

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 and the Diocese of NY & NJ
V. Rev. Dr. Matthew Searfoorce, Rector

Sub-Deacon Edward Dawson
Parish Council President: Andrew Romanofsky

Sub-Deacon Vlashi
Parish Council Vice President: Holly Dawson



Sunday, May 8, 2016

Gospel: John 20:19-31

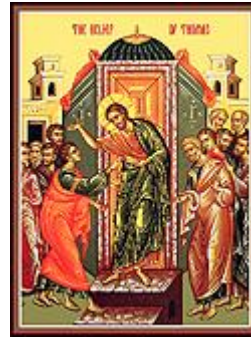
Saint: John 19:25-27; 21:24-25

Tone 1

Epistle: Acts 5:12-20

Saint: 1 John 1:1-7

Antipascha: St Thomas Sunday



Antipascha: St Thomas Sunday

**Glory to
Jesus Christ!**

**Glory
Forever!**

*Thomas touched Your life-giving side with an eager hand, O Christ God,
When You did come to Your apostles through closed doors.
He cried out with all: You are my Lord and my God!*

(Kontakion — Tone 8)

Today's Commemorated Feasts and Saints

Antipascha. 2nd Sunday of Pascha — Tone 1. Holy Apostle and Evangelist John the Theologian (98-117). St. Thomas Sunday. Ven. Arsenius the Great (449-450). Ven. Arseny the Lover-of-Labor (14th c.) and Pimen the Ascetic, of the Kiev Caves (Far Caves—12th c.).

Prayer Requests

For Health of:

John Dantinne on his birthday; offered by his family with love.

Marisa Romanofsky on the occasion of her college graduation, offered by her family.

Sophia Chaykivska, mother of Archpriest Maryan Chaykivsky;

Jacob Toroney;

Michael Zablotsky, father of Fr. Vladimir Zablotsky (in Ukraine);

Susan Dowiak, a parishioner of Holy Cross in Medford;

Sara Lee Pindar, Choir Director of Saint Vladimir Church in Trenton, recuperating from a mini-stroke and

Patricia Rupp, offered by the Dioceses of NY/NJ.

In Memory of:

Austin Dimech on the falling asleep of Matushka Andrea's father, our deepest sympathies are expressed to Matushka Andrea and Father John Diamantis and their family; offered by the Diocese of NY/NJ.

Liturgical Schedule:

Sunday, May 8th

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

Saturday, May 14th

6:30 pm: Vespers

Sunday, May 15th

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

Saturday, May 21st

6:30 pm: Vespers

Sunday, May 22th

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

Saturday, May 29th

6:30 pm: Vespers

Sunday, June 4th

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

Bulletin Sponsors:

***The Dantine Family & The
Romanofsky Family***

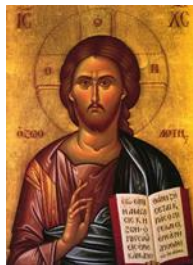
Readings:



Epistle: Acts 5:12-20; 1 John 1:1-7

In those days, many signs and wonders were done among the people by the hands of the apostles. And they were all together in Solomon's Portico. None of the rest dared join them, but the people held them in high honor. And more than ever believers were added to the Lord, multitudes both of men and women, so that they even carried out the sick into the streets, and laid them on beds and pallets, that as Peter came by at least his shadow might fall on some of them. The people also gathered from the towns around Jerusalem, bringing the sick and those afflicted with unclean spirits, and they were all healed. But the high priest rose up and all who were with him, that is, the party of the Sadducees, and filled with jealousy they arrested the apostles and put them in the common prison. But at night an angel of the Lord opened the prison doors and brought them out and said, "Go and stand in the temple and speak to the people all the words of this Life."

That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, concerning the Word of life – the life was manifested, and we have seen, and bear witness, and declare to you that eternal life which was with the Father and was manifested to us – that which we have seen and heard we declare to you, that you also may have fellowship with us; and truly our fellowship is with the Father and with His Son Jesus Christ. And these things we write to you that your joy may be full. This is the message which we have heard from Him and declare to you, that God is light and in Him is no darkness at all. If we say that we have fellowship with Him, and walk in darkness, we lie and do not practice the truth. But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus Christ His Son cleanses us from all sin.

