

THE ORDER FOR THE READER TYPIKA SERVICE
WHEN WE ARE UNABLE TO ATTEND CHURCH

SUNDAY JANUARY 16, 2022

30th SUNDAY AFTER PENTECOST – Tone 5. Veneration of the Precious Chains of the Holy and All-glorious Apostle Peter. Bl. Maxim of Tot'ma, Fool-for-Christ (Vologdá – 1650). Martyred brothers Speusippus, Eleusippus, Meleusippus, and those with them, in Gaul (161-180). Martyr Danax the Reader, in Macedonia (2nd c.). St. Honoratus, Archbishop of Arles and founder of the Abbey of Lérins (429). Hieromartyr Damascene the New (Mt. Athos – 1771).

THE SERVICE TAKES PLACE IN FRONT OF OUR ICON CORNER

EVERYONE: O, God cleanse me a sinner and have mercy on me! (3x)

READER: Through the Prayers of Our Holy Fathers, O Lord Jesus Christ Our God, Have Mercy on us.

READER: Amen. O, Heavenly King, the Comforter the Spirit of Truth, Who art everywhere present and fillest all things. Treasury of Blessings and Giver of Life. Come and abide in us and cleanse us from every impurity and save our souls, O Good One!

Holy God, Holy Mighty, Holy Immortal, have mercy on us. (3 times)

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages. Amen.

O most Holy Trinity, have mercy on us. Lord, cleanse us from our sins. Master, pardon our transgressions. Holy One, visit and heal our infirmities, for Thy Name's sake.

Lord have mercy. Lord have mercy. Lord have mercy.

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages. Amen.

EVERYONE: Our Father, Who art in heaven, hallowed be Thy name. Thy Kingdom come. Thy will be done, on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil.

READER: Through the Prayers of Our Holy Fathers, O Lord Jesus Christ Our God, Have Mercy on us.

READER: Amen. Lord have mercy (12x)

READER: Through the Prayers of Our Holy Fathers, O Lord Jesus Christ Our God, Have Mercy on us.

EVERYONE: Amen. Followed by the Singing of the First Antiphon.

Bless the Lord, O my soul! Blessed are Thou, O Lord! Bless the Lord, O my soul; and all that is within me, bless His holy name! Bless the Lord, O my soul, and forget not all His benefits. Who forgives all your iniquity, who heals all your diseases. The Lord is compassionate and merciful, long suffering and of great goodness. Bless the Lord, O my soul, and all that is within me, bless His holy name. Blessed art Thou, O Lord!

THE LITTLE LITANY is not said in the absence of a Priest or Deacon.

The reader continues:

READER: Amen. Lord have mercy (3x)

READER: Through the Prayers of Our Holy Fathers, O Lord Jesus Christ Our God, Have Mercy on us.

EVERYONE: Amen. Followed by the singing of the Second Antiphon.

Glory to the Father, and to the Son, and to the Holy Spirit.

Praise the Lord, O my soul! I will praise the Lord as long as I live; I will sing praises to my God while I have being. Put not your trust in princes, in sons of men in whom there is no salvation. When his breath departs he returns to his earth, on that very day his plans perish. The Lord will reign forever; Your God, O Zion, to all generation.

Now and ever and unto ages of ages. Amen. Only-begotten Son and immortal Word of God, Who for our salvation didst will to be incarnate of the holy Theotokos and ever-virgin Mary, Who without change didst become man and wast crucified, Who art one of the Holy Trinity, glorified with the Father and the Holy Spirit: O Christ our God, trampling down death by death, save us!

THE LITTLE LITANY is not said in the absence of a Priest or Deacon.

The reader continues:

READER: Amen. Lord have mercy (3x)

READER: Through the Prayers of Our Holy Fathers, O Lord Jesus Christ Our God, Have Mercy on us.

EVERYONE: Amen. Followed by the singing of the Third Antiphon.

In Thy Kingdom remember us, O Lord, when Thou comest into Thy Kingdom. Blessed are the poor in spirit, for theirs is the Kingdom of heaven. Blessed are those who mourn, for they shall be comforted. Blessed are the meek, for they shall inherit the earth. Blessed are those who hunger and thirst after righteousness, for they shall be filled. Blessed are the merciful, for they shall obtain mercy. Blessed are the pure in heart, for they shall see God. Blessed are the peacemakers, for they shall be called the sons of God. Blessed are those who are persecuted for righteousness' sake, for theirs is the Kingdom of Heaven. Blessed are you when men shall revile you and persecute you, and shall say all manner of evil against you falsely for my sake. Rejoice and be exceedingly glad, for great is your reward in heaven.

