



Orthodox Church of the Holy Cross

Fr. John Shimechick, Rector (856) 665-2491

www.holycrossmedford.org

Sunday, June 19, 2022

Epistle: [Hebrews 11:33-12:2](#)

Gospel: [Matthew 10:32-33, 37-38, 19:27-30](#)

1st SUNDAY AFTER PENTECOST — Holy Apostle Jude, the brother of the Lord (ca. 80). All Saints. Ven. Barlaam of Shenkursk (1462). Martyr Zosimas the soldier at Antioch in Pisidia (2nd c.). Ven. Paisius the Great (5th c.). St. John the Solitary of Jerusalem (6th c.). Ven. Paisius of Chilandari (Bulgarian—18th c.). Repose of St. Job, Patriarch of Moscow and all Rus (1607).

Liturgical and Events Schedule

- *All services are Live Streamed unless otherwise noted.*

Sunday, June 19

9:00 AM: Divine Liturgy

Thursday, June 23

7:00 PM: Parish Council (by Zoom)

Saturday, June 25

4:30 PM: Parastas for Kurt Shunk (40th Anniversary)

5:00 PM: Great Vespers

Flowers

In honor of Father's Day



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The consumption of the Body of Christ becomes beneficial when in spirit we strive towards Him and unite ourselves with Him. Receiving the Body of Christ, while turning away from Him in spirit, is like the Contact with Christ which they had who struck Him and mocked and crucified Him. Their contact with Him served not for their salvation and healing, but for their condemnation.

St. John of Shanghai & San Francisco

Stewardship: A Way of Life

KOINONIA Volume 4, Issue 2 June 2022. Page 2

If the Christian life could be reduced to one principle, to one way of living, what would it be? To be a good steward. Why is this so? Because stewardship is a way of life, as taught by our Lord, His Apostles, and the Fathers. It requires responsibility and love. It is characterized by maturity and caring. It is informed by vision and fulfills a mission – that of our Lord. None

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of us are our own stewards (as if that were even possible). Rather, we are stewards of Jesus Christ, Whom we have the privilege of serving in His vineyard, which is the Kingdom. St. Ignatius of Antioch said in the early second century: “Toil together, wrestle together, run together, suffer together, rest together, rise together, since you are stewards in God’s house, members of His household and His servants.” One test of leadership is “Does it serve?”

Most of us don’t clearly know what leadership is even though we live in a culture that is rife with books on success and leadership. Why? Because the underlying assumption is that leadership is either some rare and arcane ability with which only the few are blessed, or it’s a technical skill we can master simply by taking the right classes or reading the right books.

Excerpt from Benjamin Williams and Michael McKibben’s *Oriented Leadership: Why Every Christian Needs It*. (Wayne, NJ; Orthodox Christian Publications Center, 1994), p. 4.

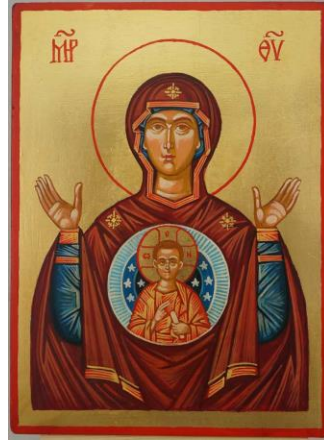
“Leadership is not something done in isolation from others. It needs to be done within a community, with mutual activity on all sides. The glue that binds everyone together is the recognition that we are all subject to the ultimate leadership of God.”

Excerpt from Protodeacon Peter Danilchick’s *Thy Will Be Done: Strategic Leadership, Planning and Management for Christians*. (Crestwood, NY: SVS Press, 2016), p. 17

Icon of the Mother of God “ The Unbreakable Wall”

The “Unbreakable (or “Indestructible”) Wall” Icon of the Most Holy Theotokos is commemorated on the Sunday of All Saints. It is an XI century mosaic icon of the Blachernae type, above the main altar of Kiev’s Holy Wisdom Cathedral. The Mother of God is depicted against a golden background, standing with upraised hands on a quadrangular gold platform.

In some Icons of this type [but not in the mosaic Icon], Christ is depicted within a mandorla, an oval or circle, symbolizing the glory of Heaven, or the Divine Light.



The Icon is called the “Unbreakable Wall” because for ten centuries it has remained intact, in spite of the fact that both Kiev’s Holy Wisdom Cathedral and the city have been damaged several times. An ancient description of this Icon has been preserved: “A gigantic full-length portrait

of the Theotokos.... She stands upon a gold stone, as an unshakable foundation for all who resort to her protection. Her chiton is blue, and she wears a scarlet belt. Hanging from it is an embroidered cloth with which she wipes away so many tears.

