

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: Holly Dawson



Sunday, October 16, 2016

Gospel: Luke 8:5-15

Gospel, Father: John 17:1-13

Tone 8 (4th of Luke)

Epistle: 2 Corinthians 6:16-7:1

Epistle, Fathers: Hebrews 13:7-16

17th Sunday After Pentecost

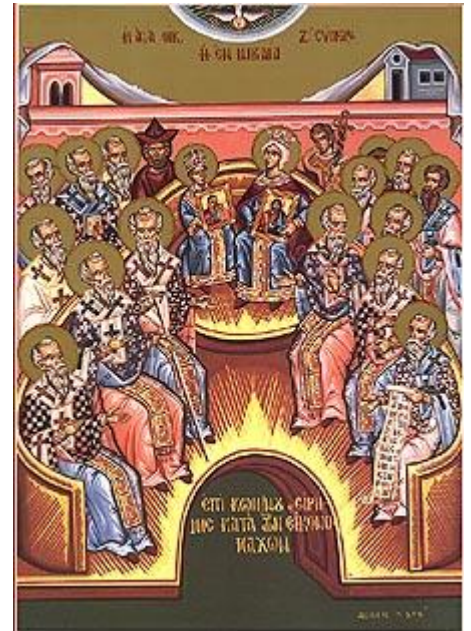
Fathers of the 7th Ecumenical Council. Martyr Longinus the Centurion, who stood at the Cross of the Lord (1st c.). Ven. Lógin the Gatekeeper of the Kiev Caves (Far Caves—13th-14th c.). Ven. Lógin of Yarensk (1544-45).

Troparion – Tone 8

Most glorious are You, O Christ our God! / You have established the Holy Fathers as lights on the earth! / Through them you have guided us to the true faith! / O greatly Compassionate One, glory to You!

Troparion – Tone 6

The Son who shone forth from the Father / Was ineffably born, two-fold in nature, of a woman. / Having beheld Him, we do not deny the image of His form, / But depict it piously and revere it faithfully. / Thus, keeping the True Faith, / The Church venerates the icon of Christ Incarnate.



Commemoration of the Holy Fathers of the Seventh Ecumenical Council

Prayer Requests

For Health of:

Nicholas Boylan, on his birthday, offered by his family with love.

Natalie Morris, on her birthday, offered by her mother Lore Stefy.

Lisa & Jim, on their 25th anniversary, offered by Lore Stefy.

Adam Romanofsky, on his birthday, offered by his family with.

Deacon Demetrios Richards, who is recovering from eye surgery, offered by Archbishop Michael & the Diocese of NY/NJ.

In Memory of:

Michael Kozak, offered by Nadia Kozak.

Liturgical Schedule

Sunday, October 16th

9:30 am: Sunday School
9:40 am: Hours
10:00 am: Divine Liturgy
Panikhida – Leonid Stefy

Saturday, October 22nd

6:30 pm: Vespers

Sunday, October 23rd

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

Saturday, October 29th

6:30 pm: Vespers

Sunday, October 30th

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

Saturday, November 5th

6:30 pm: Vespers

Sunday, November 6th

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

Bulletin Sponsors:

***The Boylan Family; Lore
Stefy; Nadia Kozak & The
Romanofsky Family***

Readings:

The Prokeimenon in the 8th Tone:

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

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

Another, Tone 4 (Song of the Fathers):

Blessed art thou, O Lord God of our Fathers and praised and glorified is Thy Name
forever! (*Daniel 3:26: Song of the Three Holy Children v.3*)

Epistle: 2 Corinthians 6:16-7:1

Brethren, what agreement has the temple of God with idols? For we are the temple of the living God; as God said, "I will live in them and move among them, and I will be their God, and they shall be my people. Therefore come out from them, and be separate from them, says the Lord, and touch nothing unclean; then I will welcome you, >and I will be a father to you, and you shall be my sons and daughters, says the Lord Almighty." Working together with him, then, we entreat you not to accept the grace of God in vain.