Followed by the singing of the appointed Troparia for the day:

Troparion for The Resurrection – Tone 5

Let us, the faithful, praise and worship the Word, co-eternal with the Father and the Spirit, born for our salvation from the Virgin; for He willed to be lifted up on the Cross in the flesh, to endure death, and to raise the dead// by His glorious Resurrection.

Glory to the Father, and to the Son, and to the Holy Spirit, now and Ever and unto ages of ages. Amen.

Troparion for The Feast of St. Peter – Tone 4

Thou didst come to us without leaving Rome through the precious chains that thou didst wear. First-enthroned of the Apostles, we bow down to them in faith and pray:// “Through thy prayers to God grant us great mercy!”

THE EPISTLE LESSON

READER: The Prokeimenon is in the 5th Tone:

Thou, O Lord, shalt protect us / and preserve us from this generation forever.

CHOIR: *Thou, O Lord, shalt protect us / and preserve us from this generation forever.*

READER: Save me, O Lord, for there is no longer any that is godly!

CHOIR: *Thou, O Lord, shalt protect us / and preserve us from this generation forever.*

READER: Thou, O Lord, shalt protect us.

CHOIR: *And preserve us from this generation forever.*

READER: THE READING IS FROM THE EPISTLE OF THE HOLY APOSTLE PAUL TO THE COLOSSIANS.

READER: Colossians 3:12-16

BRETHREN:

Therefore, as the elect of God, holy and beloved, put on tender mercies, kindness, humility, meekness, longsuffering;

bearing with one another, and forgiving one another, if anyone has a complaint against another; even as Christ forgave you, so you also must do.

But above all these things put on love, which is the bond of perfection.

And let the peace of God rule in your hearts, to which also you were called in one body; and be thankful.

Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

READER: And to your spirit: Alleluia! Alleluia!

CHOIR: Alleluia! Alleluia! Alleluia!

READER: I will sing of Thy mercies, O Lord, forever; with my mouth I will proclaim Thy truth from generation to generation.

CHOIR: Alleluia! Alleluia! Alleluia!

READER: For Thou hast said: Mercy will be established forever; Thy truth will be prepared in the heavens.

CHOIR: Alleluia! Alleluia! Alleluia

THE GOSPEL LESSON

READER: And that we may be accounted worthy of hearing the Holy Gospel, let us pray to the Lord God.

EVERYONE: Lord have mercy (3x)

READER: Let us listen to the Holy Gospel. The Reading is from the Holy Gospel according to Saint Luke.

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EVERYONE: Glory to Thee, O Lord, glory to Thee.

READER: *Luke 18:18-27*

Let us Attend!

Now a certain ruler asked Him, saying, "Good Teacher, what shall I do to inherit eternal life?" So Jesus said to him, "Why do you call Me good? No one is good but One, that is, God.

You know the commandments: 'Do not commit adultery,' 'Do not murder,' 'Do not steal,' 'Do not bear false witness,' 'Honor your father and your mother.'"

And he said, "All these things I have kept from my youth."

So when Jesus heard these things, He said to him, "You still lack one thing. Sell all that you have and distribute to the poor, and you will have treasure in heaven; and come, follow Me."

But when he heard this, he became very sorrowful, for he was very rich.

And when Jesus saw that he became very sorrowful, He said, "How hard it is for those who have riches to enter the kingdom of God! For it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God."

And those who heard it said, "Who then can be saved?"

But He said, "The things which are impossible with men are possible with God."

EVERYONE: Glory to Thee, O Lord, glory to Thee.

**READER: Remember us, O Lord, when Thou comest into Thy Kingdom.
Remember us, O Master, when Thou comest into Thy Kingdom.
Remember us, O Holy One, when Thou comest into Thy Kingdom.**

**THE LITANY OF FERVENT SUPPLICATION is not said
in the absence of a Priest or Deacon. The reader continues:**

READER: Amen. Lord have mercy (12x)

READER: Through the Prayers of Our Holy Fathers, O Lord Jesus Christ Our God, Have Mercy on us.

EVERYONE: Amen.

READER: The Heavenly Choir sings Thy praises and cries out: Holy, Holy, Holy Lord of Sabaoth; Heaven and earth are full of Thy glory.

READER: Draw nigh unto Him, and be enlightened; and your faces shall not be put to shame.

READER: The Heavenly Choir sings Thy praises and cries out: Holy, Holy, Holy Lord of Sabaoth; Heaven and earth are full of Thy glory.

READER: Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

READER: The Choir of Holy Angels and Archangels, with all the Powers of Heaven, sings Thy praises and cries out: Holy, Holy, Holy Lord of Sabaoth, Heaven and earth are full of Thy glory.