There are several possible sources for this Icon’s title:

The Prophet-King David wrote “God is in the midst of her (i. e. the city of God); she shall not be moved: God shall help her with his countenance” (Psalm 45/46:5).

“Thus the Lord showed me; and behold, he stood upon a wall of adamant...” (Amos 7:7, LXX).

The Akathist to the Mother of God, Ikos 12. “Rejoice, indestructible wall of kingdoms” - Ikos XII).

According to Kievan tradition, the wall of the church will not perish while the hands of the Mother of God are extended over it.

Troparion — Tone 4

Let us, sinful and humbled, now run earnestly to the Theotokos, / and let us fall down in repentance, crying from the depths of our soul: / “Help us, O Sovereign Lady, and have compassion on us. / Make haste, for we perish from the multitude of our sins. / Do not turn your servants empty away, for we have you as our only hope.

Kontakion — Tone 6

We have no other help, we have no other hope, but you, O Sovereign Lady. / Help us, for in you do we hope, / and of you do we boast, for we are your servants. / Let us not be put to shame.



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**ARCHPASTORAL LETTER
FOR THE FEAST OF HOLY PENTECOST, 2022**

Protocol No. 01-003/2022
Sunday, June 12, 2022

Dearly Beloved Members of our Diocesan Family:
Christ is in our midst! – He is and ever shall be!

On this great feast of Pentecost, we Orthodox Christians celebrate both the coming down of the Holy Spirit upon the apostles and the Birth of our Holy Church. Today, once again, we are challenged to be as faithful to the Holy Spirit and to Christ's Holy Church as the apostles and disciples were nearly 2,000 years ago.

What does this mean? It means being faithful to our Church's Holy Tradition. For many, Tradition means customs or practices of years ago – things that are almost relics of ages past. But on the contrary, Tradition is a living on of the Truth that is Jesus Christ, believed and lived by His first followers and generations after them. In the words of the eminent theologian Vladimir Lossky, Tradition is "the life of the Holy Spirit in the Church." This means our faith is unchanging in teaching, yet dynamic in its application; the same in essence, but growing in its expression.

Why should we be faithful to Tradition? Because we know from Saint Paul that the "*pillar and ground of truth*" is not solely the Scripture itself, but the Church (1 Timothy 3:15). Upon the rock of the apostles' faith, Jesus built His Church ... and we believe that the Holy Orthodox Church is that one Church to this very day.

How can we say that? Because the Orthodox Church alone has kept the deposit of faith given by Our Lord, "*delivered once for all to the Saints*" (Jude 3), passed on from one generation to the next without addition, alteration, or subtraction. Ours remains the faith of the early Church unchanged; ours remains the Tradition of undivided Christianity unaltered.

Such bold statements stand apart from what is viewed as politically correct in an era of religious indifference, in a world where each person is encouraged to "live your truth." Nevertheless, like the first Christians, "*we must obey God rather than men*" (Acts 5:29).

The Scripture clearly tells us that the faithful followers of Our Lord in the early Church, guided by the Holy Spirit from the day of Pentecost, “*continued steadfastly in the apostles’ doctrine ...*” (Acts 2:42). That remains our challenge in the 21st century – to be faithful to the True Church that Jesus Christ established, to be true to the Tradition handed down to us by the holy apostles.

As we celebrate the Birthday of the Holy Orthodox Church, let us recommit ourselves to the One True God in Three Persons – the Father, and the Son, and the Holy Spirit – and the one true Church, born on Pentecost Sunday so long ago. In the year ahead, let us pledge to study our faith ever more seriously, love our faith ever more deeply, live our faith ever more openly, and share our faith ever more boldly. As we do this, we will indeed be true to the great gift God has given us.

On this feast, let us proclaim with all our minds, all our hearts, all our souls, and all our voices: “We have seen the true light, we have received the heavenly Spirit, we have found the true faith, worshiping the undivided Trinity, Who has saved us.” To the God Who loves us more than we love ourselves, be all glory, honor, and worship unto the ages of ages! Amen.

With my humble prayers, my archpastoral blessing, and my sincere love,

+ Archbishop Michael

Archbishop of New York and the Diocese of New York and New Jersey

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indifference, in a world where each person is encouraged to “live your truth.” Nevertheless, like the first Christians, “*we must obey God rather than men*” (Acts 5:29).