Fathers: Hebrews 13:7-16

Brethren, remember your preceptors, who have spoken the word of God to you, whose faith follow, considering the outcome of their conduct. Jesus Christ is the same yesterday, today, and forever. Do not be carried about with various and strange doctrines. For it is good that the heart be established by grace, not with foods which have not profited those who have been occupied with them. We have an altar from which those who serve the tabernacle have no right to eat. For the bodies of those animals, whose blood is brought into the sanctuary by the high priest for sin, are burned outside the camp. Therefore Jesus also, that He might sanctify the people with His own blood, suffered outside the gate. Therefore let us go forth to Him, outside the camp, bearing His reproach. For here we have no continuing city, but we seek the one to come. Therefore by Him let us continually offer the sacrifice of praise to God, that is, the fruit of our lips, giving thanks to His name. But do not forget to do good and to share, for with such sacrifices God is well pleased.

Alleluia in the 7th Tone:

Come, let us rejoice in the Lord! Let us make a joyful noise to God our Savior!
(*Psalm 94:1*)

vs. Let us come before His face with thanksgiving; let us make a joyful noise to Him
with songs of praise! (*Psalm 94:2*)

Another, Tone 1 (Fathers):

The Lord, the God of gods, speaks and summons the earth from the rising of the sun to
its setting. (*Psalm 49:1*)

Gospel: Luke 8:5-15 (3rd Sunday of Luke)

The Lord said this parable: "A sower went out to sow his seed; and as he sowed, some fell along the path, and was trodden under foot, and the birds of the air devoured it. And some fell on the rock; and as it grew up, it withered away, because it had no moisture. And some fell among thorns; and the thorns grew with it and choked it. And some fell into good soil and grew, and yielded a hundredfold." As he said this, he called out, "He who has ears to hear, let him hear." And when his disciples asked him what this parable meant, he said, "To you it has been given to know the secrets of the kingdom of God; but for others they are in parables, so that seeing they may not see, and hearing they may not understand. Now the parable is this: The seed is the word of God. The ones along the path are those who have heard; then the devil comes and takes away the word from their hearts, that they may not believe and be saved. And the ones on the rock are those who, when they hear the word, receive it with joy; but these have no root, they believe for a while and in time of temptation fall away. And as for what fell among the thorns, they are those who hear, but as they go on their way they are choked by the cares and riches and pleasures of life, and their fruit does not mature. And as for that in the good soil, they are those who, hearing the word, hold it fast in an honest and good heart, and bring forth fruit with patience.

Fathers: John 17:1-13

Jesus spoke these words, lifted up His eyes to heaven, and said: "Father, the hour has come. Glorify Your Son, that Your Son also may glorify You, as You have given Him authority over all flesh, that He should give eternal life to as many as You have given Him. And this is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent. I have glorified You on the earth. I have finished the work which You have given Me to do. And now, O Father, glorify Me together with Yourself, with the glory which I had with You before the world was. I have manifested Your name to the men whom You have given Me out of the world. They were Yours, You gave them to Me, and they have kept Your word. Now they have known that all things which You have given Me are from You. For I have given to them the words which You have given Me; and they have received them, and have known surely that I came forth from You; and they have believed that You sent Me. I pray for them. I do not pray for the world but for those whom You have given Me, for they are Yours. And all Mine are Yours, and Yours are Mine, and I am glorified in them. Now I am no longer in the world, but these are in the world, and I come to You. Holy Father, keep through Your name those whom You have given Me, that they may be one as We are. While I was with them in the world, I kept them in Your name. Those whom You gave Me I have kept; and none of them is lost except the son of perdition, that the Scripture might be fulfilled. But now I come to You, and these things I speak in the world, that they may have My joy fulfilled in themselves.



Commemoration of the Holy Fathers of the Seventh Ecumenical Council

Today the Church remembers the 350 holy Fathers of the Seventh Ecumenical Council under the holy Patriarch Tarasius (February 25).

The Synod of 787, the second to meet at Nicea, refuted the Iconoclast heresy during the reign of Empress Irene and her son Constantine VI.

The Council decreed that the veneration of icons was not idolatry (Exodus 20:4-5), because the honor shown to them is not directed to the wood or paint, but passes to the prototype (the person depicted). It also upheld the possibility of depicting Christ, Who became man and took flesh at His Incarnation. The Father, on the other hand, cannot be represented in His eternal nature, because "no man has seen God at any time" (John 1:18).

