saints took pity on the blinded servants, and restored their sight by their prayers to the Lord. Those who were healed came to believe in Christ and were soon baptized.

In an impotent rage Nero gave orders to flay the skin from Saint Photina and to throw the martyr down a well. Sebastian, Photinus and Joses had their legs cut off, and they were thrown to dogs, and then had their skin flayed off. The sisters of Saint Photina also suffered terrible torments. Nero gave orders to cut off their breasts and then to flay their skin. An expert in cruelty, the emperor readied the fiercest execution for Saint Photis: they tied her by the feet to the tops of two bent-over trees. When the ropes were cut the trees sprang upright and tore the martyr apart. The emperor ordered the others beheaded. Saint Photina was removed from the well and locked up in prison for twenty days.

After this Nero had her brought to him and asked if she would now relent and offer sacrifice to the idols. Saint Photina spit in the face of the emperor, and laughing at him, said, “O most impious of the blind, you profligate and stupid man! Do you think me so deluded that I would consent to renounce my Lord Christ and instead offer sacrifice to idols as blind as you?”

Hearing such words, Nero gave orders to again throw the martyr down the well, where she surrendered her soul to God (ca. 66).

On the Greek Calendar, Saint Photina is commemorated on February 26.



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.

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.

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 ; reader.charles@hotmail.com or rsub-deacon.vlashi@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.



Orthodox Church of the Mother of God: Parish News

Viewing for Christopher Michael Dawson will be at Boakes Funeral Home in Mays Landing on Wednesday, May 17th from 5pm to 7pm, public is invited. After the viewing Christopher will be moved to the Orthodox Church of the Mother of God, with services beginning at 11am on Thursday, May 18th.

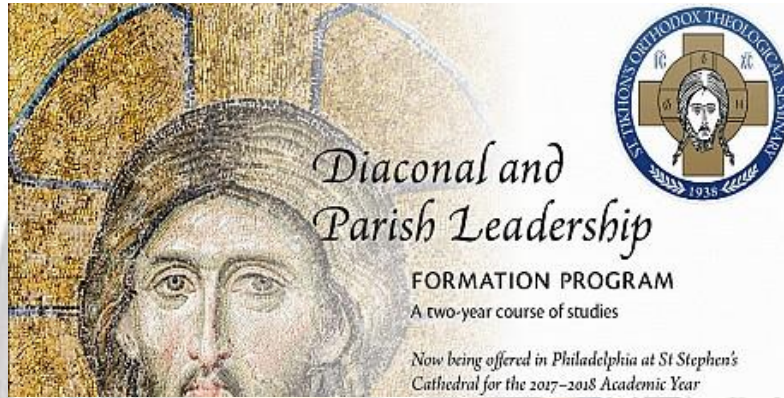
“Orthodox Church of the Mother of God: Joy of all the Sorrowful” founded in 1966

Christopher will be buried at Union Cemetery after the church service and will be followed by a small gathering at The Pub on Main St. in Mays Landing.

The next Parish Council meeting will be May 21st. (Sunday of the Blind Man) after coffee hour. It has been changed from May 28th. The Parish Council is having it a week earlier because the last Sunday this month is Memorial Day Weekend. All Parish Council meetings are open to any parish member and may speak on any issue of the parish.



NY/NJ Diocese News



DIACONAL FORMATION PROGRAM: 2 Locations, Apply Now!

Our **Diocesan Diaconal Formation Program** offers an opportunity for men, with the blessing of their parish priest and Archbishop Michael, to experience a 2-year program facilitated by Saint Tikhon's Orthodox Theological Seminary. The program involves both academic and practical application of a diaconal parish ministry. While no program of study guarantees ordination as a deacon, graduates will have fulfilled the necessary academic requirements. **There are two campus locations: Endicott NY and Philadelphia PA** (convenient for those in New Jersey and New York City). See the flyer at the dioceses' website for general details of the program and specifics of the Philadelphia campus. For information on the Endicott program, contact Father Alexey Karlgut at ayk0@yahoo.com

OUTREACH: Present-Day ways to Reach-Out

Saint John the Baptist Orthodox Church in Rochester NY invites participation in their weekly Adult Discussion Group, facilitated by Deacon Sean McNulty, by offering a convenient "call-in" opportunity. Participants call using a special phone number and group number to connect audibly with the group where they can both listen and comment during the session. The parish has also begun posting the Scripture Readings and Sermon of the weekly Divine Liturgy "live" on Facebook; the videos also remain on-line for viewing later. **"It's amazing how many views we get every week," said Father Ken James Stavrevsky** (parish rector). **"Often, there are over a dozen views before we complete the Liturgy and 40 or more in the following days!"** The parish currently has 840 people who "follow" its Facebook page.