THE SYMBOL OF FAITH (THE NICENE CREED)

EVERYONE: I believe in one God, the Father Almighty, Maker of Heaven and Earth and of all things visible and invisible. And in one Lord Jesus Christ, the Son of God, the only-begotten, begotten of the Father before all ages. Light of light; true God of true God, begotten, not made; of one essence with the Father, by Whom all things were made. Who for us men and for our salvation came down from Heaven, and was incarnate of the Holy Spirit and the Virgin Mary and became man. And He was crucified for us under Pontius Pilate, and suffered, and was buried. And the third day He arose again, according to the Scriptures, and ascended into Heaven, and sits at the right hand of the Father; And He shall come again with glory to judge the living and the dead. Whose kingdom shall have no end.

And in the Holy Spirit, the Lord, the Giver of Life, Who proceeds from the Father; Who with the Father and the Son together is worshipped and glorified, Who spoke by the prophets.

In One, Holy, Catholic and Apostolic Church. I acknowledge one Baptism for the remission of sins. I look for the Resurrection of the dead, and the life of the world to come. Amen.

**THE LITANY OF SUPPLICATION is not said
in the absence of a Priest or Deacon. The reader continues:**

READER: Amen. Lord have mercy (12x)

READER: Through the Prayers of Our Holy Fathers, O Lord Jesus Christ Our God, Have Mercy on us.

EVERYONE: Our Father, Who art in heaven, hallowed be Thy name. Thy Kingdom come. Thy will be done, on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil.

READER: Through the prayers of our Holy Fathers, O Lord Jesus Christ, Son of God, have mercy on us and save us.

EVERYONE: Amen. (Followed by the singing of the appointed Kontakia)

Kontakion for The Resurrection – Tone 5

Thou didst descend into hell, O my Savior, shattering its gates as Almighty, resurrecting the dead as Creator, and destroying the sting of death. Thou hast delivered Adam from the curse, O Lover of man, // and we cry to Thee: “O Lord, save us!”

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages. Amen.

Steadfast Protectress Tone 6 (Hymn to the Theotokos)

Steadfast Protectress of Christians, constant advocate before the Creator. Despise not the entreating cry of us sinners, but in Your Goodness come speedily to help us who call on You in faith! Hasten to hear our petition and to intercede for us, O Theotokos!! For You always protect those who honor You!

READER: Lord have mercy (12x)

O All-Holy Trinity, Consubstantial Power, Undivided Kingdom, Origin of all Good: be graciously inclined unto me, a sinner. Make steadfast my heart and give it understanding, and take away from me every defilement. Enlighten my mind, that I may ever glorify, praise and worship Thee, and say: One is Holy, One is the Lord Jesus Christ, to the glory of God the Father. Amen.

Blessed be the Name of the Lord, henceforth and forevermore. (3x)

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

PSALM 34

READER: I will bless the Lord at all times; His praise shall be continually in my mouth. In the Lord shall my soul be praised; let the meek hear and be glad. O magnify the Lord with me, and let us exalt His name together. I sought the Lord, and He heard me, and delivered me from all my troubles. Draw nigh unto Him, and be enlightened, and your faces shall not be put to shame. This poor man cried, and the Lord heard him, and saved him out of all his troubles. The Angel of the Lord will encamp around those who fear Him, and will deliver them. O taste and see that the Lord is good; blessed is the man that hopes in Him. O fear the Lord, all you His saints; for there is no want for them that fear Him. The rich have become poor and have hungered; but they that seek the Lord shall lack no good thing. Come, O children, hearken unto me; I will teach you the fear of the Lord. Who is the man that desires life, who loves to see days that are good? Keep thy tongue from evil, and thy lips from speaking deceit. Turn away from evil, and do good; seek peace, and pursue it. The eyes of the Lord are upon the righteous, and His ears unto their supplication. The face of the Lord is against them that do evil, to cut off the remembrance of them from the earth.

The righteous cried, and the Lord hear them, and He delivered them out of all their troubles. The Lord is nigh unto them that are broken in heart, and will save them that are humble in spirit. Many are the afflictions of the righteous, and out of them all shall the Lord deliver them. The Lord keeps all of their bones; not one of them shall be broken. The death of sinners is cruel, and they that hate the righteous shall do wrong. The Lord will redeem the soul of His servants, and none of them shall do wrong that hope in Him.

READER: More honorable than the Cherubim and more glorious beyond than the Seraphim, without defilement, You gave birth to God the Word, True Theotokos, we magnify You.

CHOIR: Glory to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages. Amen. Lord have mercy, Lord have mercy, Lord have mercy. Lord, Bless!