In Greek practice, the holy God-bearing Fathers of the Seventh Ecumenical Council are commemorated on October 11 (if it is a Sunday), or on the Sunday which follows October 11. According to the Slavic MENAION, however, if the eleventh falls on Monday, Tuesday, or Wednesday, the service is moved to the preceding Sunday.

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



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

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

There will be a **Pannikhida Service** today for Leonid Stefy, offered by wife Lore Stefy, children and grandchildren.



NY/NJ Diocese News

Annual Diocesan Girls Retreat

With the blessing of Archbishop Michael, the **Third Annual Diocesan Girls Retreat will be held at Saint Basil's Academy in Garrison NY from November 11-13, 2016** for those in grades 7-12. The main focus will be to bring the young women of our diocese together in prayer, Christian fellowship, education, and lots of fun! Participants will learn the importance and role of iconography in the life of the church by way of understanding icons as "*windows into heaven.*" **See all of the details and registration documents in the "Upcoming Events" section of the NY/NJ Diocese website!**

Rochester, NY: Aid for Suffering Christians in Syria

Saint John the Baptist Church in Rochester NY has raised **\$5,846 to help victims of the Syrian Civil War** through the Syrian Relief Fund of International Orthodox Christian Charities (IOCC). Thanks to the generosity of parishioners, visitors, and community members, these funds will help IOCC to provide food, shelter, sanitation, and spiritual support to Syrian Christians victimized by war and terrorism. When taking into account the many matching grants IOCC receives, this gift may have a multiplier effect of well over \$40,000 when fully utilized by IOCC! Since the beginning of the Syrian Civil War in 2011, millions have been forced from their homes into crowded refugee camps or have fled to neighboring countries to escape the fighting, while many thousands of others have been murdered, kidnapped, or enslaved by terror groups like ISIS who specifically target religious minority groups including Christians. Earlier this year, the United States formally declared ISIS' persecution of Syrian and Iraqi Christians to be a genocide.

From the Office of the Archbishop

DEEPEST SYMPATHY is expressed to **Matushka Barbara and Archpriest Stephen Mack and their Family**, on the falling asleep in the Lord of her beloved father, + **Michael Nystoriak**, on Tuesday evening, October 11, following a short illness.

Calling hours will be at the Parker Funeral Home in Watervliet, NY, on Sunday, October 16, from 4 to 7 p.m., with a Panikhida at 7 p.m. A Divine Liturgy, followed by the Funeral Service, will be celebrated on Monday October 17, at 9:30 a.m.

More details are here:

parkerbrosmemorial.com/book-of-memories/2725103/Nystoriak-Michael/service-details.php

"Grant rest eternal in blessed repose with the Saints, O Lord, to the soul of Thy newly-departed servant, the ever-to-be-remembered servant, + Michael, and make his memory to be eternal. Vechnaya pamyat!"

Upcoming Events:

- November 1-2: Diocesan Assembly, Holy Trinity Church, Yonkers, NY
- November 11-13: Diocesan Girls Retreat, Saint Basil Academy, Garrison, NY
- November 18-19: Diocesan Matushki Retreat, Warwick Retreat Center, Warwick, NY



Orthodox Church in America (OCA) News

Phoenix site of January 2017 Practicum for Deacons, Sub-deacons

With the blessing of His Eminence, Archbishop Benjamin, a practicum for deacons and sub-deacons—as well as individuals aspiring to serve in those ministries—will be held at Saints Peter and Paul Church here January 13-15, 2017.

His Grace, Bishop Daniel of Santa Rosa and Archdeacon Kirill Sokolov, Director of the Orthodox Church in America's Diaconal Vocations Program will lead the sessions.

Advanced registration is required. Forms and additional information are now available on-line.

“A longer annual Diaconal Liturgical Practicum is scheduled every summer by the Orthodox Church in America,” said Archdeacon Kirill. “Shorter weekend practicums such as this years are scheduled almost every other year at the initiative of Archbishop Benjamin and the Diocese of the West. These workshops facilitate the celebration of divine services in good order and create opportunities for deacons and sub-deacons to work together and get to know one another and the hierarchs.”

Questions may be directed to Archdeacon Kirill at dvp@oca.org.