CONGRATULATIONS TO:

Father David Fox, elevated to the rank and dignity of Archpriest, by His Eminence, Archbishop Michael, at Holy Trinity Church in Randolph, NJ, on Sunday, May 7.

Eugene Bohensky, tonsured to the rank and dignity of Reader, by His Eminence, Archbishop Michael, at Holy Trinity Church in Randolph, NJ, on Sunday, May 7.

Grant O Lord, a prosperous and peaceful life, health and salvation, visitation and good hastening in all things to Thy servants, the Archpriest David and the Reader Eugene, and protect and preserve them for many blessed years! "Mnogaya Lyeta!"



Orthodox Church in America (OCA) News
Registration opens for July 13-15 Small Parish Forum

Registration is now open for the Fourth Small Parish Forum to be cosponsored by the Archdiocese of Western Pennsylvania and the Diocese of the Midwest at Saint John the Baptist Church, New Kensington, PA, Thursday, July 13 through Saturday, July 15 2017.

On-line registration is now available. The \$100.00 per person registration fee includes meals, breaks, a hospitality reception and materials. The Forum is open to both clergy and laity. Participation will be limited to 60 individuals.

The theme of the Forum is “Becoming a Community of Engagement: On Behalf of All.” Workshops and presentations will explore ways to inspire and motivate smaller parishes to accept their calling to live a life in Christ without necessarily becoming “big.”

“Just as a clinic is not a large metropolitan hospital with fewer beds, smaller churches are not immature, malnourished versions of larger parishes,” said Joseph Kormos, Forum chairperson and Parish Development Ministry Leader for the Archdiocese of Pittsburgh. “While they think, act and feel different, smaller parishes can worship well, care for one another, teach, serve their neighbors and share Christ’s love with others. Doing so requires harnessing the intimacy and close relationships inherent in their modest size—and avoiding using size as an excuse for inactivity and minimal effort.

“To enliven the theme, the Forum agenda will focus on four aspects of ‘engagement’ that are significant to smaller parishes,” Mr. Kormos continued. “These include engaging in worship by enlivening a church’s music and worship for everyone; engaging with neighbors by building bridges to the wider community; engaging across generations by harnessing intimacy, loving relationships and mentoring across multiple generations; and engaging with the future, which requires leadership, an understanding of identity and mission as a Christian community and shared, lived values.”

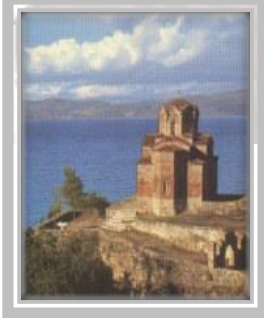
“These and related topics will be explored in brief presentations, case studies, discussions, workshops, small group conversations and short video contributions,” Archpriest Daniel Rentel, Forum Co-chairperson, added.

A block of rooms has been reserved at the Spring Hill Suites Pittsburgh Mills. The block will be available at a discounted rate until June 13. Hotel registration is the responsibility of the attendee.

“New Kensington is just a two hour drive from Cleveland; four and a half hours from Detroit; under four hours from Buffalo; and five hours from Philadelphia,” Mr. Kormos added. “Over half of the OCA’s parishes are within a manageable drive of the Forum site.”

Attendees from the Archdiocese of Pittsburgh and the Diocese of the Midwest are eligible for tuition rebates and grants to assist with travel costs. Many other OCA Dioceses offer scholarships to small parishes desiring to send attendees. Further information is available by contacting Mr. Kormos at joekormos1@gmail.com. A Forum flyer is also available on-line.

Prayers by the Laker, St. Velimirovich, VI:



Onto your knees, generations and nations, before the majes-ty of God! You are quick to fall down on your knees before your bandit leaders, yet you hesitate to fall down on them before the feet of the Almighty!

You say: "Will the Lord really punish us who are so small? If He had made us bigger and stronger, then He would punish us. But as it is, take a look—we are scarcely any taller than a thorn bush along the road compared to the roaring universe around us, yet do you threaten us with punishment by One who is incomparably greater than we are?"