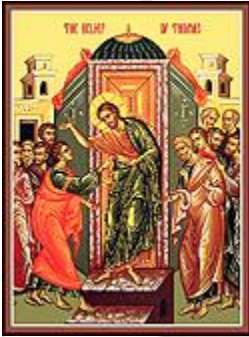


Gospel: John 20:19-31; John 19:25-27; 21:24-25

On the evening of that day, the first day of the week, the doors being shut where the disciples were for fear of the Jews, Jesus came and stood among them and said to them: "Peace be with you." When He had said this, He showed them His hands and His side. Then the disciples were glad when they saw the Lord. Jesus said to them again, "Peace be with you. As the Father has sent me, even so I send you." And when He had said this, He breathed on them, and said to them: "Receive the Holy Spirit. If you forgive the sins of any, they are forgiven; if you retain the sins of any, they are retained."

Now Thomas, one of the twelve, called the Twin, was not with them when Jesus came. So the other disciples told him: "We have seen the Lord." But he said to them: "Unless I see in His hands the print of the nails, and place my finger in the mark of the nails, and place my hand in His side, I will not believe." Eight days later, His disciples were again in the house, and Thomas was with them. The doors were shut, but Jesus came and stood among them, and said: "Peace be with you." Then He said to Thomas, "Put your finger here, and see my hands; and put out your hand, and place it in my side; do not be faithless, but believing." Thomas answered Him, "My Lord and my God!" Jesus said to Him: "Have you believed because you have seen me? Blessed are those who have not seen and yet believe." Now Jesus did many other signs in the presence of the disciples, which are not written in this book; but these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name.

Now there stood by the cross of Jesus His mother, and His mother's sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus therefore saw His mother, and the disciple whom He loved standing by, He said to His mother, "Woman, behold your son!" Then He said to the disciple, "Behold your mother!" And from that hour that disciple took her to his own home. This is the disciple who testifies of these things, and wrote these things; and we know that his testimony is true. And there are also many other things that Jesus did, which if they were written one by one, I suppose that even the world itself could not contain the books that would be written. Amen.



Antipascha: St Thomas Sunday

Some icons depicting this event are inscribed "The Doubting Thomas." This is incorrect. In Greek, the inscription reads, "The Touching of Thomas." The Slavonic inscription is, "The Belief of Thomas." When St Thomas touched the Life-giving side of the Lord, he no longer had any doubts.

This day is also known as "Antipascha." This does not mean "opposed to Pascha," but "in place of Pascha." Beginning with this first Sunday after Pascha, the Church dedicates every Sunday of the year to the Lord's Resurrection. Sunday is called "Resurrection" in Russian, and "the Lord's Day" in Greek.



Bulletin Sponsors/Prayer Requests: 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. Bulletin Sponsors/Prayer Requests will be remembered during Divine Liturgy for the day/week that you signed up for.

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

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

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

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

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 Study 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

There are no updates or new news for this week.



NY/NJ Diocese News

**Archbishop Michael: Anniversary of Episcopal Consecration
“Many Years!”**

Sunday, 8 May 2016 will mark the 6th Anniversary of Archbishop Michael’s consecration to the Holy Episcopate and subsequent enthronement in the Diocese of New York and New Jersey. The following day, **Monday, 9 May at 10:00 a.m. a Divine Liturgy in Thanksgiving will be celebrated at Holy Trinity Church in Yonkers NY.** All are welcome to join in the celebration! The church is located at 46 Seymour Street, Yonkers NY 10701. Free parking is available in the parking lot at the corner of Trinity and Mulberry Streets, one block past the church (set your GPS to 32 Mulberry Street, the parking lot is immediately to the left of that residence). *With thanksgiving, the clergy and faithful of the diocese rejoice in honoring our beloved Archpastor and Shepherd in the Lord: “Eis polla, eti despota!”*



Orthodox Church in America (OCA) News

Metropolitan Tikhon offers prayers after fire at NYC’s Serbian Cathedral

On Bright Monday, May 2, 2016, His Beatitude, Metropolitan Tikhon, sent a letter to His Grace, Serbian Orthodox Bishop Mitrophan, offering prayers and concern in the wake of a four-alarm fire that engulfed Saint Sava Serbian Orthodox Cathedral near West 25th Street and Broadway in New York City.