Dr. David Ford addresses OTSA annual meeting

Dr. David C. Ford, Professor of Church History at Saint Tikhon's Orthodox Theological Seminary [STOTS] here, delivered an address titled “Saint Photios the Great, the Photian Council and Relations with the Roman Church” at the annual meeting of Orthodox Theological Society in America [OTSA] at Holy Cross Greek Orthodox School of Theology, Brookline, MA September 29-30, 2016. Also attending the conference—the theme of which was “Conciliarity and the Council of Crete”—was his wife, Dr. Mary Ford, the seminary's Associate Professor of New Testament and Spirituality.

“It was a very good experience to be at the meeting, where several interesting first-hand reports were given about the recent Council in Crete,” said Dr. Ford. “The keynote address was given by Dr. Elizabeth Prodromou, a trained political scientist, on some of the geo-political realities that inevitably influenced that Council and the various back-stories behind it.”

In his address, Dr. Ford recounted the enthralling story of the high-level controversy between Saint Photios the Great and Pope Nicholas I of Rome in the 860s, when Nicholas attempted to declare who was the legitimate patriarch of Constantinople — Photios, or his predecessor Ignatius, who had resigned. In addition to solving this

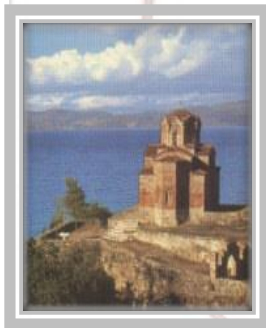
controversy, the Photian Council of 879-880, which was accepted by the Papacy for the next 200 years, outlawed any changes to the Nicene Creed, thus forbidding the Filioque clause added to the Creed in the West. The Council also repudiated Roman claims to jurisdiction over the Eastern Churches.

“A number of Orthodox theologians have emphasized the ecumenical authority of the Photian Council of 879-880,” Dr. David observed. “In fact, I began my talk with a quote written in 1996 by Alexander Golitzin, now His Grace, Bishop Alexander of Dallas, the South and the Bulgarian Diocese of the OCA, [in which he stated that] ‘given the convocation of another ecumenical council, the Orthodox Church would almost certainly recognize the synod of 879 as the Eighth Ecumenical Council.’”

Dr. Ford proceeded to make a case for the Photian Council to be recognized as the Eighth Ecumenical Council — with the Palamite Councils of 1341-1351 then being recognized as the Ninth Ecumenical Council.

“This would make it even more clear to everyone that the Orthodox Church will never recognize any change to the Nicene Creed, and will never allow Papal authority over Her, and that She holds the crucial distinction between God’s Essence and His Energies, which was articulated and proclaimed in the Palamite Councils, at the level of unchanging, dogmatic, eternal Truth,” Dr. Ford concluded.

Organized in 1966 under the auspices of the Standing Conference of Canonical Orthodox Bishops in the Americas, the OTSA promotes Orthodox theology, fellowship and cooperation among Orthodox Christians and serves as a means to coordinate the work of Orthodox theologians in the Americas.



Prayers by the Laker, St. Velimirovich, LXXVIII:

Guide my tongue, O Blessed Wisdom, so that it may not deviate from truth for the rest of my life. Remind me of Your presence, so that I may be afraid to utter falsehood. Encourage me with Your presence, so that I may freely speak the truth.

An oath bears witness to falsehood in the world. In the kingdom of truth oaths are unknown.

As out of a deep pit many wicked vapors escape, so out of self-deception all sins come forth, each with its own color and scent.

Out of self-deception comes arrogance; out of self-deception -- anger; out of self-deception -- bodily sin; out of self-deception -- deception. Deception has armed itself with

oaths.

Falsehood curses with the truth, and thereby it acknowledges truth as essence, and itself as a shadow. Falsehood does not curse with falsehood, for nothingness does not lean on nothingness. In its feebleness falsehood looks for a support in truth. The more falsehood is disseminated, the more oaths are also disseminated.

Swearing an oath humiliates a truthful husband and kills a lying husband. Where oaths multiply, lies also multiply. A sinful mind always has a ready oath on its tongue. Lying eyes fend off with the tongue, but they cannot defend themselves. Whoever fabricates deception, also fabricates oaths.

The sons of adultery are the swiftest forgers of lies and oaths. For adultery itself is a lie and false oath in and of itself.

The daughters of adultery call upon God as witness, and God withdraws from the judgments of men, and with His absence He drives everything into falsehood.

Guide my heart, O Blessed Wisdom, and my tongue will also be guided.

