

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 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 overthrown! Christ God is risen, granting the world great mercy!”

[Troparion \(Midfeast\) in Tone 8](#)

In the middle of the feast, O Savior, fill my thirsting soul with the waters of piety, as Thou didst cry to all: “If anyone thirst, let him come to Me and drink!” O Christ God, Fountain of our life, glory to Thee!

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

The Samaritan Woman came to the well in faith; she saw Thee, the Water of wisdom and drank abundantly. She inherited the Kingdom on high, and is ever glorified!

[Kontakion \(Midfeast\) in Tone 4](#)

Christ God, the Creator and Master of all, cried to all in the midst of the feast of the Law: “Come and draw the water of immortality!” We fall before Thee and faithfully cry: Grant us Thy mercies, for Thou art the Fountain of our life!

Prayer Requests

For Health of:

Lisa Mathews, on her birthday, offered by her mother Lore Stefy.

Marie-Therese, the aunt of His Beatitude, Metropolitan Tikhon, battling a serious illness, offered by Archbishop Michael and the Diocese of NY/NJ.

In Memory of:

Christopher Dawson, offered by the Dawson Family.

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SAINTS AND FEASTS OF THE DAY

MAY 6, 2018

5TH SUNDAY OF PASCHA: SUNDAY OF THE SAMARITAN WOMAN



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.

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

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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.



Righteous Job the Long-Suffering

The righteous Job (whose name means "persecuted"), God's faithful servant, was the perfect image of every virtue. The son of Zarah and Bossorha (Job 42), Job was a fifth-generation descendent of Abraham. He was a truthful, righteous, patient and pious man who abstained from every evil thing. Job was very rich and blessed by God in all things, as was no other son of Ausis (his country, which lay between Idoumea and Arabia). However, divine condescension permitted him to be tested.

Job lost his children, his wealth, his glory, and every consolation all at once. His entire body became a terrible wound covered with boils. Yet he remained steadfast and patient in the face of his misfortune for seven years, always giving thanks to God.

Later, God restored his former prosperity, and he had twice as much as before. Job lived for 170 years after his misfortune, completing his earthly life in 1350 B.C. at the age of 240. Some authorities say that Job's afflictions lasted only one year, and that afterwards he lived for 140 years, reaching the age of 210.

Job's explanations are among the most poetic writings in the Old Testament book which bears his name. It is one of the most edifying portions of Holy Scripture. Job teaches us that we must endure life's adversities patiently and with trust in God. As Saint Anthony the Great (January 17) says, without temptations, it is impossible for the faithful to be saved.

The Orthodox Church reads the book of Job, the first of the seven wisdom books of the Old Testament, during Holy Week, drawing a parallel between Job and Christ as righteous men who suffered through no fault of their own. God allowed Satan to afflict Job so that his faithfulness would be proven. Christ, the only sinless one, suffered voluntarily for our sins. The Septuagint text of Job 42:17 says that Job "will rise again with those whom the Lord raises up." This passage is read on Great and Holy Friday, when the composite Gospel at Vespers speaks of the tombs being opened at the moment the Savior died on the Cross, and the bodies of the saints were raised, and they appeared to many after Christ's Resurrection (Mt.27:52)

Venerable Micah the Disciple of the Venerable Sergius of Radonezh

Saint Micah of Radonezh was one of the first disciples of Saint Sergius of Radonezh, and lived with him in the same cell, and under his guidance he attained a high degree of spiritual perfection. For his meekness of soul and purity of heart, Saint Micah was permitted to witness the appearance of the Mother of God to his great teacher. Once, after Saint Sergius had completed the morning Rule of prayer, sat down to rest for awhile, but suddenly he said to his disciple, "Be alert, my child, for we shall have a wondrous visitation."

Hardly had he uttered these words when a voice was heard, "The All-Pure One draws near." Suddenly there shone a light brighter than the sun. Saint Micah fell down upon the ground in fear, and lay there as if he were dead. When Saint Sergius lifted up his disciple, he asked, "Tell me, Father, what is the reason for this wondrous vision? My soul has nearly parted from my body from fright." Saint Sergius then informed his disciple about the appearance of the Most Holy Theotokos.

Saint Micah fell asleep in the Lord in the year 1385.

Saint Micah's relics rest in a crypt at the Trinity-Sergiev Lavra. On December 10, 1734, over Saint Micah's tomb, a church was consecrated in honor of the Appearance of the Most Holy Theotokos and the Holy Apostles Peter and John the Theologian to Saint Sergius of Radonezh.