According to media reports, the blaze started at 6:50 p.m. on Pascha—May 1. Heavy flames burst through the roof and shot out of the large rose window on the façade of the cathedral, which was designated as a New York City landmark in 1968. Originally known as Trinity Chapel, the Gothic Revival edifice was designed in 1850 by noted architect Richard M. Upjohn. The Serbian Orthodox Church purchased the church from the Episcopal Diocese of New York in 1943.

Over 700 parishioners had celebrated Pascha earlier in the day and had enjoyed a luncheon, but the cathedral was empty when the fire started. The cathedral’s caretaker attempted to rush inside when he noticed the fire, but was turned back by the flames, fire officials said. He suffered from minor smoke inhalation. Media reports indicate that five others, including four firefighters, had been injured, none seriously.

The cathedral’s Rev. Djokan Majstorovic told The Associated Press that he felt like he was “in a nightmare” as he tried to get to the fire scene that was blocked off by firefighters.

“With great sadness we learned of the tragic fire at the historic and beloved Saint Sava’s Cathedral in New York City,” Metropolitan Tikhon wrote to Bishop Mitrophan. “Please accept my personal expression of sadness and grief over this tremendous loss to the Serbian Orthodox community and to all the Orthodox in New York City.

“In this time of tragedy, I open my arms to Your Grace and your community to offer whatever assistance we can provide,” Metropolitan Tikhon continued. “With the blessing of His Eminence, Archbishop Michael, the Orthodox Church in America’s Holy Protection Cathedral in New York City and its priest, Archimandrite Christopher Calin, are prepared to host your community and provide fully for a temporary home for Your Grace and the faithful of Saint Sava’s.

“I pray that Your Grace and the community of Saint Sava’s will find a measure of relief in our Lord’s Pascha, and I pray that our Lord’s Resurrection will give you the strength to lead your community through this difficult moment,” Metropolitan Tikhon concluded.



Almost Home: An Update from Missionary to Kenya, Meg Photini Engelbach
by Meg Engelbach (5/5/2016)

Christ is risen!

Two years and four months ago I left home to come to Kenya. Now I’m leaving home to go to America. “Home” will be a new experience. My world has changed, and probably yours has too. Friends and family members have married and had children, and I wasn’t there for that. Please forgive me and bear with me as I share my stories and listen to yours, and please keep me in your prayers as I return for my first “furlough.” As I visit New England and the West Coast, I’ll be in touch with my supporters, who have sacrificially made it possible for me to be in Kenya. Do keep in touch as well! I reach Boston on June 22, and I’d love to see you anytime thereafter! I haven’t made any appointments yet, so please contact me to make sure I visit you. As it takes shape, my schedule will be available on facebook or through contacting me. During this visit, I will also take some time off for rest and reflection on my next steps.

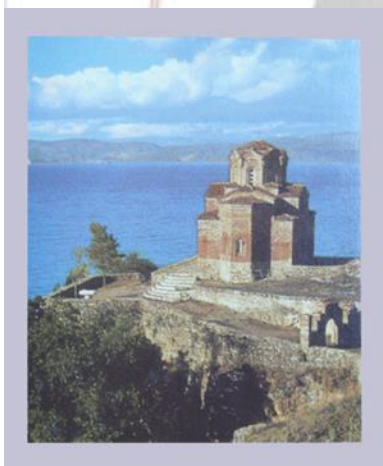
As always, we have been hard at work entering the texts into the AGES database. I have been working particularly with texts in Spanish and French, and also assisting with the proofreading of the English texts for the priests’ service book.

As I mentioned, last December Kenya was divided into three dioceses. In February I and Fr. John Wanguru and OCMC missionary Dr. William Black had the opportunity to visit the new Diocese of Kisumu to meet our friend, the new Bishop Athanasios. His diocese is the largest in Kenya, with almost 150 priests and even more parishes. The bishop is struggling to wean them from a long habit of dependence on foreign funds, and instead to make the Church self-supporting through the practice of stewardship. In a day and a half, we went with him to four parishes where he was introduced to the parishioners and they had a chance to see their new leader and tell him their goals for their churches. We had just enough time for a dinner in a restaurant of which one end opens on to Lake Victoria, and then we traveled back to Nairobi to resume work on Monday morning.