Guide my mind, O Blessed Wisdom, and my tongue will also be guided.

Guide my soul with Your presence, and my tongue will forget all oath-swearing.

What is the value of justifying myself before men, my God, if I stand accused before You?

I shall slow down my tongue and shall cease to swear oaths, even though I remain guilty before men.

Rightness before You fills the heart with gladness. Rightness before men fills the heart with sadness. O my God, I am Your living oath, that You will be with me to the end. It is better for me to be at peace with You than with the world. Truly, war with the world is easier than war with You.

O my God, my God, I am your living oath that You will be with me to the end.

Sayings of the Ascetics of the Orthodox Church, LXXVIII:

**II. The Realities of the Spiritual World
The Spiritual Father**

The spiritual father only shows the way, like a signpost, but we have to traverse it ourselves. If the spiritual father shows the way and the disciple doesn't move himself, then he won't get anywhere, and will rot near the signpost.

+ St. Nikon of Optina)



The Morning Offering – Daily Inspiration by Abbott Tryphon

Love and Forgiveness

The link between forgiveness and love

The capacity to forgive is directly related to the capacity to love, and it is in our act of forgiving others, that we find forgiveness. For it is in the turning away from our own self-concern, and our own self-will, that we begin to see that our salvation is directly linked to the salvation of our neighbor. To refuse to forgive our neighbor, is to cease having the capacity to love, “for he who does not love his brother whom he has seen, how can he love God whom he has not seen (1 John 4:20)?”

The ability to forgive others requires work on our part, for we must cooperate with the grace that comes as a gift of the Holy Spirit. Since we have been forgiven much, we, in turn, must forgive much. The Lord Himself told us that we must forgive our brother seventy times seventy, no easy feat, to be sure. Yet it is this same Lord Who gives us the power, and the will, to be quick to forgive those who have hurt or offended us. It is this very Christ Who demonstrated the importance of forgiving others, when He forgave those who were crucifying Him. “Lord, forgive them, for they know not what they do (Luke 23:34).”

With love in Christ,
Abbot Tryphon



Daily Reflection
Be Separate From Them

“What agreement has the temple of God with idols? For we are the temple of the living God; as God said, I will live in them and move among them, and I will be their God, and they shall be my people. Therefore come out from them, and be separate from them, says the Lord, and touch nothing unclean; then I will welcome you, and I will be a father to you, and you shall be my sons and daughters, says the Lord Almighty.” (2 Cor 6: 16-18)



How is one supposed to do that, “come out from them and be separate”? Who are “they” anyway?

That depends on historical context. Originally, this call was addressed in the Old Testament to the priests and Levites, specifically of God's chosen people, who had to return from Babylon (cf. Is 52: 11) and separate from specifically Babylonian paganism. But in St. Paul's day, after the coming of our Lord and descent of the Holy Spirit, the call to “come out and separate” is both more far-reaching (to Jews and Gentiles alike) and deepened, to the inner realm or “temple” of every Christian's life in the Spirit. The newly-baptised Corinthians are called to break with their own, recently-held world-view and “idols,” – that is, the God-surrogates who still dominated the culture of that time, and perhaps still had a place in the recently-converted hearts of the Corinthians.

So St. Paul reminds the Corinthians, and us, that – unlike the Old-Testament priests in Babylon – we need not change geographical location to overcome “idols”; We have received the capacity, in Baptism and Holy Communion, to be “temples of the living God.” It is in communion with Christ, and a maintenance of daily life in His Spirit, that we receive inner distance, inner immunity, if you will, from anything “unclean.” So let me “come out from them,” who still want a place in me, my various God-surrogates, and let me receive Christ. He enters my “temple” and casts out the various imposters, overturning their tables and making the place His again. Glory be to Him.

Holy Orthodox Quotes

"After a cursory glance at our own soul we cover it with the veil of oblivion. Yet we love to observe the sins of others."

-St Tikhon of Moscow

Matthew 7:1-5

Do not judge in order not to be judged. For in the same way that you judge others, you will be judged, and with the measure that you use, it will be measured to you. Why do you see the speck that is in someone else's eye but do not consider the beam that is in your own eye? How can you tell someone, 'Let me remove the speck from your eye;' and behold, there is a beam in your own eye? You hypocrite! First, remove the beam out of your own eye, and then you will be able to see clearly [so as] to remove the speck out of your brother's eye.