READER: May He, Who rose from the dead, Christ our True God, through the Prayers of our Holy Fathers, through the Prayers of the Most Holy Theotokos and Ever-Virgin Mary, by the Power of the Precious and Life-Creating Cross, through the protection of the Bodiless Powers of Heaven, through the prayers of the Holy Glorious Prophet, Forerunner and Baptist John, through the prayers of the holy glorious and all-laudable Apostles, among them the Holy Apostle Peter, the Veneration of whose Precious Chains we commemorate today, through the Prayers of all the North American Saints, through the prayers of _____ the patron of this Holy Temple, of the Blessed Maxim of Tot'ma, Fool-for-Christ whom we commemorate today, of the holy and righteous Ancestors of God, Joachim and Anna, and of all the saints, O Lord Jesus Christ Our God, have mercy on us and save us.

CHOIR: Amen.

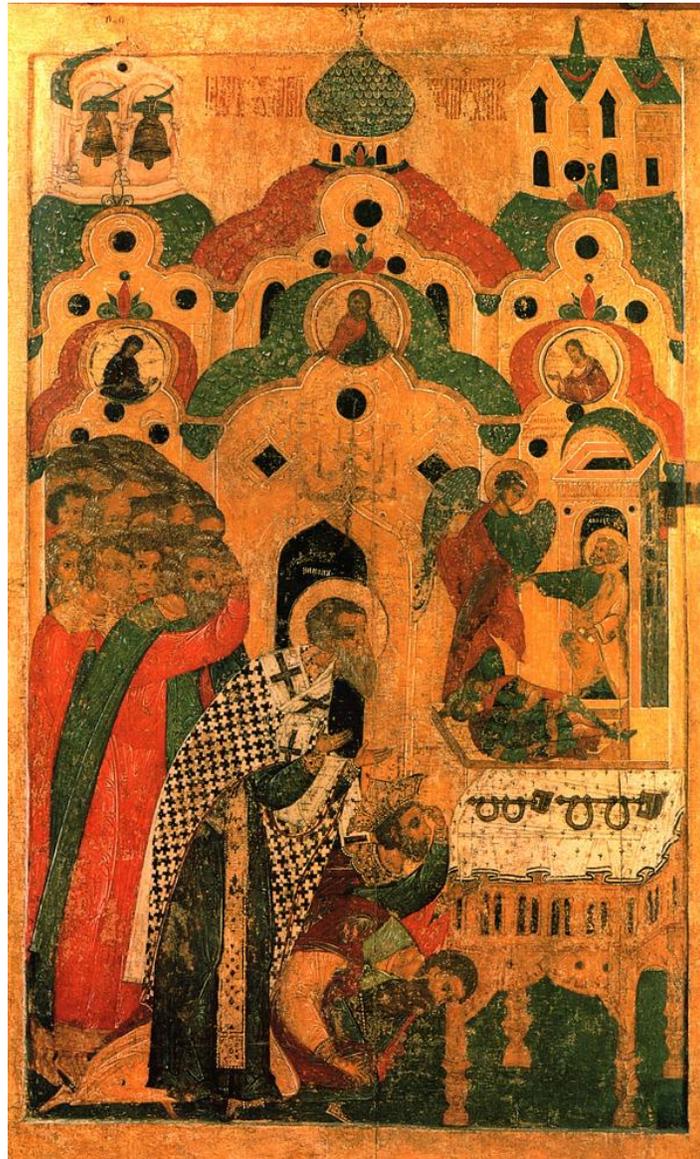
(The faithful now come up and venerate the
Precious Cross and Icons in our Icon Corner.)

READER: Through the Prayers of our Holy Fathers, O Lord Jesus Christ our God, have mercy on us and save us!

CHOIR: Amen. Lord have mercy! Lord have mercy! Lord have mercy!

"THE DIOCESE OF NEW YORK and NEW JERSEY EDUCATION CORNER"

Veneration of the Precious Chains of
The Holy and All-Glorious Apostle Peter
Sunday January 16, 2022



The Veneration of the Honorable Chains of the Holy and All-Praised Apostle Peter: In about the year 42, on the orders of Herod Agrippa, the Apostle Peter was thrown into prison for preaching about Christ the

Savior. In prison he was held secure by two iron chains. During the night before his trial, an angel of the Lord removed these chains from the Apostle Peter and led him out from the prison (Acts 12:1-11). Christians who learned of the miracle took the chains and kept them as precious keepsakes. For three centuries the chains were kept in Jerusalem, and those who were afflicted with illness and approached them with faith received healing. Patriarch Juvenal (July 2) presented the chains to Eudokia, wife of the emperor Theodosius the Younger, and she in turn transferred them from Jerusalem to Constantinople in either the year 437 or 439.