In April we were blessed with the visit of an iconographer who works in Finland’s Valamo Monastery. Sponsored by the organization Filantropia, Antti Narma led a three-week course for ten seminarians and chose the two best students to do an intensive summer course at Valamo, with the hope that they will continue producing icons for the Kenyan Church.

We were also blessed by the visit of Sister Sarah, a young Tanzanian novice nun who is being trained by Romanian nuns who are establishing a convent in Iringa, near Dar es Salaam, Tanzania. She came to Nairobi to apply for a visa to stay at the mother convent in Iasi for six months to learn more about monastic life in preparation for her tonsuring in October.

As I accompanied her to the Romanian embassy, I glimpsed the U.S. embassy for the first time. It is in a prosperous suburb called Gigiri, the home of ambassadors, diplomats, U.N. workers, and the wealthiest of the wealthy. I met some ambassadors at the birthday party of a Greek friend some time ago, and although they asked me where I lived, none of them had ever heard of Kawangware. My neighborhood is poor, but, since it is not as poor as the famous slums like Kibera and Mathare, it is simply unknown. Portraits of Kenya tend to focus either on the unbelievably wealthy men at the top or the poorest of the poor, ignoring the vast majority in the middle. This is a challenge for foreign workers, as they are placed in a class that makes it difficult to form real relationships with ordinary people, especially if they choose to live in a way that reflects their status.



Prayers by the Lake, St. Nikolai Velimirovich, LVI:

My soul runs after truth, O Son of Truth, and there is no end to her running and no term adequate to describe her exhaustion.

It would be better to be at peace, my soul, and to attract truth to yourself by means of your peace. What would you think of someone who said at midnight: "I cannot bear to be without light, I must run to the sun to bring back some rays?"

Why begin a race of a thousand years, when light is faster than you and can fall into your lap in a matter of seconds?

Open yourself to light, O soul, and light will come into you.

The walls that stand between you and truth and loom up before you like colossal mountains, which you have been trying to cross by running to the point of exhaustion, are your own creation and are more fragile than the white foam on the lake. If only you could open your eyes wide enough not to see them. Truly, the existence of these walls depends upon your seeing them. If you did not wish to see them, they would not exist.

I once watched a chicken on top of a blackboard running around inside a circle that had been drawn on it with white chalk. I watched him for a long time as he ran to and fro and hesitated to jump over the white line, which he probably perceived to be a living creature or a high wall.

This is like my soul, I said in sorrow, when she thinks that she is cut off from her freedom either by some mighty giants or by frightful towering walls. In actual fact, between her prison and her freedom there exists only an imaginary line, thinner than a hair.

All the walls of your prison, my soul, consist of your fear of the world, of your desire for the world and of your thoughts about the world. All these walls you yourself have built according to the instructions of your senses from the material that they have given you, a material that is truly more fragile than foam.

In the beginning you did not have senses, my soul, and you were not separated from truth. After you became blind, you sent out your senses to chase after truth. And those greyhounds have been chasing and fetching the closest and easiest game, and bringing back wolves to their blind master, who has been eating them as though they were venison.

Do not run, my soul, for it is characteristic of the senses to run. Servants and slaves run, but a master remains peacefully still.

Behold, in that corner of profound peace and virginal purity left within you, your pre-eternal eye has opened. This eye does not see the walls of your prison, therefore neither does it run up mountains that do not exist. This eye is the Son of Truth, one of the Trinity that rules over all the heavenly kingdom, from

which you barred yourself by wanting to be the "Fourth." Truly I tell you, a "fourth" does not exist anywhere throughout what exists. His name is -- Nonexistent.

By your playing and clowning around with me in the darkness, my soul, you have made me into a "fourth." All your people out of the world of "fourths" will cast stones at the Son of Truth. Flee, wretched soul, flee from the world of "fourths." Totally unshackle yourself from it, totally reject it, totally despise it and--bow down before the Truth of the Trinity, which is given to you through the Son of Truth.

