

DIVINE LITURGIES FOR THIS WEEK**6th Sunday After Pentecost, July 8, 2018**

9:00 AM Lit. For God's Blessings on Our Parishioners

11:00 AM Lit. + Raymond Otlowski r/by Galetta Family

Saturday, July 14, 20185:00 PM - Lit. + Michael & Glenys Romanko
r/by Children**Fathers of the 6 Ecumenical Councils, July 15, 2018**

Epistle - 1 Cor 1:10-18; Gospel - Mt 14:14-22

9:00 AM Lit. For God's Blessings on Our Parishioners

11:00 AM Lit. + Giovanni & Elena Fazio r/by Family

Patriarch Sviatoslav to make Marian August Pilgrimage

Sisters Servants of Mary Immaculate, joyfully announce that His Beatitude, Patriarch Sviatoslav Shevchuk will preside at the 64th Holy Dormition Pilgrimage in Sloatsburg, NY on August 11-12, 2018. Our parish will have a bus to go to the Pilgrimage on SUNDAY, AUGUST 12. We will be able to participate at the Pontifical Divine Liturgy at 10:30 a.m., receive the Sacrament of Reconciliation and Blessing of the Sick. We will also pray the Stations of the Cross and the Moleben to the Mother of God at 3:30 p.m. The bus will leave from the front of the church at 8:00 a.m. and after completion of all services at 5:00 p.m. return to Perth Amboy. The tickets for the bus are \$20 for an adult person and the money will be collected on the bus. Bus seating is limited and will be assigned on a first come, first serve basis. The bus Registration Form will be available in the church vestibule next week.

What is the role of the Bishop?

At our Festival we welcomed in our midst our Archeparchial Bishop, His Grace Bishop Andriy. Who is the Bishop and what is his role amongst the faithful?

The Bishop of an eparchy (or diocese) is the head of the Church. As Saint Ignatius of Antioch stated in the First century: Where the Bishop is - there is the Catholic Church. This means that each local Church embodies the universal Church. The Bishop is the successor of the Apostles in our midst, appointed by God to head the Church as its high priest. Thus, the Bishop is the representative of Christ in our midst and, as such, fulfills the three-fold ministry of Christ: Prophet, Priest, & King.

The Bishop's prophetic role is that of Teacher, proclaiming the Gospel to the People of God and applying it to the needs of our community and of our world.

His priestly role is that of high priest for our Church: presiding over the Eucharist and the Holy Mysteries through the pastors and priests ordained and appointed by him as custodians of the Sacred Mysteries. His kingly role is that of Christ the King: ruling not by dominion, but by service. He is the "servant of the servants of God."

When the Bishop is in our midst, the Church is truly a family with its head and Father. This is illustrated dramatically in the celebration of the Hierarchical Divine Liturgy as the Bishop in the full vestments of the priesthood, celebrates, serves and teaches the flock, asking God to bless "this vineyard" which His right hand has planted. Although our Eparchial Bishop could not celebrate a full Hierarchical Liturgy, you still saw him wearing the mitre (official headdress of a bishop) and the mandyas (purple cloak worn by a bishop with icons of the Evangelists, which signifies the teaching/preaching office of the bishop).

It is customary to greet the Bishop by asking for his blessing and kissing his hand. This human hand is the instrument of God's blessing, the bearer of Good News, the hand that is laid upon the heads of those God has called to serve as deacons & priests, the hand that offers to us the spotless Body and precious Blood of Our Lord, Jesus Christ. It is also customary to address him as "Vladyka" which means Master, or Teacher.

Fathers of the 1st Six Ecumenical Councils

"Brethren, remember your leaders, those who spoke to you the word of God; consider the outcome of their lives, and imitate their faith."

Today we remember the Fathers of the first six Ecumenical Councils, those pastor-bishops who met in various gatherings from the fourth to the seventh century to combat heresies and formulate canons, or rules, to guide the Church in holy living. We honor these Fathers - indeed, we honor all the saints - because they are friends of Christ, because they show us Christ. The Fathers committed their lives, many of them as martyrs, to teaching clearly and faithfully the word of God. And so, we are called to consider carefully the outcome of their life and to imitate their faith. We are to follow their examples in never neglecting to do good and to share what we have, for such is the way of the fathers, the way of the saints, and such sacrifices are well-pleasing to God.

One of the reasons our Churches are filled with icons is to aid us in this task. In worship we are surrounded by a great cloud of witnesses, a tremendous company of those who teach us in word and deed the way of Christ. Many of them were mistreated by the world. Like their Lord Christ, they met their end in dishonor, "dying outside the city," far removed from fame or fortune. For here they had no lasting city, but rather they sought a city which is to come. As a community of faithful we are to remember them, we cling to their relics, we venerate their icons, because we know that they're not simply dead and gone, buried and forgotten. We know that in Christ they live! Dwelling in the fullness of His presence, they are in a certain profound sense more alive than we are in our present struggles.

And so we ask their prayers, that our lives may become more deeply rooted in the life and love of Christ, just as theirs are. We remember them this day and every day. In the words of St. John of Damascus, who wrote in the eighth century: "Let us carefully review the life of these men, and let us emulate their faith and love and hope and zeal and way of life, and endurance of sufferings and patience even to (the shedding of) blood, in order that we may be sharers with them in their crowns of glory." Amen

QUESTIONS ABOUT OUR FAITH**Why are the Psalms so violent?**

If you've ever prayed the Psalms, you may have been a little put off by the violent language, death, graves, enemies, not the most pleasant things. Why would the Church encourage her children to pray with these Psalms? Mainly, because Jesus prayed with the Psalms - often word for word. For example, Christ uses Psalm 22 to pray on the cross, "My God, my God, why have you abandoned me?"

But there are other reasons to pray the Psalms, despite the blood and gore. We use the Psalms so much because they pull us away from ourselves and compel us to embrace the whole experience of humanity, which Jesus entered, endured, and redeemed." This can help us understand why there is so much violence, passion, and emotion. At any point in our prayer life we could be going through these emotions and Christ offers solidarity through the Psalms - a way to make our emotions make sense. *The Psalms are messy because human life is messy, too.*