Eudokia sent one chain to Rome to her daughter Eudoxia (the wife of Valentinian), who built a church on the Esquiline hill dedicated to the Apostle Peter and placed the chain in it. There were other chains in Rome, with which the Apostle Peter was shackled before his martyrdom under the emperor Nero. These were also placed in the church.

On January 16, the chains of Saint Peter are brought out for public veneration.

The Blessed Maximus – Fool for Christ Sunday January 16, 2022

Blessed Maximus Makar'ev was a priest in the city of Tot'ma (Vologda Diocese) during the first half of the XVII century, and his father was a priest. Saint Maximus was also ordained to the priesthood, and for 45 years he voluntarily undertook the difficult spiritual exploit of foolishness for Christ's sake, spending his time in unceasing prayer, fasting, and nakedness, completely neglecting to take care of his body.

Father Maximus was already distinguished by grace-filled gifts from God during his lifetime. He reposed at an advanced age on January 16, 1650 and was buried near the Resurrection church of Varnitsa in the city of Tot'ma. His laborious and holy life, and the miraculous cures which flowed from his tomb, served as an incentive to write his Life, but it was destroyed in 1676 during a fire in the church of the Resurrection. A new Life was composed in 1680, and it was lost as well. Meanwhile, the miracles continued at the righteous one's tomb.

Local veneration of the Saint began in 1715, because of the numerous miracles which occurred at his grave. In that year, the Priest John Rokhletsov and the parishioners of Holy Resurrection church asked Archbishop Joseph of Great Ustyug to allow them to place a sepulcher over the relics of Saint Maximus in the church of Saint Paraskevė, which was built over his relics, and to put an Icon of the Saint on the tomb. Vladyka granted their petition and gave his blessing for Molebens to be served for him, as is done for other God-pleasers. At that time, everyone still remembered the miracles which took place at the tomb of Blessed Maximus, and these miracles were depicted on the borders of the icon which adorned the God-pleaser's tomb.

In 1680, Boris Tarunin, a resident of Tot'ma, fell ill with a fever and was paralyzed for six months. When he prayed to the righteous Maximus for the help, he was healed right away.

In 1691, the peasant Arėthas Malevinsky was bed-ridden for nine weeks with a fever. When he began to call upon Saint Maximus for help, his illness completely disappeared.

The peasant Theodore Mamoshov was paralyzed for nine years. On the night of November 5, 1703, he dreamt that an old man, clad in just a shirt, approached his bedside and said to him, "Theodore, cease your grieving." Taking him by the shoulder, he led him into the church and commanded him to venerate his grave. When he awakened, Theodore felt so well that he was able to walk to the church of the Resurrection in order to venerate the tomb of his healer.

In 1705, Anna Tataurova had not been in her right mind for a month. One night, Saint Maximus appeared to her in a dream, telling her to have two Panikhidas served at his tomb, promising her that she would recover if she did this. When the sick girl woke up, she asked to be taken to the righteous one's tomb. After the two Panikhidas were served, she felt perfectly well.

Blessed Maximus is also commemorated on the third Sunday of Pentecost, the Synaxis of the Vologda Saints.

Thirtieth Sunday after Pentecost
Sell All That Thou Hast
Luke 18:18-27

From The Explanation of the Gospel of St. Luke
by Blessed Theophylact, Archbishop of Ochrid and Bulgaria

18-23. And a certain ruler asked Him saying, Good Teacher, what shall I do to inherit eternal life? And Jesus said unto him, Why callest thou Me good? None is good, save One, that is, God. Thou knowest the commandments: Do not commit adultery, Do not murder, Do not steal, Do not bear false witness, Honour thy father and thy mother. And he said, All these have I kept from my youth up. Now when Jesus heard these things, He said unto him, Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow Me. And when he heard this, he was very sorrowful: for he was very rich.

Some think that this man was cunning and sought to trap the Lord with words. But this is not how he appears; rather, he was a lover of money, and Christ Himself rebuked him as such. Mark says that the man came running, and knelt before Jesus, and asked Him his question, and that Jesus, beholding him, loved him. [Mk. 10:17-22] The man is a lover of money, and he approaches Jesus eager to learn how he, along with his wealth, might inherit eternal life. For there is no one who loves prolonged life as much as a man who loves money. Therefore this man thought that Jesus could show him some way in which he could live forever enjoying his possession of wealth. But when the Lord told him that non-possession is what bestows eternal life, he went away as if he regretted both his question and Jesus answer. In his mind he needed eternal life for the very reason that he had great wealth. If he were to give up his possessions, why would he want eternal life, he thought, since that life was to be the life of a pauper? He approached the Lord as if the Lord were merely a man and a teacher. Therefore the Lord shows him that he ought not to approach Him in this manner, saying, None is good, save One, that is, God. By this He means, "You call Me good; why then do you also call Me a teacher? It appears that you think that I am one among many men. But if this were so, I would not be good, for no man is good in and of himself. Only God is. If you want to call Me good, you must call Me good because I am God; do not approach Me then as if I were merely a man. But if you think I am only a man, do not call Me good. For in truth God is good, and the source of goodness, and the first cause of goodness itself. If any man is good, he is not good in and of himself, but only because he receives a share of God's goodness. Moreover, what goodness a man has is changeable."