O Lord of Truth and Life, help my soul to prostrate herself before You and sob: "You are my Being, my Life and my Truth, O beloved Son of the Holy Trinity. You are my everything, and I surrender myself, naked and poor, to You. I no longer have anything to reject or to scorn or to despise, because nothing even exists except You. Have mercy on me, and receive me into Your arms' embrace."

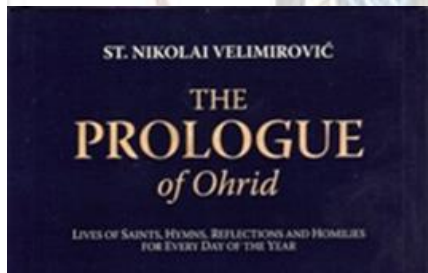
Sayings of the Ascetics of the Orthodox Church, LVI:

II. The Realities of the Spiritual World

The Purpose of Life

The acquisition of holiness is not the exclusive business of monks, as certain people think. People with families are also called to holiness, as are those in all kinds of professions, who live in the world, since the commandment about perfection and holiness is given not only to monks, but to all people.

+ Hieromartyr Onuphry Gaguluk



1. The Holy Apostle and Evangelist John

The feast day of this great apostle and evangelist is celebrated on September 26. This day (May 8) commemorates the miracle which occurred at his grave. When John was over one hundred years old, he took seven of his disciples, went outside the town of Ephesus, and ordered them to dig a grave in the form of a cross. Then the elder went down alive into this grave and was buried. Later on,

when the faithful opened John's grave, they did not find his body. On May 8 of every year, dust rises up from his grave, by which the sick are healed of various diseases.

2. Venerable Arsenius the Great

This glorious saint was born of a patrician family in Rome. He was well educated in the secular sciences and philosophy as well as in spiritual wisdom. Abandoning all the vanity of the world, he dedicated himself to the service of the Church and was a deacon in a large church in Rome. Unmarried, withdrawn, quiet and devout, Arsenius thought to live that way his entire life. But the Providence of God directed his path in life in another way. Emperor Theodosius took him as a tutor and teacher for his sons Arcadius and Honorius, and installed him as a senator, surrounding him with great wealth, honors and luxury. But all of this burdened Arsenius' heart, rather than pleasing him. It happened once that Arcadius committed a wrong, and for that Arsenius punished him. The offended Arcadius conceived a terrible plan for revenge against his teacher. When Arsenius found out, he changed into the clothes of a beggar, left for the seashore, boarded a boat and sailed to Egypt. When he arrived at the renowned Scete, he became a disciple of the glorious John Colobus [The Dwarf] and dedicated himself to a life of asceticism. He considered himself dead, and when someone informed him that a wealthy relative died and willed his entire estate to him, Arsenius replied: "But I died before him, how is it then that I could be his heir?" Enclosed in a hermit's cell as in a tomb, through the entire day, he wove baskets of palm leaves, and at night he prayed to God. He avoided men and all conversations with them. Only on feast days did he leave

his cell and attend church to receive Holy Communion. In order not to become lazy, he often asked himself the question: "Arsenius, why did you come to the wilderness?" He remained in the wilderness for fifty-five years as a "desert dweller" and for that entire time was a model to the monks and a glory to monastics in general. In all, Arsenius lived one hundred years and died peacefully in the year 448 A.D. after prolonged labor and voluntarily imposing hardships upon himself. He took up habitation in the Kingdom of Christ the Lord, Whom he loved with all his heart, all his mind and all his soul.