Fools! When your bandit leaders summon you to evil that even causes the universe to tremble, you still say that you are too small. You excuse yourselves by reason of smallness or weakness only when it comes to performing illustrious deeds.

Even if you are small in your own eyes, you are recorded in the book of fate under a great name. Your forefather Adam used to have the greatness of an archangel and used to glisten with an angelic countenance. Therefore, either the reward of an archangel or the punishment of an archangel is designated for you.

When the desire of your forefather creeps into your heart without a sound, the desire to know creation without the Creator, his archangelic countenance darkens like the earth, and his greatness cmmbles into trifles—into you, his seed. For he wishes to know trifles and to cmmble into trifles, so that he might enter into the trifles, taste them, and test them.

All trifles, all trivial trivia, most come together and turn their face from the earth to the Creator, so that your archangelic forefather may be established once again and so that his face may shine once again with the radiance of a mirror turned toward the sun.

O my Lord and my Creator, establish man as You first created him. This sort of man is not Your work. This sort of man created himself. His name is disease—how was there ever disease in Your hands? His name is fear—how could fear have ever come from the Fearless One? His name is malevolence —how could malevolence ever have come from the Benevolent One?

Fill me with Yourself, O my health; fill me with your eternal matinal light, and make disease, fear, and malevolence evaporate out of me—even as a marsh evaporates in the presence of the sun and is transformed into a fertile field!

Sayings of the Ascetics of the Orthodox Church, CVI:

III. Us and Our Neighbors

Judging

He who seeks the forgiveness of his sins loves humility. But he who judges another strengthens his own evil deeds against himself.

St. Mark the Ascetic, Homilies, 1.126



The Morning Offering – Daily Inspiration by Abbott Tryphon

Frontline Chaplains

Ministering to people caught up in natural disasters

Frontline, the International Orthodox Christian Charities disaster dispatch team, held its annual training seminary in Chicago. Orthodox priests and lay people who serve under the umbrella of Frontline minister to people whose lives have been turned upside down during major disasters. Putting the words of the gospels to work, Frontline Chaplains serve as God’s presence during extreme crisis while bringing comfort people who have lost everything, and desperately need the help of those who answer the call of Christ to reach out with love and support.

Orthodox Frontline volunteers are trained professionals who respond to disasters within the United States. These disasters are often natural disasters including tornados, floods, hurricanes, wildfires or earthquakes. However, the Frontline team may also respond to man-made disasters, including acts of terrorism. The Frontline team is focused on providing Emotional and Spiritual Care (ESC) after a disaster; however, they may also find themselves helping to do debris removal or muck-outs.

At the heart of this chaplaincy program is the love of Jesus Christ, and a compassionate heart that is formed by a relationship with this very Christ. The chaplains run towards bad situations that would turn others in the opposite direction, making God present in the midst of tragedy, and making manifest Christ in the midst of horrendous moments in the life of those whom they are called to serve. Frontline chaplains bring aid and comfort during those moments when no words can be found to comfort those experiencing great loss. These chaplains sacrifice their own comfort zone so that Christ may be made manifest in the most broken of moments.

Chaplaincy is a unique calling, one that takes special training and deep commitment. It is not for the faint hearted, but is a vocation that is as challenging as it is satisfying. The chaplains are instruments of reconciliation between God and the communities, families, and individuals affected by tragic events.

Please pray for the holy work of Frontline, and all the priests and lay volunteers who have answered God’s call to serve as agents of mercy and compassion.



Daily Reflection

My Past, My Asset

“So the (Samaritan) woman left her water jar, and went away into the city, and said to the people, ‘Come, see a man who told me all that I ever did. Can this be the Christ?’ They went out of the city and were coming to

him.” (Jn 4: 28-30)



The Samaritan woman’s encounter with the God-Man involved a conversation about her past, or “all that (she) ever did,” including the awkward fact that she has had “five husbands”; and another fact, from her more recent past, that the man she presently “had” was not, actually, her “husband” (Jn 4: 18). But her past, after Christ shed His life-giving light on it, became life-giving not only for this remarkable woman, but also for many others in her city.