Thou knowest the commandments: Do not commit adultery, Do not murder, Do not steal, Do not bear false witness, and so forth. The law remedies first those sins into which we fall easily, and then those less frequent sins to which fewer men fall. And so adultery and murder are mentioned first, because lust and anger are difficult to control: lust is a raging fire, inflaming both the outer and inner man, and anger is a great wild beast. (1) But stealing comes from a less fierce passion and bearing false witness occurs rarely. Therefore, the law remedies first those sins into which we fall most easily, and which are the most grave. But the other sins, such as stealing and bearing false witness, He places second because they lead astray less often and are less grave than murder and adultery. To sin against ones parents He mentions last of all; for although it is a grave sin, it does not occur often. Rarely is there found a man so cruel that he abuses

his parents. Because the young man said that he had kept all these commandments from his youth, the Lord enjoins him to keep that commandment which stands at the head of all: non-possession. Behold the laws of the true Christian life. Sell all that thou hast, the Lord says. If anything remains, you are its slave. And distribute, not to your rich relatives, but unto the poor. I think that the word distribute implies that the meting out of wealth is to be done with discernment and not haphazardly. And because a man must have all the other virtues as well as non-possession, the Lord then said, And come, follow Me, meaning, "Be My disciple in all things, and always keep following Me. (2) Do not follow Me today only, and leave Me tomorrow." Because the ruler was a lover of money, the Lord promised him treasure in heaven, but the ruler did not give heed, because he was a slave of his money. Therefore when he heard what the Lord had asked of him, he was sorrowful. For the Lord had counselled him to deprive himself of his wealth; yet that was the very reason he wanted eternal life in the first place, so that he could live forever enjoying his many possessions. That he was sorrowful shows that he was sincere and not devious. Not one of the Pharisees was ever sorrowful; instead, they raged even more against the Lord when they heard His answers to their questions. I am not unaware that the great light of the world, John Chrysostom, believed that this young man truly desired eternal life, but that he was held fast by the love of money, a passion that was stronger than his love for eternal life. What we have said here is not inconsistent, namely, that the young man desired to have eternal life along with his wealth.

24-30. And when Jesus saw that he was very sorrowful, He said, How hard it shall be for them that have riches to enter into the kingdom of God! For it is easier for a camel to go through a needles eye, than for a rich man to enter into the kingdom of God. And they that heard it said, Who then can be saved? And He said, The things which are impossible with men are possible with God. Then Peter said, Lo, we have left all, and followed Thee. And He said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of Gods sake, who shall not receive many times more in this present time, and in the age to come life everlasting.

Because the rich man was sorrowful when he heard that he should give up his riches, the Lord said, as though He were marvelling, How hard it shall be for them that have riches to enter into the kingdom of God! He did not say that it would be impossible for those with wealth to enter, but that it would be difficult. It is not impossible for such as these to be saved. Those who give away their riches are able to obtain the heavenly things above. However, this is difficult, for money is stickier than glue and it is hard for a man to free himself when he is held fast by money. In His very next words the Lord indicates that this is so difficult that it is all but impossible, when He says, It is easier for a camel to go through a needles eye, than for a rich man to be saved. It is indeed impossible for a camel to pass through the eye of a needle, whether you understand camel to mean the animal or the thick rope used on a ship. Therefore, if it is easier for a camel to go through the eye of a needle" which is impossible" than it is for a rich man to be saved, then it is even more impossible for a rich man to be saved. What does the Lord mean? First, that this statement is true: it is impossible for a rich man, while he is a rich man, to be saved. Do not say to me that such and such a rich man gave away his riches and was saved. He was not saved as a rich man; he was saved either as a man who had attained non-possession, or who had become a steward, but not as a rich man. A steward and a rich man are not the same. The rich man keeps riches for himself, while the steward, as a trustee, holds wealth for the benefit of others. Therefore, if such a man is saved, he is not saved as a rich man, but, as we have said, because he has given away all that he has, or because he has spent his wealth as a good steward. Consider this as well: while it is impossible for a rich man to be saved, it is not impossible, but only difficult, for them that have riches to be saved. It is as if the Lord had said, "The rich man who is possessed by riches and is a slave to them and is held fast by them, shall not be saved. But he who only has riches, that is, who is master of riches, owning them without being owned by them, shall be saved with difficulty." That difficulty is because of human weakness. For it is impossible for us not to misuse what we have. As long as we have riches, the devil strives in every way to deceive us

into using that wealth in ways that violate the canons and laws of stewardship, and only with great difficulty do we escape the devils traps. This is why non-possession is better, and almost unassailable by the evil one.