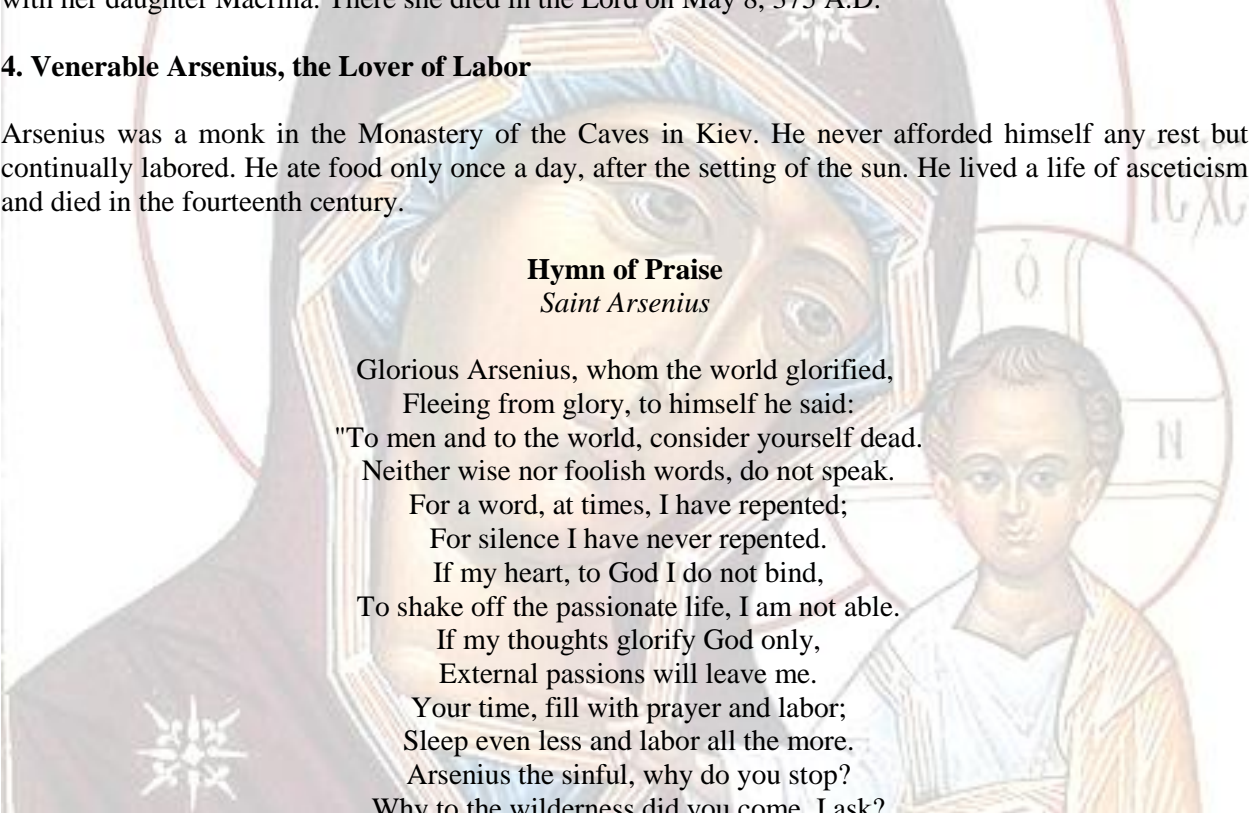
3. Saint Emilia

Emilia was the mother of Saint Basil the Great. In her youth she desired to remain a virgin for life but was forced into marriage. Emilia gave birth to nine children and inspired them with the Spirit of Christ to such an extent that five of them became Christian saints: Basil the Great; Gregory, Bishop of Nyssa; Peter, Bishop of Sebaste; Macrina and Theosevia. In her old age Emilia established a convent where she lived with her daughter Macrina. There she died in the Lord on May 8, 375 A.D.

4. Venerable Arsenius, the Lover of Labor

Arsenius was a monk in the Monastery of the Caves in Kiev. He never afforded himself any rest but continually labored. He ate food only once a day, after the setting of the sun. He lived a life of asceticism and died in the fourteenth century.

Hymn of Praise *Saint Arsenius*



Glorious Arsenius, whom the world glorified,
Fleeing from glory, to himself he said:
"To men and to the world, consider yourself dead.
Neither wise nor foolish words, do not speak.
For a word, at times, I have repented;
For silence I have never repented.
If my heart, to God I do not bind,
To shake off the passionate life, I am not able.
If my thoughts glorify God only,
External passions will leave me.
Your time, fill with prayer and labor;
Sleep even less and labor all the more.
Arsenius the sinful, why do you stop?
Why to the wilderness did you come, I ask?
Not for the sake of idleness, but for the salvation of the soul;
Not for the sake of sleep, but for the sake of repentance.
Heal yourself quickly, and enliven the soul:
Lord have mercy! Forgive and have mercy!