Holy Martyrs Barbarus the Soldier, Bacchus, Callimachus and Dionysius

The Holy Martyrs Barbarus the Soldier, Bacchus, Callimachus and Dionysius lived during the fourth century and served in the army of the emperor Julian the Apostate.

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Saint Barbarus was secretly a Christian, and in a war with the Franks he gained victory in single combat against a mighty enemy soldier. For this he received great honor in the army and the acclamation of the emperor, and was given the title of comitus (imperial bodyguard).

After the victory over the Franks, Bacchus wanted to offer sacrifice to the pagan gods, and he deferred to Barbarus as the victor, allowing him to have the honor of making the first sacrificial offering.

Saint Barbarus openly confessed himself a Christian and refused to offer the sacrifice. He was subjected to much torture for this, by order of Julian the Apostate. They suspended the saint and tore his body until his insides were falling out. Saint Barbarus called out to the Lord for help, and then an angel of God appeared and healed his wounds, so that not a trace of them remained.

Seeing this miracle, the military commander Bacchus and two soldiers, Callimachus and Dionysius, believed in Christ and repudiated the pagan gods. For this, they were immediately beheaded. They continued to torture Saint Barbarus. They tied him to a wheel and lit a fire under it, and they sprinkled the body of the sufferer with oil. But here also the power of God preserved the holy martyr unharmed. The fire burned many of the torturers, however, killing two. After this they continued to torment the holy Martyr Barbarus for another seven days.

Through miraculous help from on high, the saint remained unharmed. Seeing in this miracle the manifest power of God, many pagans were converted to the true God. Saint Barbarus finally completed his glorious endeavor by being beheaded by the sword in the year 362. The martyr's body was buried in the city of Methona in the Peloponnesus by the pious Bishop Philikios.

Martyr Barbarus in Thessaly, who was a robber

The Holy Martyr Barbarus, formerly a robber, lived in Greece and for a long time he committed robberies, extortions and murders. But the Lord, Who does not desire the death of a sinner, turned him to repentance. Once, when Barbarus was sitting in a cave and gazing upon his stolen possessions, the grace of God touched his heart. He thought about the inevitability of death, and about the dread Last Judgment. Pondering over the multitude of his wicked deeds, he was distressed in his heart and he decided to make a beginning of repentance, saying, "The Lord did not despise the prayer of the robber hanging beside Him. May He spare me through His ineffable mercy."

Barbarus left all his treasures behind in the cave and he went to the nearest church. He did not conceal his wicked deeds from the priest, and he asked to be accepted for repentance. The priest gave him a place in his own home, and Saint Barbarus followed him, going about on his hands and knees like a four-legged animal, since he considered himself unworthy to be called a man. In the household of the priest he lived with the cattle, eating with the animals and considering himself more wicked than any creature. Having received absolution from his sins from the priest, Barbarus went into the woods and lived there for twelve years, naked and without clothing, suffering from the cold and heat. His body became dirty and blackened all over.

Finally, Saint Barbarus received a sign from on high that his sins were forgiven, and that he would die a martyr's death. Once, merchants came to the place where Saint Barbarus labored. In the deep grass before them they saw something moving. Thinking that this was an animal, they shot several arrows from their bows. Coming closer, they were terrified to see that they had mortally wounded a man. Saint Barbarus begged them not to grieve. He told them about himself and he asked that they relate what had happened to the priest at whose house he had once lived.

After this, Saint Barbarus yielded up his spirit to God. The priest, who had accepted the repentance of the former robber, found his body shining with a heavenly light. The priest buried the body of Saint Barbarus at the place where he was killed. Afterwards, a curative myrrh began to issue forth from the grave of the saint, which healed various maladies. His relics are located at the monastery of Kellios in Thessaly, near the city of Larissa.



Translation of the relics of St Sava, 1st Archbishop of Serbia

No information available at this time.

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St. Seraphim of Lebadeia

No information available at this time.

GOSPEL AND EPISTLE READINGS

Prokeimenon, Tone 3:

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 Reading

The reading from the Acts (11:19-26, 29-30) of the Holy Apostles

In those days, those apostles who were scattered because of the persecution that arose over Stephen traveled 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, Tone 4:

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 Reading

The Reading is from John (5:1-15)

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

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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."



Daily Inspirations by Abbott Tryphon

Cloud of Witnesses

The saints are alive in Christ Jesus



Vigil lights are placed before the icons of the saints, according to Saint Symeon the New Theologian, as a way of showing that without the Light, Who is Christ, the saints are nothing. It is only as the light of Christ shines on them that they become alive and resplendent.