And they that heard it said, Who then can be saved? And He said, The things which are impossible with men are possible with God. With men who have merely a human outlook, that is, those who desire earthly things and are pulled downwards, it is impossible for them to be saved, as we have said. But with God it is possible. That is to say, with Gods help, when a man has God as his Counsellor, and takes as his teachers the judgments of God and His commandments concerning non-possession, and calls upon God for help, then it is possible to be saved. We, for our part, must desire what is good; God will then accomplish and perfect it in us. If we can only rise above our timid littleness of soul as concerns our wealth, and make for ourselves friends from the mammon of unrighteousness, we will be saved by those friends when they escort us to the eternal mansions. It is better if we give away all our wealth; and if not all, then at least let us share it with the poor. Thus the impossible becomes possible. For though it is impossible for the man who does not distribute all to be saved, yet through Gods love for man, even a partial distribution brings a partial benefit. In response to this, Peter asks, "Lo, we have left all. [What do we have to give to the poor?]" He does not ask this for his own sake alone, but in order to find some consolation for all the poor. Peter asks his question for fear that only the rich have the good hope to obtain much because they despised much, and that the poor have little hope because they had little to give away and thus can expect only a little reward. Peter asks, and hears the answer, that everyone who despises, for Gods sake, whatever goods he may have, even if they are few, shall receive his reward both in this age and in the age to come. Do not consider those goods to be few; rather, for that poor man, his few things are his whole life. Just as you, the rich man, expect to pass your life with your many and great possessions, the pauper, likewise, expects to pass his life with his belongings, no matter how few and small they may be. Though his belongings are few, I will say that a mans attachment to his possessions is even greater when he owns little. This is clearly shown to be true with parents. The attachment of a parent to his only child is much greater than that of a parent to his many children. Likewise, the poor man has a keener love for his single house and single field than you have for your many houses and fields. And even if it is the case that a poor man is attached to his possessions to the same degree as a rich man, then, at a minimum, the loss is the same for each. Even in this present age, those who give of the little they have receive their reward many times over, as did these very Apostles. For each Apostle left his own hut, and now each one has magnificent temples in his name, with lands and triumphant processions, and, instead of a single wife, many women bound to him in fervent faith; in short, for everything they gave up, they have received many times over. And in the age to come they receive, not a multiplication of fields such as these and other tangible rewards, but eternal life.

THE SANCTITY OF LIFE SUNDAY

The Sanctity of Life Sunday 2022

Archpastoral Message of His Beatitude, Metropolitan Tikhon

January 16, 2022

To the Clergy, Monastics, and Faithful of the Orthodox Church in America,

Dear Beloved Children in the Lord,

As we witness our society becoming increasingly polarized and divided, we approach the anniversary of one of the most bitter of these divisions: the legalization of abortion in the United States of America. We grieve on this anniversary for the many lives cut short, the emotional and psychological devastation done to so many women, the numerous wounded families, and the persistent hostility embittering our society. The Orthodox Church continues to hold fast to its ancient belief that all human life, from conception in the womb to our very last moment, is sacred to God. For the Holy Scripture tells us that "God did not make

death, and He does not delight in the death of the living. For He created all things that they might exist” (Wis 1:13–14). So we say, humbly but firmly, that the willful destruction of a person in the womb is an evil act and a rejection of a gift of God.

For Orthodox Christians, the darkness of abortion transcends the political. It extends even beyond morality and ethics. It cuts to the heart of our faith in the Resurrection. On that bright morning of Great and Holy Pascha, Christ forever destroyed death, the last enemy of mankind (cf. 1 Cor 15:26). The empty tomb ennobles humanity and transforms us into a people forever dedicated to life, utterly opposed to death in all its forms. All people, even those still unborn, are created for eternity with God, and it is our unshakable conviction in the Risen Christ which makes the thought of the termination of a child unimaginable.

We also know that the unequivocal message of the New Testament is that followers of Christ are to “love one another” with the same self-sacrifice with which Christ loved us (cf. Jn 13:34). I encourage all Orthodox Christians to show that Christ-like, self-sacrificial love in the face of this darkness. I ask that we assist mothers in every way possible to relieve them of the temptation to abortion. Likewise, support the fathers as they step up to embrace their new and blessed family responsibility.