Reflection

A monk complained to St. Arsenius that while reading Holy Scripture he felt neither the power of the words he read nor gentleness in his heart. To that the great saint replied to him: "My child, just read! I heard that when snake-charmers cast a spell upon the serpents, these sorcerers utter words which they themselves do not understand, but the serpents, hearing the words spoken, sense their power and become tamed. And so it is with us, when the words of Holy Scripture are continually on our lips, although we do not feel the power of the words, evil spirits tremble and flee for they are unable to endure the words of the

Holy Spirit." My child, just read! The Holy Spirit, Who, through inspired men, wrote these divine words, will hear, will understand and will hasten to your assistance. Likewise, the demons will hear and understand, and will flee from you. That is: He to Whom you are calling for help will understand, and those whom you wish to drive away from yourself will understand. And both goals will be achieved.

Contemplation

To contemplate the descent of God the Holy Spirit upon the apostles:

1. How there appeared fiery tongues over the apostles, one on each of them;
2. How the apostles were filled with the Holy Spirit and begin to speak in various tongues, as the Holy Spirit gave them utterance.

Homily:

About evil as the fruit of the thoughts of men

"Hear, O earth: behold I will bring evil upon this people, even the fruit of their thoughts, because they have not hearkened to my words, nor to my law, but rejected it" (Jeremiah 6:19).

Brethren, do you see where evil grows and where it ripens? Not in the bosom of God, but in the thoughts of men. Evil is sown in the thoughts of men by demonic powers or by the passions of the flesh. Evil grows in the thoughts of men, spreads and multiplies itself, blossoms and bears leaves, and finally shows fruit. God is prompt to warn men to break from their evil thoughts so that evil will not ripen in their souls and bring forth its bitter and deadly fruit. God was prompt to warn Cain, but he did not want to heed the warning and permitted evil thoughts against his brother to bring forth evil fruit; fratricide.

What are the thoughts of evil? All those thoughts that are contrary to the Law of God and the word of God. Evil thoughts are the self-willed law of man, which man prescribes for himself in spite of and contrary to the Law of God. Therefore, if a man has resolutely decided to adhere to the Law of God, then evil thoughts are as weak as shadows, which quickly appear but quickly disappear in the same way. Then a man is lord over his thoughts, for he feels God as the Lord over himself. Then his law is the Law of God, and the evil thoughts of men are nothing.

Behold, I will bring evil upon this people, said the Lord. What kind of evil? *The fruit of their thoughts.* That is: I will permit them only to reap that which they sowed and nurtured, for evil is neither My seed nor My harvest. The evil that I will permit upon lawless men is the fruit of their own thoughts. According to their thoughts, they should have estimated what kind of evil would befall them, as a sower estimates, according to his seeds, what he will harvest.

O Lord, meek and guileless, save us from our own evil, which we alone have nurtured in ourselves. We pray to You: remove the evil fruit of evil crops, and help us to pluck out the evil seed from our souls.

To Thee be glory and praise forever. Amen.



The Morning Offering – Daily Inspiration with Abbott Tryphon

Jesus


The Church begins and ends with Jesus

It would seem so obvious, but this truth must become paramount to our thinking, since it is often forgotten. We can get so caught up in all the ecclesiastical, social, political, and cultural aspects of our life in the Church,

that the gospel image and teachings of Jesus Christ, are replaced by a dead religiosity. The danger of living a faith based in official religion is that the basic confession of “the Christ, the Son of the living God” (Matthew 16:18) can become secondary in our thinking, and lead us to a pharisaic practice of our faith.

Before anything else, Orthodox Christians are called to be disciples of Christ, and “members of Christ” (1 Corinthians 6:15). Whether we be cradle Orthodox, or converts from something else, we are all in need of personally encountering Jesus in His humanity, and beholding Him crucified. Only when we’ve done this can we truly worship Him as God’s incarnate Word, and one with the Holy Trinity.


With love in Christ,
Abbot Tryphon



*Coffee with
Sr. Vassa*

Daily Reflection
Go Therefore

“And Jesus came and said to them, ‘All authority in heaven and on earth has been given to me. Go therefore and make disciples of all



nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age.” (Mt 28: 18-20)

So – “go,” He says. Because “*all authority in heaven and on earth has been given to me.*” Also, most importantly, “*I am with you always.*” He says this to us, because He knows we might procrastinate, crippled either by fear, or self-doubt, or simple laziness.