The saints show us what a glorious destiny we have in God, and through the example of their lives, point the way to our becoming "partakers of divine nature." The saints, as the cloud of witnesses in heaven, are present in the divine services, worshiping the Holy Trinity with us. They, as our friends, intercede before the Throne of God on our behalf, having won the good fight, and we are encouraged by the memory and example of their lives, as we struggle on our own path to God.

It has been said that there are two kinds of people in the world: sinners who think they are saints, and saints who know they are sinners. A saint is a Christian who lets God's light shine through, and who's life has been transformed by the power of the Holy Spirit.

We venerate the Saints as we seek their intercession with God, but we adore and worship only God in Trinity, the Father, the Son, and the Holy Spirit. We venerate the Images (Icons) as well as the relics of the saints and martyrs. Yet according to the decisions and Canons of the Seventh Ecumenical Council, this veneration relates not to the icons as such, but to their prototypes, or to the persons whom they represent.

The interior walls of our temples are adorned with the icons and frescoes of the saints as a reminder that we are surrounded by the cloud of witnesses, the saints, and that the Church Militant (here on earth) is not separated from the Church Triumphant (in heaven). In Christ, death does not divide us, for the saints are not dead, but alive in Christ Jesus.

Glory to Jesus Christ, Who is glorified in His saints.

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Daily Reflection
The Holy Spirit in the Not-Baptised

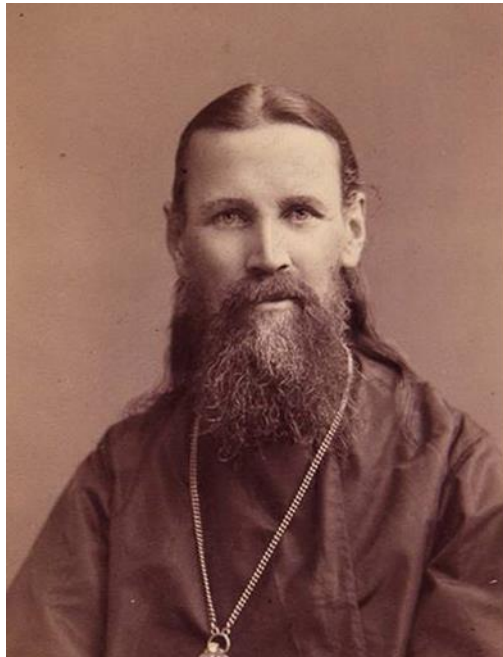


“While Peter was still saying this, the Holy Spirit fell on all who heard the word. And the believers from among the circumcised who came with Peter were amazed, because the gift of the Holy Spirit had been poured out even on the Gentiles. For they heard them speaking in tongues and praising God. Then Peter declared, ‘Can any one forbid water for baptising these people who have received the Holy Spirit just as we have?’ And he commanded them to be baptised in the name of Jesus Christ.” (Acts 10: 44-48a)

Right after St. Peter preached about Jesus Christ in the house of Cornelius, a Gentile, “the Holy Spirit fell on all who heard the word,” – “even on the Gentiles” who were not yet baptised. So, one might ask, did they even “need” to be baptised, if hearing the Good News taught by Peter already enabled them to receive the Holy Spirit, and to “speak in tongues” and to “praise God,” in the Spirit?

Yes, they did need to be baptised. Why? Because our Lord said so, when He commanded the Apostles not only to “go and make disciples of all nations,” and to “teach” all that He had commanded them, but also to “baptise them” (Mt 28: 19-20). Our “one baptism” is necessary for us to receive “the remission of sins,” because in Holy Baptism we mystically participate in the death and resurrection of Jesus Christ, in which He took upon Himself the darkness, death, and hell that are the consequences of our sins, and overcame all those for us, taking away their “sting” (1 Cor 15: 55).

But still, the not-baptised can be filled with the Holy Spirit, having heard “the word,” and they can both “speak” and “praise God” in the Spirit. And this is what struck me in our Church’s reading for today from the Book of Acts of the Apostles, quoted above. I’m reminded that our Church, a Church we profess to be “apostolic,” does not deny the possibility of Spirit-filled speaking and praising of God, coming from those who are inspired by God’s word, but are not baptised. Thank You, God, for all those, – even the “outsiders” to “us,” – who speak of You and praise You in this world, in Your Spirit.



But as every good comes from God, and as the means of obtaining every good from God is prayer, those who pray fervently, sincerely, from the depths of their hearts, obtain from the Lord grace to do good, and, before all, the grace of faith.

St. John of Kronstadt
My Life in Christ p.130

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PARISH NEWS & ANNOUNCEMENTS

There will be a sisterhood meeting today after Divine Liturgy and coffee hour.

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 6th

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

Saturday, May 12th

6:30 pm: Vespers

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

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.