As we “speak the truth in love” (Eph 4:15) we must not condemn others but leave judgment to the Lord. Our call is a call to repentance, beginning with ourselves, so that we might restore the likeness of God and become bright mirrors reflecting the light of Christ to a wounded, confused, and anxious people. Let the only thing that our society sees in us be overflowing love, piety, and forgiveness to all. We remember with gratitude that the Lord always gives us, personally and as a nation, a path out of our sin through repentance – even sin as devastating and horrific as abortion. Let our parishes and communities become beacons of that divine love and forgiveness, where all human life is valued as deeply as Christ values it, as we forever speak with a Paschal voice: “Christ is risen and life reigns.”

May the Holy Spirit, whom we confess in the Creed as “the Lord, the Giver of life,” ever inspire us with love, humility, and conviction as we speak to this issue.

Yours in Christ,

+Tikhon

Archbishop of Washington

Metropolitan of All America and Canada

SANCTITY OF LIFE PETITIONS AND PRAYERS

*These petitions are to be inserted into the Litany of Fervent Supplication
as part of the annual commemoration of Sanctity of Life Sunday.*

Again we pray that Thou will grant to the people of this nation the will to do good, to flee from evil, and to practice all righteousness, making us respectful of life and sharers of Thy blessings, caring for one another in mercy and truth, we pray Thee, O Lord, hear us and have mercy.

Again we pray that Thou will banish all evil from our hearts and wickedness from our laws, enabling us to be servants of Thy holy will and performers of Thy love, we pray Thee, O Lord, hear us and have mercy.

Again we pray that Thou will kindle in our hearts the will to care for the needy, to show kindness to the poor, to aid the homeless and help the helpless, we pray Thee, O Compassionate Lord, hearken quickly, and graciously show mercy.

The following prayer is to be read after the singing of "Blessed be the Name of the Lord" for the third time.

Choir: "Blessed be the Name of the Lord..." (3x)

Priest: The Blessing of The Lord be upon you, always now and ever and unto ages of ages.

Choir: Amen.

Priest: Let us pray to the Lord. **Choir:** Lord, have mercy.

Priest: O Lord Jesus Christ, the only-begotten Son, Who are in the bosom of the Father, True God, source of life and immortality, Light of Light, Who came into the world to enlighten it: Thou wast pleased to be conceived in the womb of the Virgin Mary for the salvation of our souls by the power of Thy All-Holy Spirit. O Master, Who came that we might have life more abundantly, we ask Thee to enlighten the minds and hearts of those blinded to the truth that life begins at conception and that the unborn in the womb are already adorned with Thine image and likeness; enable us to guard, cherish, and protect the lives of all those who are unable to care for themselves. For Thou art the Giver of Life, bringing each person from non-being into being, sealing each person with divine and infinite love. Be merciful, O Lord, to those who, through ignorance or willfulness, affront Thy divine goodness and providence through the evil act of abortion. May they, and all of us, come to the life of Your Truth and glorify Thee, the Giver of Life, together with Thy Father, Who is from everlasting and Thine All-Holy Good and Life-giving Spirit, now and ever and unto ages of ages.

Choir: Amen. *Followed by the usual dismissal.*

LET ALL THAT YOU DO BE DONE IN LOVE. 1 Cor.16:14

YOU SHALL LOVE THE LORD YOUR GOD WITH ALL YOUR HEART, AND WITH ALL YOUR SOUL, AND WITH ALL YOUR MIND. Matt. 22:37

YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF. Matt. 22:39

LOVE YOUR ENEMIES AND PRAY FOR THOSE WHO PERSECUTE YOU. Matt. 5:44

LOVE IS PATIENT, LOVE IS KIND, LOVE DOES NOT ENVY, LOVE DOES NOT BOAST, LOVE IS NOT PROUD, LOVE IS NOT SELFISH, LOVE IS NOT PROVOKED. 1Cor. 13:4

LOVE BEARS ALL THINGS, LOVE ALWAYS HAS FAITH, LOVE ALWAYS HAS HOPE, LOVE ENDURES ALL THINGS. LOVE NEVER FAILS! 1Cor. 13:7,8

Scriptural Readings for the Week

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Monday

Hebrews 11:17-23, 27-31 Mark 8:11-21

Tuesday

Hebrews 12:25-26, 13:22-25 Mark 8:22-26

Wednesday

James 1:1-18 Mark 8:30-34

Thursday

James 1:19-27 Mark 9:10-16

Friday

James 2:1-13 Mark 9:33-41

Saturday

Colossians 1:3-6 Luke 14:1-11

Sunday

1 Timothy 1:15-17 Luke 18:35-43