Today let me let the Lord’s authority and presence lift me out of inactivity, that I may “go” and “do” in Him. Let me not get stuck in the dead-end of self-reliance, but embrace His help, which is always, always, on offer, “*to the end of the age.*” Let me embrace His presence today, rather than block Him out, that I may share Him with others, any way I can. **Christ is risen!**

The Philokalia: Daily Readings

From created beings we come to know their Cause; from the differences between created beings we learn about the indwelling Wisdom of creation; and from the natural activity of create beings we discern the indwelling Life of creation, the power which gives created being their life - the Holy Spirit.

+ St Maximus the Confessor, 500 Various Texts

The Holy Spirit is not absent from any created being, especially not from one which in any way participates in intelligence. For being God and God’s Spirit, He embraces in unity the spiritual knowledge of all created things, providentially permeating all things with His power, and vivifying their inner essences in accordance with their nature.

+ St Maximus the Confessor, 500 Various Texts

Daily Readings with Early Church Fathers and Mothers

"On the Resurrection" by Irenaeus

For as the Lord 'went away in the midst of the shadow of death,' where the souls of the dead were, yet afterwards arose in the body, and after the resurrection was taken up into heaven, it is manifest that the souls of His disciples also, upon whose account the Lord underwent these things, shall go away into the invisible place allotted to them by God, and there remain until the resurrection, awaiting that event; then receiving their bodies, and rising in their entirety, that is bodily, just as the Lord arose, they shall come thus into the presence of God. 'For no disciple is above the Master, but every one that is perfect shall be as his Master.' As our Master, therefore, did not at once depart, taking flight to heaven, but awaited the time of His resurrection prescribed by the Father, which had been also shown forth through Jonas, and rising again after three days was taken up to heaven; so ought we also to await the time of our resurrection prescribed by God and foretold by the prophets, and so, rising, be taken up, as many as the Lord shall account worthy of this privilege."

From Against Heresies, 5:31:2

"On the Resurrection" by St. John Chrysostom

"O Death, where is your sting? O Hell, where is your victory? Christ is risen, and you are overthrown. Christ is risen, and the demons are fallen. Christ is risen, and the angels rejoice. Christ is risen, and life reigns. Christ is risen, and not one dead remains in the grave. For Christ, being risen from the dead, is become the first fruits of those who have fallen asleep."

From Paschal Sermon

"Violence" by Origen

"To those who ask us whence we have come or whom we have for a leader, we say that we have come in accordance with the counsels of Jesus to cut down our warlike and arrogant swords of argument into ploughshares, and we convert into sickles the spears we formerly used in fighting. For we no longer take 'sword against a nation,' nor do we learn 'any more to make war,' having become sons of peace for the sake of Jesus, who is our leader, instead of following the ancestral customs in which we were strangers to the covenants."

May – 2016

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
1	2	3 7:00-8:00pm – The Grey Book Study Mtg. NA Grp	4	5	6 8:00-9:15pm – Living Clean NA Group Mtg.	7 6:30pm Vespers
8 9:30am Sunday School 9:40am Hours 10:00am Divine Liturgy/Social	9 10:00 a.m. Liturgy in Thanksgiving celebrating the 6th Anniversary of Archbishop Michael's Episcopal Consecration Holy Trinity Church Yonkers NY	10 7:00-8:00pm – The Grey Book Study Mtg. NA Grp	11	12	13 8:00-9:15pm – Living Clean NA Group Mtg.	14 6:30pm Vespers
15 9:30am Sunday School 9:40am Hours 10:00am Divine Liturgy/Social	16	17 7:00-8:00pm – The Grey Book Study Mtg. NA Grp	18	19	20 8:00-9:15pm – Living Clean NA Group Mtg.	21 6:30pm Vespers
22 9:30am Sunday School 9:40am Hours 10:00am Divine Liturgy / Social	23	24 7:00-8:00pm – The Grey Book Study Mtg. NA Grp	25	26	27 8:00-9:15pm – Living Clean NA Group Mtg.	28 6:30pm Vespers
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