The Philokalia: Daily Readings

Love and self-control strengthen the soul; pure prayer and contemplation, the intellect.

+ St Thalassios the Libyan, 400 Texts on Love and Self-Control

Through the Grace of God – Orthodox Christianity

St John of Kronstadt: Why did the Lord give me life?

"Why did the Lord give me life? So that I would turn with my whole heart to God, for my purification and correction. Remember this and correct yourself.

Why does the Lord add day after day, year after year to our existence? So that we would gradually tear away and cast aside the evil from our souls (cf. Is. 1:16)—each person his own, and take on a blessed simplicity; so that we would, for example, become like meek lambs, like simple babes.

Our earthly life should be a constant hope in the Lord under all circumstances, for we and everything we have is from the Lord."

Ancient Christian Wisdom

Temptations come so that hidden passions may be revealed and so that it will be possible to fight them, and so that the soul may be rid of them. They are also a sign of God's mercy. So give yourself with trust into God's hands and ask his help, so that he will strengthen you in your struggle. God knows how much each one can bear and allows temptations according to the measure of our strength. Remember that after temptation comes spiritual joy, and that the Lord protects them that endure temptations and suffering for the sake of His love.

+ St. Nektarius of Aegina



Support a Mission Priest this October **by OCMC Communications (10/12/2016)**

In the remote region of Turkana, Kenya, Fr. Zechariah shepherds the Church faithfully. He is one of the few priests that serve the Turkana region, and Orthodoxy is steadily growing. Having a priest like Fr. Zechariah preaching the Gospel amongst his own people is one of the greatest ways to bring people to Christ, and the OCMC's SAMP program helps make that possible.

The Support a Mission Priest (SAMP) program of the OCMC offers monthly financial assistance to 376 indigenous priests in 16 different countries around the world as they work to build up the Orthodox Church.

SAMP priests follow in the footsteps of the apostles, spreading the message of Christ's love to areas of the world where people hunger for the peace and truth of the Orthodox Faith. Many priests are responsible for several



communities, as the Church is growing faster than clergy can be trained. It is an arduous life, one dedicated to sharing the Good News of Christ with those around them and ministering to their church communities. SAMP makes it possible for us to help our brothers across the world spread the Gospel and serve the growing Orthodox Church near them.

During the month of October, the OCMC will be highlighting the SAMP program on Facebook and social media in order to bring awareness to this important ministry and raise support for mission priests. One mission priest can be fully sponsored for one year with a gift of \$600 (\$50 per month). Through this social media campaign, we hope to raise \$1,800 - enough to sponsor three mission priests for one year.

We need your help!

To make a donation to the SAMP program or to sponsor a priest, please use the following link:
<https://www.ocmc.org/donate/donate.aspx?FundId=11>

If you would like more information you may call 904-829-5132 ext. 163, or e-mail us at samp@ocmc.org. Please prayerfully consider giving to the SAMP program so that Orthodox priests abroad can continue to minister to their parishes and to those who need Jesus Christ.



ORTHODOX CHRISTIAN PRISON MINISTRY
AN AGENCY OF THE ASSEMBLY OF BISHOPS

OCPM is looking for 1000 members to join the Matthew 25:36 Fellowship!



How can you possibly fulfill Matthew 25:36?

Even if you lived near a prison, odds are you wouldn't be allowed to visit someone inside it.

The ***Matthew 25:36 Fellowship*** will enable you to "visit Jesus in prison" as you help OCPM bring the love of Christ to the precious souls living in prisons and jails. Here's what your ***monthly donation of \$25.36*** will help to accomplish:

- Send more prisoners the current OCPM materials
- Allow OCPM to produce new study books, DVD's & Icons
- Publish new books specifically geared toward women in prison
- Publish new correspondence books to lead people deeper into the Faith
- Send prison chapel libraries full sets of all OCPM materials

OCPM needs 1,000 members to help bring the love of Christ to those who are in prison. Your small monthly donation will help bring OCPM's programs and services to many people incarcerated Nationwide!

To join the ***Matthew 25:36 Fellowship***, please go to:

<https://theocpm.org/matthew-2536-campaign-general-presentation/>

and click on the Matthew 25:36 button