In communion with Christ, I need not wish away or forget the awkward or dark moments of my past. I learn from all that and grow, carrying it with me, just as the paralytic at Bethesda took up and carried with him his “pallet” or “bed,” to which he had just been pinned for 38 years (Jn 5: 9). My past experiences, however dark or awkward, through which God’s hand eventually brought me to Him, can also become assets for those less experienced, whom I may be called, occasionally, to help or encourage. Because “we know,” as St. Paul says, that “for those who love God, all things (πάντα),” even from a dark past, “work together (συνεργεῖ) for the good” (Rom 8: 28).

Holy Orthodox Quotes

"In Christ is my joy even if He chooses to send me suffering, because I aspire to be purified as gold in the fire."

- **St. Gregory the Theologian**

1 Peter 1:6-9 (OSB)

In this you greatly rejoice, though now for a little while, if need be, you have been grieved by various trials,† that the genuineness of your faith, being much more precious than gold that perishes, though it is tested by fire, may be found to praise, honor, and glory at the revelation of Jesus Christ, whom having not seen you love. Though now you do not see Him, yet believing, you rejoice with joy inexpressible and full of glory,† receiving the end of your faith—the salvation of your souls.

Revelation 3:18-19 (OSB)

I counsel you to buy from Me gold refined in the fire, that you may be rich; and white garments, that you may be clothed, that the shame of your nakedness may not be revealed; and anoint your eyes with eye salve, that you may see. As many as I love, I rebuke and chasten. Therefore be zealous and repent.

The Philokalia: Daily Readings

Prayer unites with the Bridegroom a soul wounded by nuptial love.

- **St Elijah the Priest, Gnostic Anthology**

Ancient Christian Wisdom

All of us sin constantly. We slip and fall. In reality, we fall into traps set by the demons. The Holy Fathers and the saints always tell us, "It is important to get up immediately after a fall and to keep on walking toward God." Even if we fall a hundred times a day, it does not matter; we must get up and go on walking toward God without looking back. What has happened has happened - it is in the past. Just keep on going, all the while asking for help from God

- Elder Thaddeus of Vitovnica

Wisdom of the Church Fathers

"Strive to enter the shrine within you and you will see the shrine of heaven for the one is the same as the other and a single entrance permits you to see both. The ladder leading to that Kingdom is hidden within you, that is, within your soul: cleanse yourself from sin and there you will find the steps by which to ascend".

**Saint Isaac the Syrian
(640-700)**

Orthodox Quote of the Day

Indeed, the Fathers teach that the ascent to Heaven is connected with the descent into ourselves. The more we sink our attention deep into the soul, the more we find our secret heart; through repentance the Kingdom of Heaven descends into the heart and makes it Paradise and Heaven.

Hierotheos Vlacos

Dear Family and Friends in Christ;

This summer from June 13 to June 27, the opportunity has once again been given to me to join the Orthodox Christian Mission Centers (OCMC) on a Youth Outreach Mission trip to Shen Vlash, Albania. We will be working with the children at the Children’s Home of Hope, which is located on the grounds of the Shen Vlash Monastery and Resurrection of Christ Theological Academy in Durres. Team members will share life experiences and fellowship, and provide a visible witness of the Holy Orthodox Christian Faith.

I am very excited about this opportunity provided me by God, to go back to Albania and work with the children once again, God willing. This will be my 4th trip to the Children’s Home of Hope, where I and the other team members will be providing a visible witness of the faith to the youth, visit ministries of the Church of Albania and meet other OCMC missionaries.

As with every dream, there is an associated cost, not just financially but spiritually as well. That is where you come in. First and foremost, I covet your prayers for me and all who will be traveling to Albania and for those who await our arrival. Secondly, your financial support is also needed. The cost that is required is \$3,500 and due by June 1, 2017. May I count on your prayer and / or financial support? If so, please use the following link: <http://bit.ly/2k0TzP4> or please fill out the below form and return it to me at 132 Lenape Avenue, Mays Landing, NJ 08330 by May 31, 2017. Your financial donations are tax deductible when made payable to Orthodox Christian Mission Center. Any and all money raised over the necessary \$3,500 will be donated to Children’s Home of Hope.

I sincerely hope you will be a part of this awesome opportunity, for I know that you too will be blessed. Thank you and God bless.

In Christ,
Charles Gallagher (Sub-Deacon Vlashi)

Yes, I will support Charles Gallagher on this mission trip to Albania in the following ways: Please check the appropriate box.

- I will pray for you as you prepare, travel and minister.
- Enclosed is my financial, one time, donation support in the amount of \$_____.

Name: _____ Address _____